

Census of Mayurbhanj State 1931

VOLUME I.—REPORT

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Published under the Authority of the State

Calcutta

PRINTED BY CALLEDONIAN PRINTING COMPANY, LIMITED

—
1937

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INTRODUCTION.

1 The present census is the seventh regular one for the Mayurbhanj State. The first regular census was taken in 1872 with that of the province of Bengal, Bihar and Orissa, forming part of the All-India Census. But no separate report was attempted for Mayurbhanj till as late as 1911. In that year, a report was prepared by the late Mr. Debendia Nath Sinha, Deputy Collector, on the basis of the figures supplied mainly by the office of the Superintendent of the Provincial Census Operations. But owing to certain unfavourable circumstances, the report could not see the light and was, so to say, for all practical purposes shelved in the Record Room. The materials available from this report, though not insignificant, were not, however, sufficient for the present purpose. In 1921 a second attempt was made by Mr. R. C. Ghose, a Revenue-Judicial Officer of the State (now Chief Revenue Officer), to prepare a report on the census of Mayurbhanj. Copies of compilation registers were asked for and obtained from the Superintendent of Census Operations, Bihar and Orissa and, in addition, a staff was employed to do the sorting independently of the Government compilation registers, on the basis of which a few tables were prepared. But this time again circumstances intervened and the attempt could not proceed very far. What little had been done succeeded however, to bring out some useful materials which have been utilised in the present report. In the circumstances mentioned above, the present report is the first of its kind, and every attempt has been made to make it complete in all its different possible aspects. This report consists of two parts, of which Part I is the main report and Part II contains the 13 main tables.

ARRANGEMENTS FOR THE ENUMERATION

2 The system has always been to divide the country into a number of Charges under charge superintendents and to subdivide each Charge into Circles and each Circle into Blocks under supervisors and enumerators respectively. Accordingly, as in 1921 the State was divided into 21 charges, 296 circles, and 5,000 blocks. The blocks, as a rule, contained 30 to 50 houses and the circles usually comprised 10 to 15 blocks. Excepting the first three charges in the Sadar and one in the Kaptipada Subdivision, in no other charge the number of circles reached 20.

3 A statement giving abstract of charge registers as submitted to the Superintendent of Census Operations, Bihar and Orissa, is given below for future guidance —

Serial Number of Charge	Name of Charge (i.e. of Police Station Jurisdiction or Town)	Number in charge of			
		Mouzas	Houses	Blocks	Circles
1	2	3	4	5	6
		Sadar Subdivision			
I	Uperbhat	553	17,080	575	31
II	Majhalbhat	430	14,450	455	25
III	Muruda	524	19,395	580	34
IV	Barsinga	243	9,171	249	15
V	Barsahi	201	10,508	271	17
VI	Baripada Town	1	1,604	35	8
VII	Olmaria	37	1,400	49	3
VIII	Simlipal No. I	43	804	47	2
IX	Simlipal No. II	56	840	46	5
	Carried over	2,088	75,252	2,307	140

Serial Number of Charge	Name of Charge (i.e., of Police Station Jurisdiction or Town)	Number in charge of			
		Mouzas	Houses	Blocks	Circles
1	2	3	4	5	6
	Brought forward	2,088	75,252	2,307	140
	Bamanghati Subdivision				
X	Bahalda No I	130	9,345	233	16
XI	Bahalda No II	133	8,328	223	14
XII	Rairangpur No I	113	8,612	204	15
XIII	Rairangpur No II	140	7,524	190	13
XIV	Kulaisila	87	4,043	116	9
XV	Bisai	211	7,570	227	17
	Panchpir Subdivision				
XVI	Karanjia	165	7,857	237	8
XVII	Jashipur	208	8,538	249	10
XVIII	Thakurmunda	161	5,155	176	8
XIX	Raruan	164	8,430	223	9
	Kaptipada Subdivision				
XX	Northern Kaptipada	242	10,498	273	16
XXI	Southern Kaptipada	280	14,280	342	21
	Total	4,122	1,75,432	5,000	296

Average number of houses per { Block—35
Circle—593
Charge—8,354

4 The charge superintendents were chiefly drawn from the Police and Revenue and Forest Departments of the State. Twelve of them belonged to the Police, five to the Revenue and three to the Forest Department, and the remaining one was chosen in his capacity as the Vice-Chairman of the Baripada Municipality. Mr F D Wellwood, Chief Engineer of the State, was put in charge of carrying on the enumeration of the European and Anglo-Indian residents in the Baripada Town, who, as was decided, were not supplied with household schedules to avoid inaccuracy in the returns. Captain E W Waite, Officer-in-Charge of the Borooah Timber Co., Ltd., assisted by Peter Dubraj, Sirdar of Nij Simlipal, took upon himself the arduous task of carrying on the enumeration in certain inaccessible parts of the Simlipal Hills. The supervisors were recruited from the respectable classes who were found qualified enough to discharge the duties properly, while all literate persons available in the different parts of the State were, according to requirements, entrusted with the duties of enumerators. At the time of the final census, the superintendent, Charge No 15, having fallen ill, his duties were taken up by the Forest Inspector, Mr S C Das, at a somewhat inconvenient time.

5 The area and population dealt with by each of the charge superintendents is given below in a tabular form —

No of Charge	Names of the Charge Superintendents	Official Designation	Area of the Charge (in square miles)	No of occupied houses	Population dealt with		
					Persons	Males	Females
1	2	3	4	5	6	7	8
I	Babu Rajendra Lal Bose	Inspector of Police	344.23	16,669	89,075	44,409	44,666
II	Narahari Mahanty	Sub-Inspector of Police	272.89	13,818	71,656	35,874	35,782
III	Gopabandhu Pattanayak	Sardar of Murada Pergannah	303.88	18,395	1,00,310	49,709	50,601
IV	Natabar Sahu	Sub-Inspector of Police	112.45	8,788	42,943	21,455	21,488
V	Haransarayan Mishra	Inspector of Police	126.14	10,285	54,636	27,108	27,528
VI	Ananda Sanjay Majumdar	Vice-Chairman Baripada Municipality	2.53	1,315	6,193	3,513	2,680
VII	Munshi Abdul Satar Khan	Officer-in-Charge of Olmura Thana	12.32	1,336	5,578	2,755	2,823

Babu Natabar Sahu's services were available to me for a long time later in connection with tabulation work and proof reading.

No. of Charge	Names of the Charge Superintendents	Official Designation	Area of the Charge (in square miles)	No. of occupied houses	Population dealt with		
					Persons	Males	Females
1	2	3	4	5	6	7	8
VIII	Babu Rushnath Charan Das	Sub Inspector of Police	16.54	748	3,972	2,043	1,929
IX	Mr. I. W. Waite assisted by Mr. Peter Dechraj	Officer in Charge The Barooah Timber Co. Ltd. Sardar Nij Simlupal Pir	31.13	918	4,130	2,346	1,784
X	Babu Nalin Mohan Chakravarty	Tahsildar Bamanghati	138.08	9,260	17,683	23,157	24,526
XI	Kapala Charan Pradhan	Sub-Inspector of Police	121.67	8,122	42,512	20,691	21,821
XII	Prabhatkar Bhuyan	Sub-Inspector of Police	120.58	8,249	41,213	20,336	20,877
XIII	Ganeswar Mahanty	Inspector of Police	95.12	7,480	38,246	18,875	19,371
XIV	Ramchandra Mahanty	Forest Ranger	69.62	3,675	16,741	8,442	8,299
XV	Surat Chandra Das and Ananta Charan Majhi	Inspector of Forest Sub-Inspector of Police	191.69	7,581	38,502	19,129	19,373
XVI	Banmalini Behura	Inspector of Police	106.22	10,422	59,587	29,880	29,707
XVII	Nishamoni Mahanty	Tahsildar of Jashpur Parganah	115.70	6,644	37,448	18,530	18,918
XVIII	Rajib Lochan Das Adhikari	Tahsildar of Karanjia Parganah etc.	215.33	1,511	21,980	12,518	12,462
XIX	Munshi Asad Ali Khan	Sub-Inspector of Police	120.66	7,301	40,844	20,160	20,684
XX	Maulvi Mahammad Siddique and Babu Mahendra Chandra Nand	Inspector of Forest Overseer P. W. D.	106.23	10,117	51,969	25,730	26,239
XXI	Rajkisor Pattanayak	Inspector of Police	311.51	13,710	71,385	35,718	35,667

6 With the approval of the Superintendent of Census Operations, Bihar and Orissa the inhabited area in the Simlupal Hills and the adjoining parts comprising a total area of 700 square miles with a population of 1,55,843 was treated as non-synchronous area for the purpose of final enumeration where it was taken up before sunset on the final census day.

7 After the formation of blocks, circles and charges had been completed the work of numbering the houses according to the original programme was to begin on the 1st of October and completed by the 1st of November, 1930. But owing to the breakdown in the health of Mr. Scotland, the Superintendent of Census Operations Bihar and Orissa, instructions in this regard could not be received till the middle of November, 1930 thereby causing considerable "dislocation of the time-table prescribed for the earlier stages of the operation." A revised time-table was received, according to which the numbering of houses was to begin from the 1st December and end by the 23rd of that month. Following the line of instructions in the Census Code, 1921, numbering of houses was, however, started in October and completed by the end of that month, without waiting for instructions. This helped the enumeration staff in the State to do things properly and in time. The revised abstract of charge register, however, was forwarded to the Superintendent of Census Operations in January, 1931. By the end of this month preliminary enumeration in rural areas was completed. Such enumeration in the Baripada town and jails was taken up in the middle of February. From November to January, I was busy in imparting instructions to the enumeration staff at convenient centres. Besides the printed instructions received from the Provincial Superintendent, elaborate instructions in local vernacular, prepared by me, were circulated for the guidance of the staff. The step thus taken helped in the accuracy of the returns.

8 According to the usual arrangement, between the hour of 7 p.m. and midnight on the day of the final enumeration, each enumerator was required to visit all the houses in his block and revise the preliminary record already prepared to bring it up to date. He was next required to take his block summary as fast as he could to the supervisor, who in his

turn was to place his circle summary before the charge superintendent without delay. To expedite the collection of figures, the supervisors in the State were asked to wait at suitable centres of their circles for the summaries of their enumerators and to remain there waiting with the circle summaries ready until their charge superintendents called upon them and took over the summaries from them. This arrangement saved much of the time and risk consequent upon the movement covering over long distances of the 296 supervisors to meet their superintendents. All available State and private cars were placed at the disposal of the charge superintendents to go round their respective areas collecting figures and then bringing them down to Baripada where the central office of census operations was located. The B N Ry Co, Ltd, and the Tata Iron and Steel Co, Ltd, placed their trolleys at the disposal of the State for the use of the charge superintendents in Talbundh and Badampahar areas. Senior officers of the State also took upon themselves the difficult task of going round the different areas for testing the accuracy of returns and helping the charge superintendents on the night of the final census. The Maharaja Sahib was pleased to take interest and go round the headquarters of the Kaptipada Subdivision to see the final enumeration on the census night.

9 The night was stormy and the sky was overcast with dense clouds, there was rainfall also in certain parts on the night of the 26th February. Consequently the staff had to labour under a good deal of difficulties, arising out of not a small number of vehicular accidents and accidents due to wild animals. But notwithstanding these difficulties, soon after midnight, the charge superintendents went on collecting the circle summaries which reached the Baripada Central Office by 8 o'clock the next morning, where all the available clerks had been assembled to check the block, the circle and the charge summaries before the provisional totals were made ready to be telegraphed to the Census Commissioner and the Provincial Superintendent.

10 In spite of the default of one of the supervisors to do his duty properly, the provisional totals were made ready by 1-10 p m to be telegraphed. It reached the Superintendent of Census Operations, Bihar and Orissa, at 2-20 p m, which he describes as an incredibly early hour. In the whole province, the Mayurbhanj figures were the first to reach him and he acknowledges the fact in the following words: "As usual, there was keen competition among districts and States to get their figures first, and I received the provisional totals of seven States and one district (Balasore) before retiring to bed on the 27th February. The achievement of Mayurbhanj State, whose figures were handed in at the incredibly early hour of 2-20 p m on that date, was particularly meritorious."

ABSTRACTION AND COMPILATION OF THE STATISTICS AND TABULATION

11 Soon after the taking of census was over, all the schedules were despatched to the district census office at Cuttack. They were not received back until the following November, when only arrangement could be made to start sorting for the purpose of this report. This had to be done direct from the schedules by means of forms and statements specially devised to meet the requirements. The "slips" received from the district census office were not of much use in this connection. In the district census office the slips had been prepared without any reference to the different administrative and fiscal units of the State which together with other States formed a single unit for the purpose of Bihar and Orissa Report. These slips together with copies of compilation registers and village registers had been received from the district census office by previous arrangement made through Mr P C Talents, the then Political Agent of the Orissa States. The copies of the two registers received, however, served as a useful check to the

figures compiled in the State independently. In connection with the sorting of statistics for the occupation table, the alphabetical list in vernacular, received from the provincial census office was also of great assistance.

12 Sorting and compilation were carried on from December, 1931, to April, 1932, with the assistance of four clerks only. Due to a breakdown in my health, the Treasury Officer remained in charge of the census office for a month and a half. The census office was next transferred to Karanja in November, 1932, some six months after I had been transferred there on my substantive appointment to hold charge of the Panchpur Subdivision. The small staff of four clerks soon proved inadequate for the task and so a number of temporary hands had to be employed after June, 1933, varying from 26 to 37 for the first six months and then from 2 to 10 for the next nine months. All these were local men and had to be trained in the art of sorting and compilation. In addition to the paid temporary staff thus employed it became still necessary for the few prominent members of the Subdivisional Officer's office staff and some members of Police and Excise departments to assist me for a long period of time, specially in connection with abstraction, compilation and even tabulation work. Some of the selected among them had to be engaged later on in proof-reading. In April, 1934, only some statistics could be made ready to enable me to start the drafting of the report which was accordingly taken up.

13 In December, 1933 the services of Munshi Md Yunus, a draftsman of Bihar and Orissa Survey Office, was secured on loan to prepare the diagrams and maps given in the report. In the preparation of these diagrams and maps the assistance of Mr M. M. Mahapatra, Second Officer of Panchpur, was taken. The draftsman drew the diagrams and maps, leaving the printing to be done in the Settlement and P. W. D. offices of the State. The P. W. D. draftsman hatched also a diagram and inked the caste maps, prepared over again. A general map of Mayurbhanj giving geographical details was prepared in the Settlement Office, which forms the frontispiece of the report.

14 By June, 1934, the tables only were placed before the Dewan and then before the Maharaja Sahib who were pleased to take interest and examine the work in its different bearings, order was then placed with The Caledonian Printing Company, Limited, Calcutta, for printing the report. The table volume was placed with them first. The report itself had to undergo several examinations by Di. P. K. Sen and Mr K. C. Neogy, the former and the present Dewans of the State. It was sent to the press chapter by chapter, the last instalment being sent on the 18th May, 1936. The copy folio of the Introduction could not be sent to them earlier than April, 1937.

COST OF THE CENSUS

15 The total cost of enumeration and of the preparation and publication of the report, including the preparation of Village Directory but excluding its printing charges to be borne by the State Printing Press, comes to Rs. 37,802-0-7 and is distributed under the following general heads —

	Rs	As	P
1 Paid to Government for supply of enumeration forms, slips-copying, sorting and compilation	5,739	6	0
2 Establishment charges	6,676	14	0
3 Contingent and stationery charges	1,431	12	10
4 Pay, etc., of Government Draftsman on deputation to prepare originals of diagrams and maps	542	1	0
5 Reproduction of census maps	2,586	4	0
6 Photo taking and Block making	1,015	14	0
7 Printing charges of the Table and Report volumes	19,809	12	9

Rupees 1,000 more for printing charges and Rs 180 for establishment charges and Rs 170 for contingencies still remain to be expended. The total cost will thus come to Rs 39,152, giving an incidence of Rs 44 per mille.

THE REPORT

16 Ordinarily a report on the census of a State like Mayurbhanj may not be expected to be so voluminous as the present one, containing 608 pages of tables and 442 pages of the general report. The volume of tables has been conspicuously bulky. Being the first of its kind, care was taken to make it as comprehensive and elaborate as possible in the interest of the administration.

17 There are certain outstanding features which necessarily increased the bulk of the report. In the Bihar and Orissa report the districts are taken as units and all the States together, as already seen, form one single unit. But in the present report, the four subdivisions, the Baripada town and the 102 Pergannahs and Pirs of the State each have been treated as units for compilation and tabulation, representing, as they do, different degrees of culture and advancement in social and economic conditions.

18 The Hindu population of the State, being racially different and occupying graded ranks in the process of Hinduization, has been subdivided into three sections. Those in whom the tribal element is still predominant have been classed as Tribal Hindus, those who are otherwise known as semi-Hindus but are far on the way of being Hinduized have been classed as "Other Hindus," while the rest have been taken as Caste Hindus. Statistics relating to these classes have been dealt with separately, any collective treatment of them would have obscured the results altogether. Besides the above classification, each and every caste, even if represented by a single member, has been allowed to find its place in the tables.

19 In the immigration table, the statistics of immigrants have been given for the subdivisions, pergannahs and even for pirs separately. An additional feature of the enquiry on this subject has been the distribution of the immigrants by locality and caste or tribe and by districts and States from which they have emigrated. (*Vide* Subsidiary Table II, pp 70—100 of the Report)

20 The table on bilingualism is an innovation of the present census. The occupation tables have been quite extensive and so also the tables relating to age, sex and civil condition. These two together cover 181 pages.

21 In the main report, the chapters on caste cover a large number of pages devoted to the treatment of the origin, variation, immigration and distribution of all castes and tribes and brief ethnographical notes on some of them. In respect of other chapters every attempt has been made to work out and incorporate proportional figures in as great a detail as possible. This feature is most prominent in the chapters on Occupation and Age, Sex and Civil Condition.

22 This has been done in the interest of the administration and explain the bulk and volume of the present report.

VILLAGE DIRECTORY

23 As a companion volume of this report a Village Directory has been prepared for the State which is in two volumes and which might cover some 1200 pages. The first volume gives information of the following nature —

- 1 Number of hamlets in each village

- 2 Total area—area under cultivation—area under pasture, waste lands *sarbasadhara* or common lands—area under jungles and hills
- 3 Number of occupied houses
- 4 Population
- 5 Literacy
- 6 Money and paddy lenders
- 7 Cattle
- 8 Punks
- 9 Irrigation Bundhs
- 10 Area irrigated
- 11 Information of general interest such as different kinds of schools, Police, Forest and Revenue centres, Dispensaries or Hospitals, Dak Banglows or Rest-houses, Huts, Tanneries and Pounds, Granaries, Miths and Dharmasalas, Temples, Opium and Excise shops, Post and Telegraph offices, Railway stations, Trigonometrical stations and different industrial centres

The second volume gives the population of each village distributed under a number of groups comprised of allied castes and tribes.

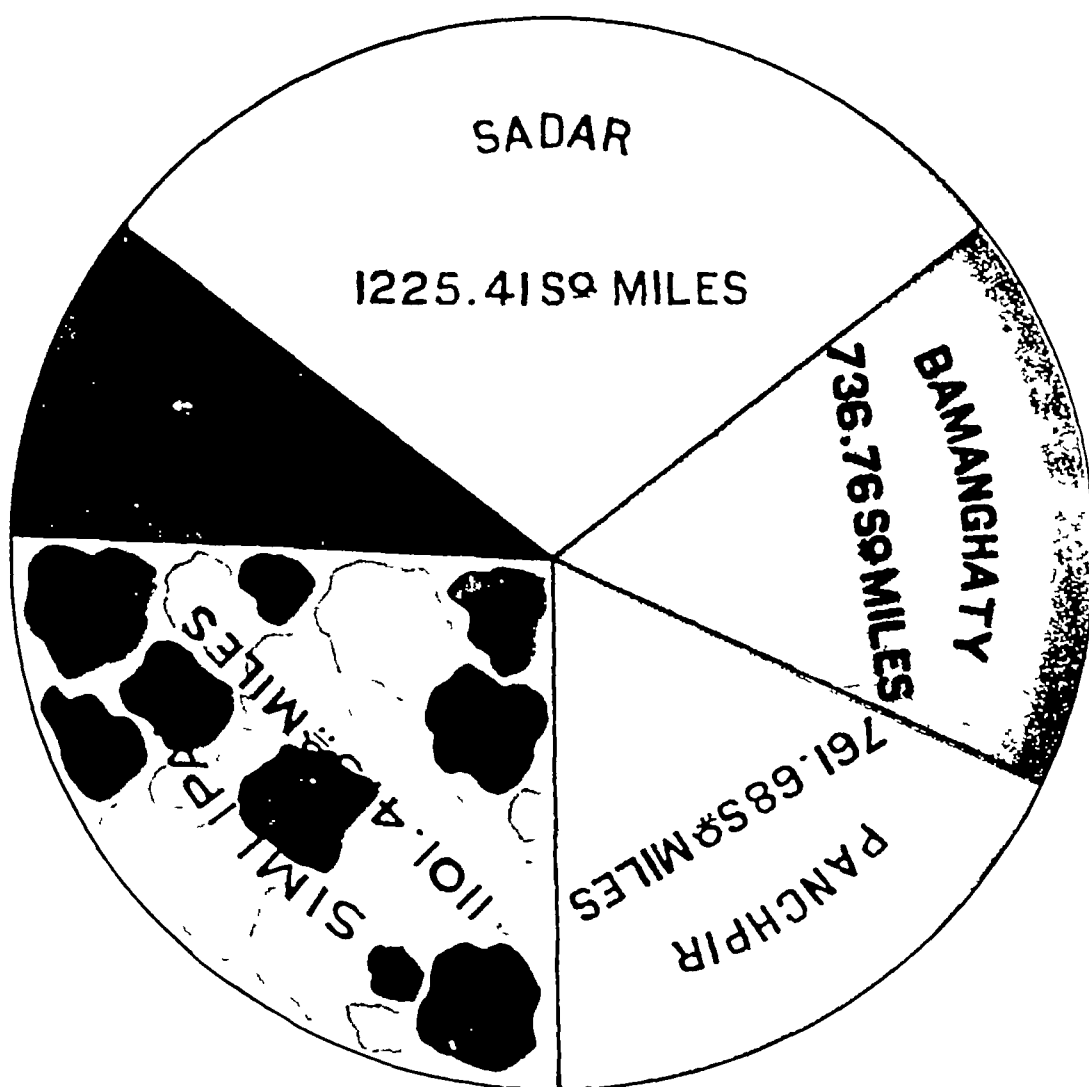
ACKNOWLEDGMENTS

24 My first and foremost duty is to express my deep gratitude to the administration for the confidence it reposed on me and the honour it has done to me by entrusting me with a responsible task like this in a most critical period of my life. I suffered from serious breakdown of health and great bereavements due to the death of my mother and wife and of the last born child during the progress of this work and I had to do the work in addition to my heavy administrative duties. In the absence of a suitable and qualified assistant I had to take the help of my uncle, Moulvi Syed Mahmud Ali, a former translator of the Judges' Court, Cuttack, and my younger brother, Moulvi Mohammad Aqeequddin M.A. LL.B. (Alig.) now Legal Assistant in the Orissa Secretariat to get through the work. These two relations of mine had to work with me one after the other for over a year each. My thanks and acknowledgments are due to them and to the large body of officials and non-officials who in charge, superintendents, supervisors and enumerators and in various other capacities have borne upon themselves the strenuous and the rather thankless task of which the present report is the outcome. My respectful thanks and acknowledgments are due to the two Dewans for all the trouble they took to make the report free from defects and for all the inspiration and encouragement I received from them. The assistance of Mr. P. Acharya, State Archaeologist, in the matter of proof-reading and in the form of useful suggestions now and then, deserve my due recognition.

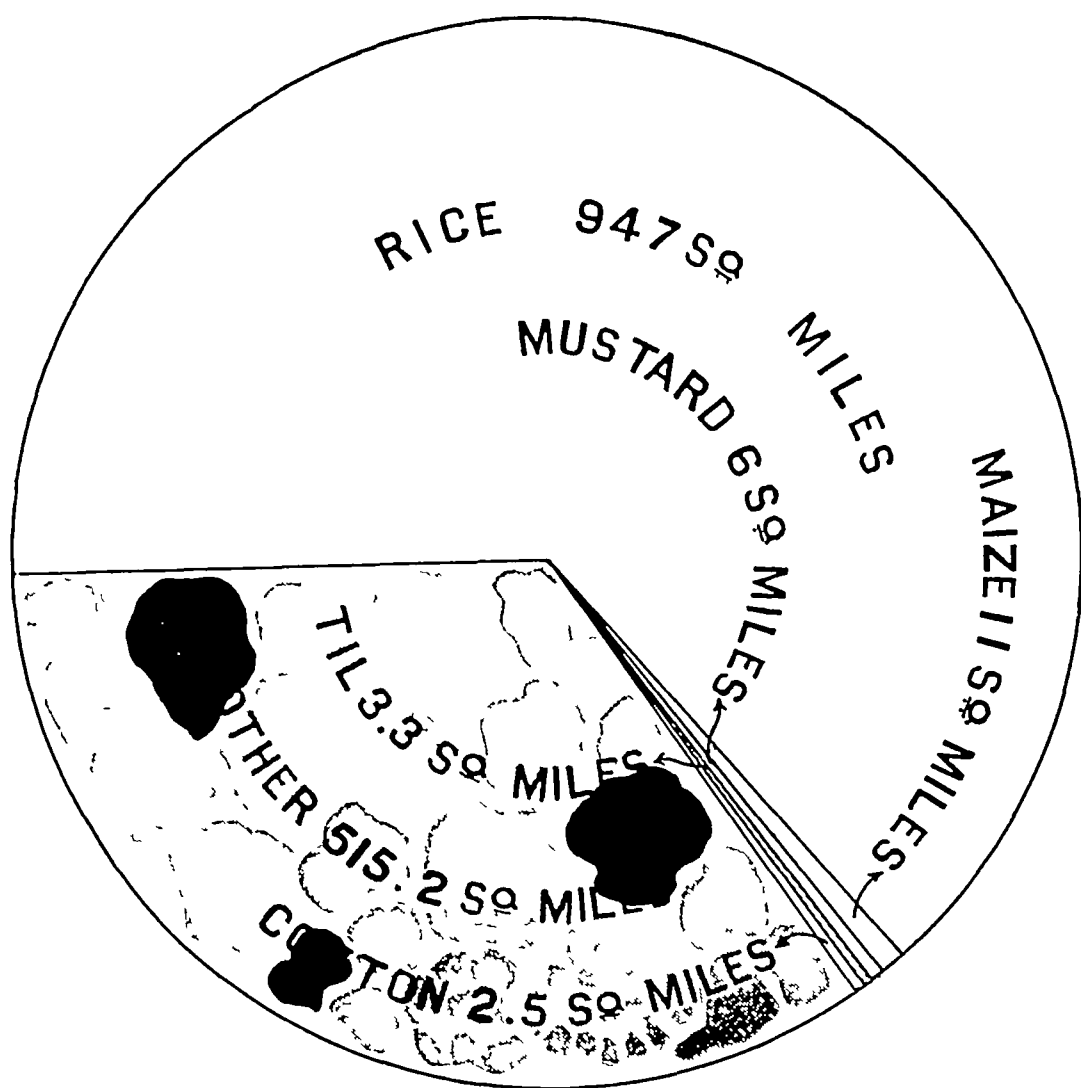
25 My indebtedness to the Maharaja Sahib for all the personal interest he was pleased to take in the work is great. I cannot give adequate expression to my obligations to him on that account. But for his inspiration and personal interest in the matter and the generous and heavy outlay sanctioned by him, the prospect of the preparation and publication of the report would have remained as remote as on the last two occasions.

26 To the census clerk, Babu Rajanikanta Panigrahi, must go a good deal of credit for his sincere, ungrudging and devoted assistance in the production of the report.

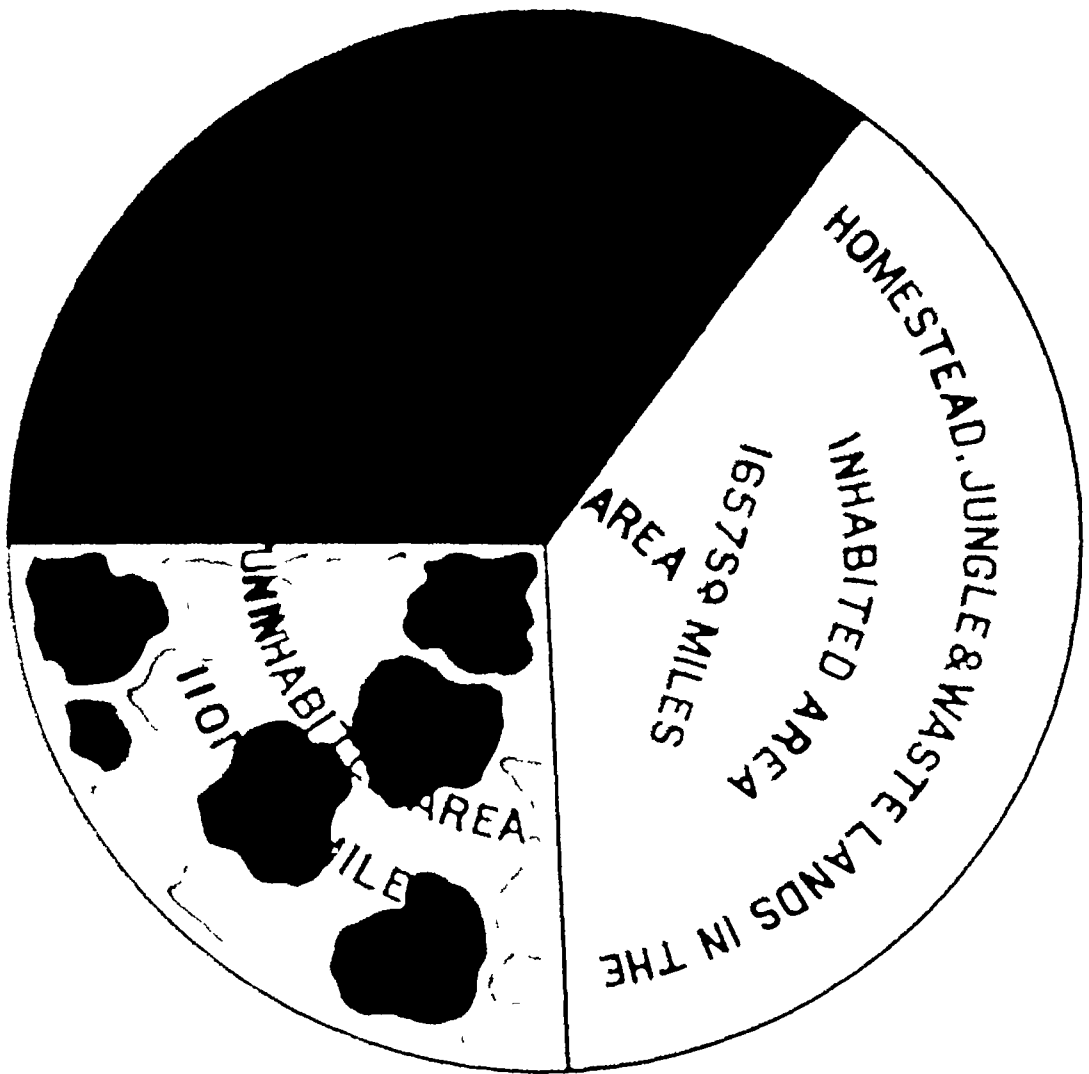
27 Lastly, I am grateful to The Caledonian Printing Co., Ltd., for the close attention they always devoted to the work and for their readiness to carry out instructions even if given at an inconvenient time. The present volumes are a credit to their well-known concern, though it is perhaps for the first time that work of this nature has passed through their hands.



Different Sub-divisions of the State.



Different Crops.



Inhabited, Uninhabited and Cultivated Areas of the State.

REPORT

ON THE

CENSUS OF MAYURBHANJ 1931

CHAPTER I SECTION I

GENERAL DESCRIPTION OF MAYURBHANJ

named Panchpir came into existence Further on, in the year 1908, for the purpose of better administration a fourth subdivision was brought into being, bearing the name of Kaptipada subdivision, and comprising certain pergannahs of the Sadar subdivision and Kaptipada, a Sarbarakari estate under the Mayurbhanj State Certain minor changes in the jurisdiction of the Sadar and Panchpir subdivisions followed, and different parts of the inhabited portions of the Simlipal hills were thrown into one or other of the four surrounding subdivisions according to administrative convenience

River system

The different subdivisions of the Mayurbhanj State are mainly watered amongst a number of other minor streams by a few rivers

The Sadar subdivision is watered by the Jambhina which, rising from a spring called Sonaposi and bearing diverse names in the tracts through which it passes, at last falls into the Bay of Bengal, by the Burabalang (there is a waterfall at Barehipani, in the course of this river), by far the largest in the State, which rising from near about a village of that name in the Simlipal hills falls into the Bay, and by the Gangahar which rising from the Simlipal hills mixes with the Burabalang a little beyond the southern borders of Mayurbhanj near Phulari Ghat in Balasore In the Bamanghati subdivision the river Khadka rising from the Simlipal hills after a tortuous north-westerly course joins the Subarnarekha The Panchpir subdivision is watered by three rivers the Deo, the Khaibhandan and the Salandi, all of which rising from the Simlipal hills mix with the Baitarni The Kaptipada subdivision again is served by four rivers the Sona which rising from the Simlipal hills mixes with the Burabalang at the same point as the Gangahar, the Deo (different from the one of the same name in Panchpir) and the Sanja, both of which rising from the Simlipal hills mix with each other and then join the Sona, near Kainsari, and lastly the Nalua which rising from the Simlipal hills mixes with the Gangahar in Kharikapada within the State

Liability to floods

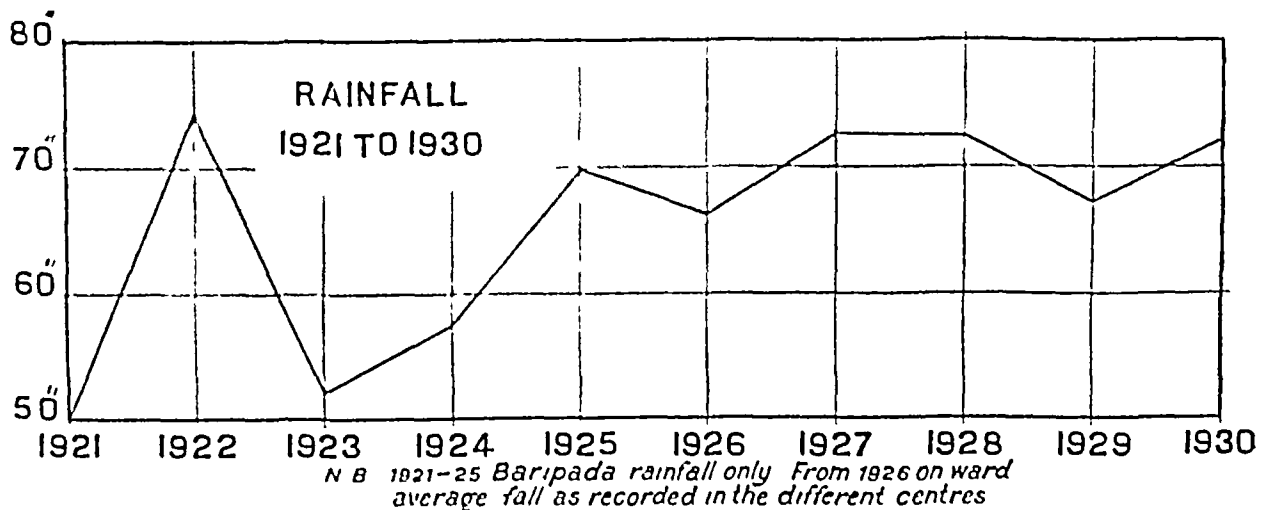
Excepting a few villages lying to the right of the Subarnarekha in pergannahs Olmara and Amarda, there is no other tract belonging to the State ordinarily liable to floods, as the State is situated on a high level and as the rivers above mentioned are all hill streams which rapidly discharge their contents elsewhere Floods, however, though rare, occur at long intervals The experience of the past three decades goes to show that it occurs once in the course of a generation There was one such flood in the year 1900 The next one came in July, 1927, after 4 years of continued short rainfall from 1923 to 1926 On the 29th of July, 1927, there was a rainfall of 7 inches at Baripada and on the 30th, 10.80 inches at Raupangpur and 14.30 inches at Karanjia This unusual rainfall resulted in a flood which is considered the highest on record At Baripada the level of the water rose $8\frac{3}{4}$ inches higher than the highest flood level recorded in the year 1900 The riparian villages of the three subdivisions, Sadar, Bamanghati and Panchpir, suffered in consequence The Kaptipada subdivision, however, escaped almost unaffected, although the highest amount of average rainfall recorded at Uda that year was 86.08 inches

Soil

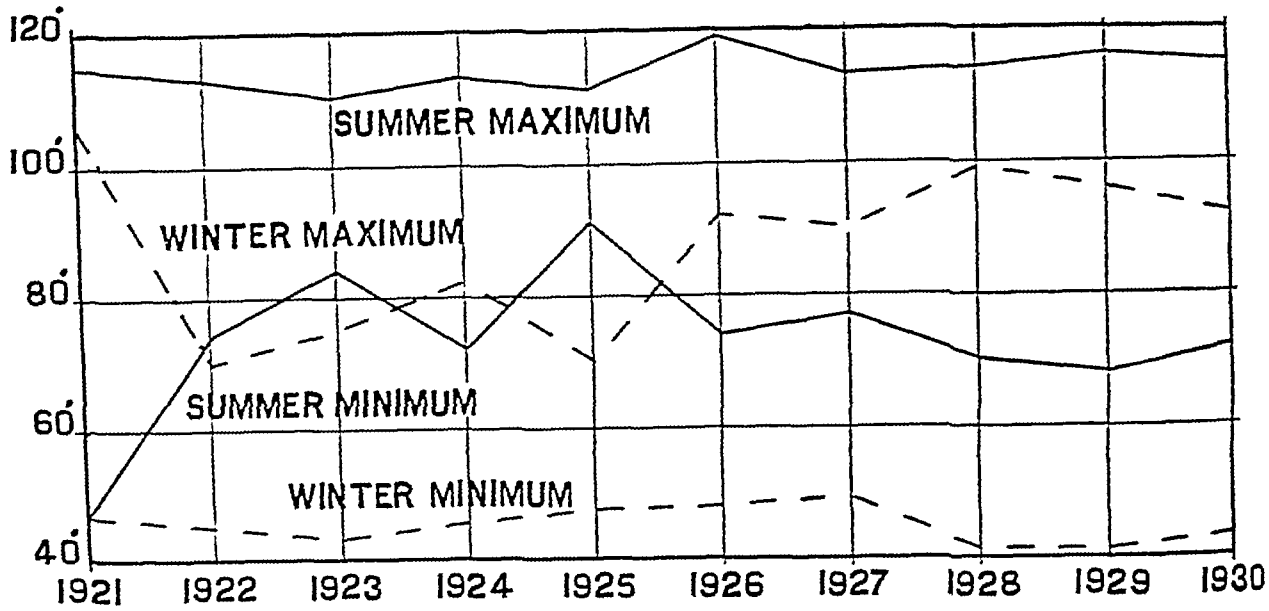
In his report for the year 1901 on the census of Bengal (which then included Orissa) Sir Edward A. Gait, speaking of the soil of Chota Nagpur plateau within which lie the Orissa States, observes "There are extensive areas of rock, laterite and gravel which are unfit for cultivation and except in the valleys, the patches of fertile ground are small and infrequent" During the 30 years that have since elapsed, conditions in this State have considerably altered Extensive areas of rocky, laterite and gravelly soil have given place to soil properly treated and made fit for cultivation Considerable portions of the valley lands have also since improved in quality to an appreciable extent

The climate of Mayurbhanj is generally dry. The maximum temperature during the day is rather high, up to 110° and sometimes even to 120° degrees, while the minimum temperature during the cold weather months comes down to the neighbourhood of 40° degrees. The mean temperature recorded since 1925 is found to vary from 68.93° degrees to 82.83° degrees. The average annual rainfall during the decade was 63.84 inches, with a maximum of 74.24 in the year 1922-23 and a minimum of 50.57 inches in 1921-22. The rainfall on the whole was not seasonable and was not well distributed throughout the State. During the four financial years from 1923-24 to 1926-27 the rainfall recorded in the State varied between 50.82 and 69.77 inches, and the crops in those years invariably suffered from shortage of rain towards the close of the agricultural season. In the year 1927-28 the highest amount of rainfall recorded in the State was 72.6 inches.

Climate,
seasons, rain-
fall and
elevation



TEMPERATURE 1921 TO 1930



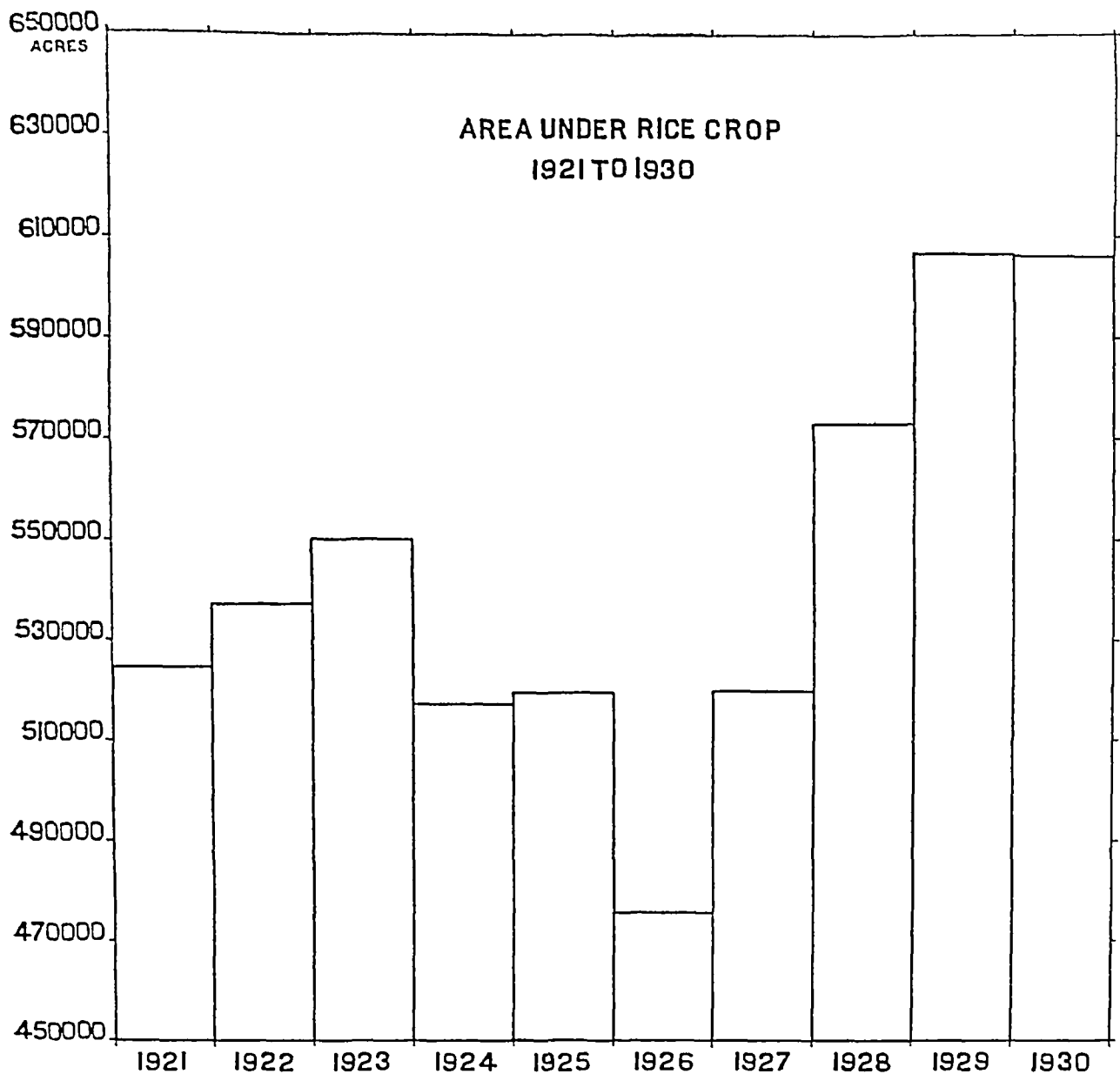
The elevation of important places in different centres of the State is given in the margin. Leaving aside the places in the Simlipal hills, it will appear that the Panchpir subdivision, situate as it is on a higher level, is comparatively cool, i.e., cooler than any of the other subdivisions. The Bamanghati subdivision is differently situated in this respect on account of its deforestation.

Agriculture

The people of Mayurbhanj are for the most part agriculturists. Rice of different varieties is the chief crop grown. The coarser varieties by far exceed the extent to which the different kinds of finer varieties find favour with the people. The number of the latter varieties is not very small. In the list of fine rice

	Feet
1 Meghasani Hills	3,824
2 Dhudruchampa	3,310
2 Gorumahisan Hill	2,964
4 Badampahar Hill	2,730
5 Chahala	2,541
6 Baldiha Hill	2,044
7 Bidhubhandar Pass	1,601
8 Jashipur	1,313
9 Raruan	1,218
10 Karanjua	1,217
11 Khichung	1,190
12 Rairangpur	861
13 Bangriposi	403
14 Udla	173
15 Baripada	160
16 Betnati	144
17 Haripur Garh	71
18 Muruda	64
19 Amarda	60

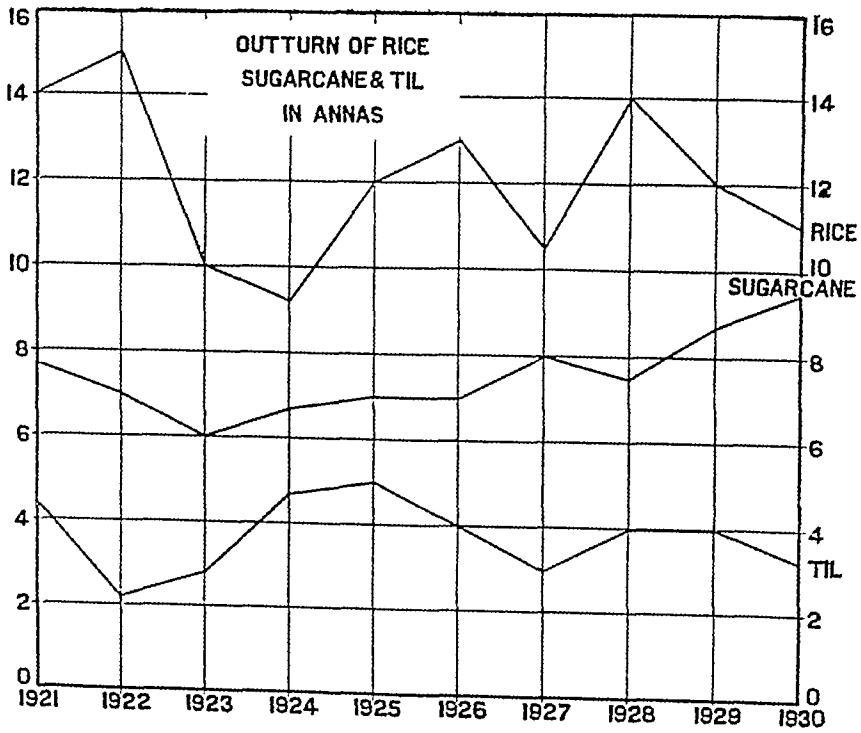
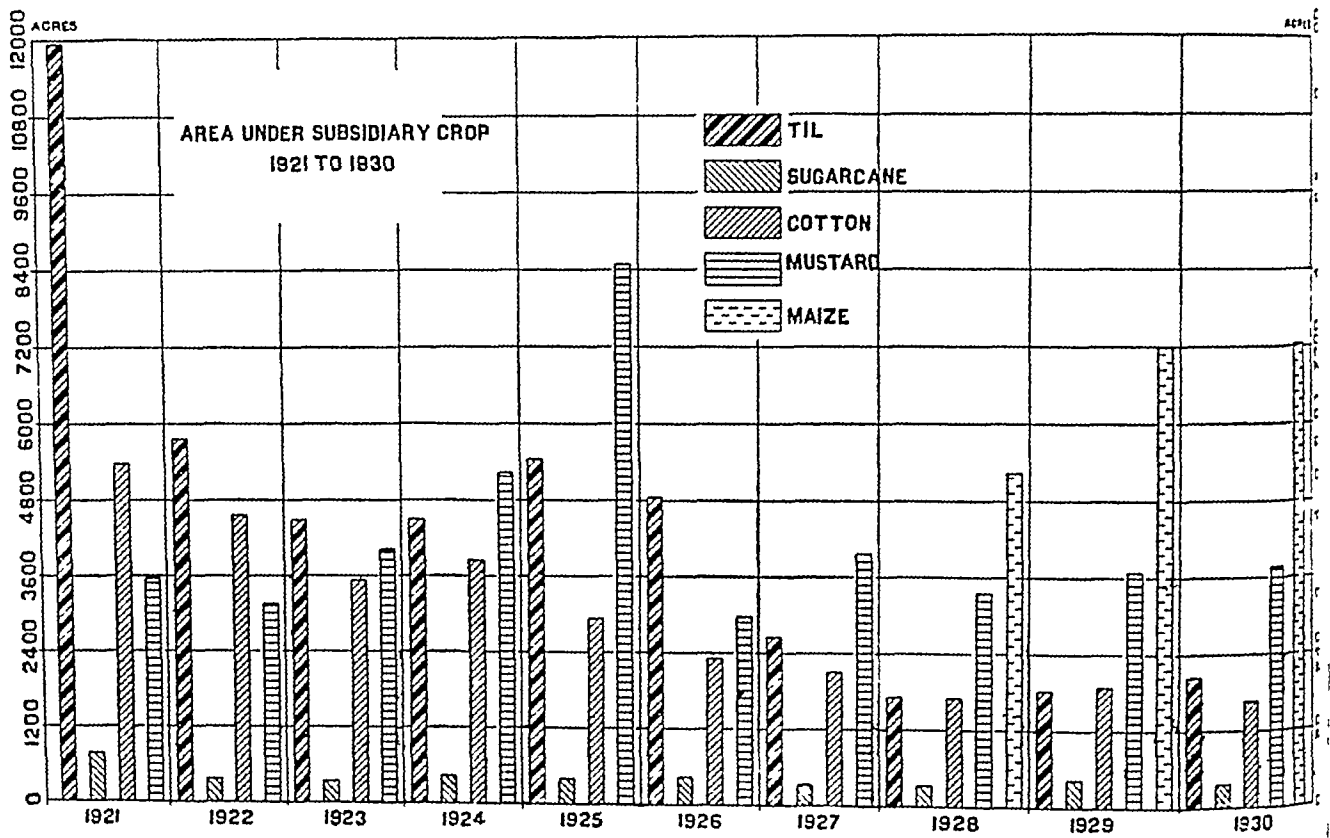
the names of *Sitabhog*, *Sonakhari*, *Pipribas*, *Badsabhog*, *Sitasal*, etc., deserve special mention. The average acreage under rice crop in the State during the last decade was 542,824, or nearly 850 square miles, which is more than quarter of the inhabited area (3,142 square miles) of the State. The total area under this crop in the first year of the decade was 524,461 acres, equivalent to nearly 820 square miles. Owing to shortage of rain and other adverse circumstances there continued to be a drop in this area up to the year 1926-27, when only 475,762 acres (744 square miles nearly) were reported to be under this crop. The situation began to improve again from the following year until the end of the decade when more than the lost ground was recovered and the number of acres under this crop rose to 606,067, or a little less than 947 square miles.

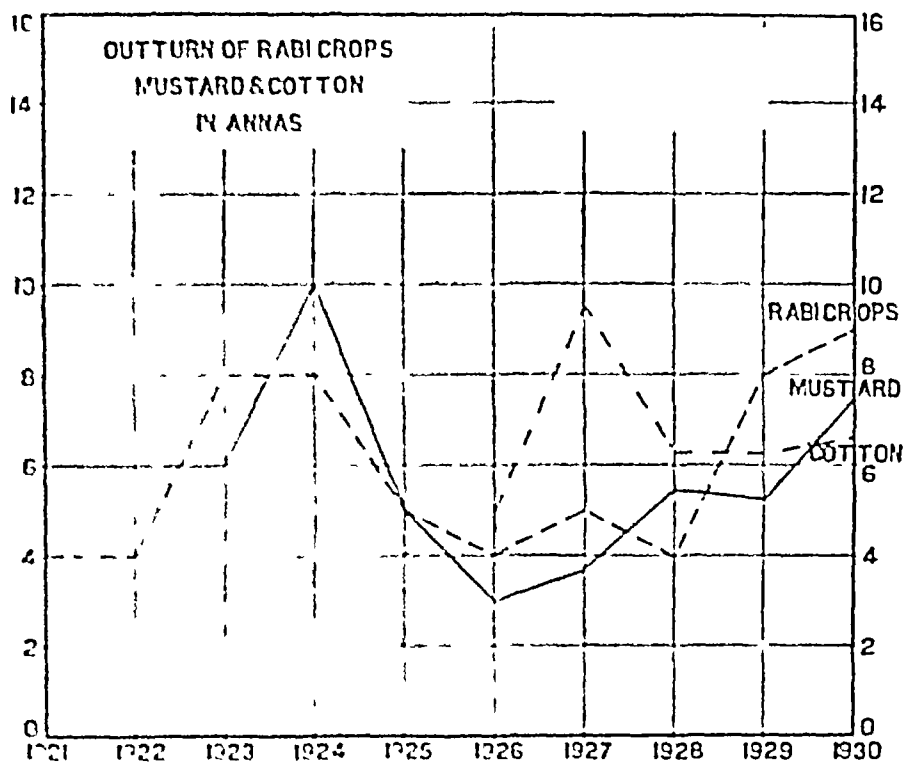


The average yield of rice crop during the decade works out to 188,498 tons or less than one-third of a ton per acre per year. This result is not very satisfactory for the reason that taking 16 annas to represent the full outturn, the average outturn in the decade under consideration was 12 4/7 annas varying between 15 annas and 9 annas in the different years. Everything being favourable, the outturn per acre of the best class of fertile lands in Mayurbhanj generally will not be less than half a ton.

The other subsidiary crops grown in the State are maize, *til*, sugarcane, mustard, *rabl* and cotton. From the figures of the last decade available it appears that 19,132 acres or nearly 30 sq miles on an average were under crops of these descriptions per year except *rabl*, figures for which are unfortunately not available. The average area per year under each of these crops, and the average yield per acre in maunds, are given below —

Name of crop	Area in acre	Yield in maunds per acre
Maize	6,959	Not available
Til	4,526	1 1/7
Sugarcane	423	14 (<i>Gur</i>)
Cotton	3,007	3/4
Mustard	4,217	2 1/7





Vegetables and spices also are grown in a few selected areas. Towards the end of the decade measures were adopted for the production of subsidiary crops—also of vegetables and spices on as large a scale as possible. Rotation of crops which had formerly been tried in the State was again attempted in varying degrees. Some of the *rabi* crops and oilseeds are found grown together by a small fraction of the people on the same field at one and the same time while a few of the enterprising ryots grow *asa* crops on particularly suitable *bora* or *sal* land before growing winter crop on the same land in one and the same year. Thus rotation of crops is not quite an uncommon feature of cultivation, though its further extension is devoutly to be wished.

Where there are no means of irrigation by natural springs steps have been taken to render irrigation possible by artificial means. Both the people and the State have devoted a great part of their attention to this end. There are 1,324 State irrigation *bundhs* and 1,715 private *bundhs* in the State, which irrigate 63,750 acres of land or a little less than 100 square miles. Besides the above there are three big irrigation projects long since brought to completion known as (1) Baldiha *bundh*, (2) Haldia *bundh*, in Pirs of those names in Pergannah Majhulbhag, and (3) Gularakhal *bundh* in Pergannah Olman. These have been constructed by the State at considerable cost. The total length of the irrigation canals emanating from these *bundhs*, including distributaries, is about 100 miles. The area irrigated by them is computed at about 20,000 *mans* equivalent to about 13,000 acres, or nearly 21 square miles.

Irrigation

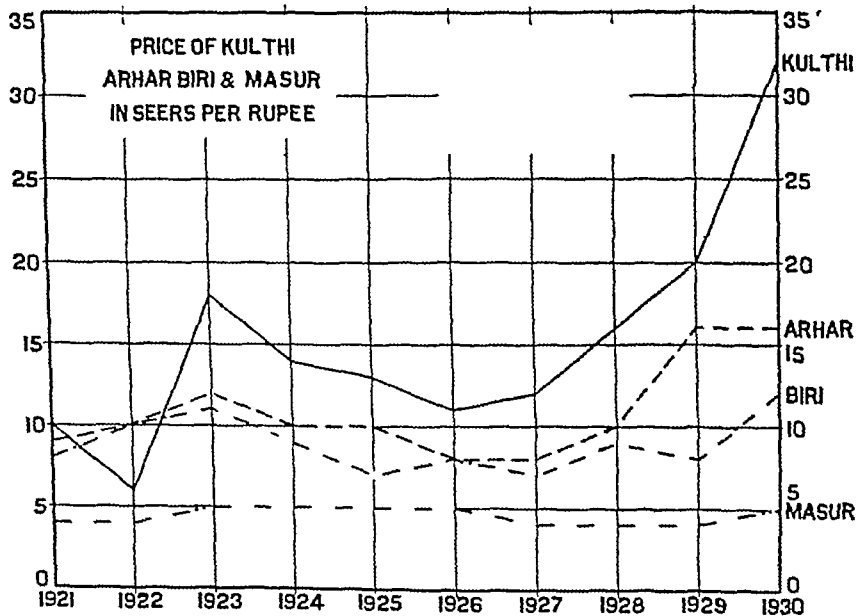
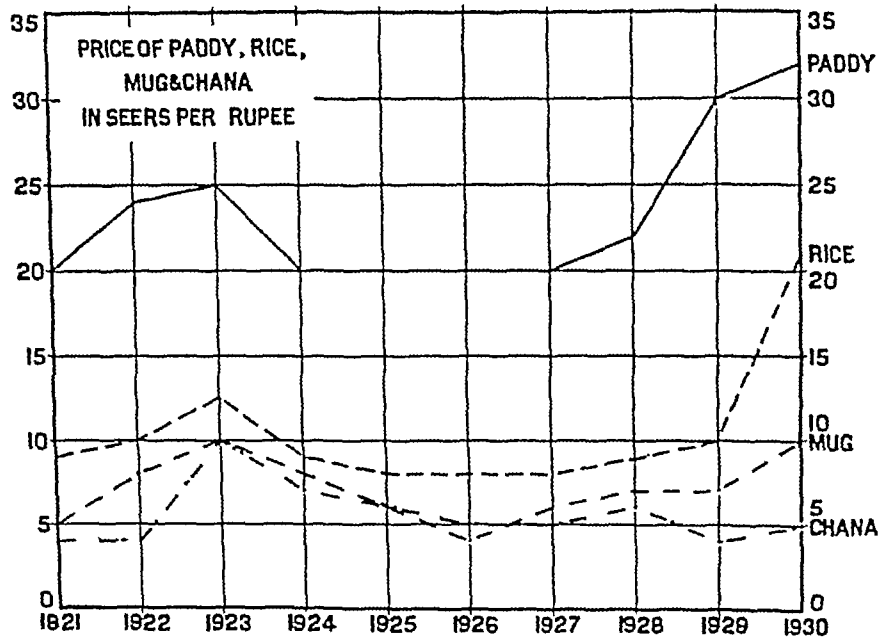
There are in all nearly 600,000 heads of cattle in the State. Besides the protected forests made available to them for grazing purposes, about 45,500 acres of *aochar* or pasture land have been set apart in the State for that purpose. Nevertheless, the fodder available is by no means sufficient as there is little to graze on during the dry months of the year. The fodder problem still awaits solution. The newly started Department of Agriculture will find enough to do in teaching the people to grow and conserve fodder for their cattle during the months when it is scarce. The majority of the people who are aborigines are at present entirely ignorant

Cattle and Pasture

of the principles of cattle-breeding or cattle-rearing. Barring the Kuimis and a few others, a large section of the aborigines consisting of the Santals, the Kols and the Bhumijs, and forming about 50 per cent of the total population, do not care for milk as an item of nutrition. This perhaps contributes to a certain extent to their indifference towards the improvement of cattle. Even as beasts of burden or as instruments of husbandry the cattle in the State are very poor in quality.

Price of food grains

The price of food grains during the first 8 years of the decade remained almost constant when coarse rice sold at nearly Rs 5 a maund. In 1930 the prices fell and varied from Rs 3-8 to Rs 4 a maund while in 1931 it dropped still further and ranged between Rs 2 and Rs 3 a maund. There was a corresponding fall in the prices of other minor food grains in these two years.



Industrial development and manufacture

The Industrial activities in the Mayurbhanj State in different fields may roughly be grouped under three different heads, viz, (1) Rural occupation (including cottage industry in some form or other), (2) industries connected mainly with mills, factories and the like, and (3) industries which are State concerns.

In the first group the names of the following deserve mention —

- | | |
|---|--|
| 1 Tassar growing | 15 Making— |
| 2 Tea growing | (a) Earthen and stone tiles |
| 3 Tassar spinning and weaving | (b) Bricks |
| 4 Cotton weaving | (c) Pot stone wares |
| 5 Masonry | (d) Earthen wares |
| 6 Carpentry (including cabinet making) | (e) Brass wares |
| 7 Pottery | (f) Horn wares |
| 8 Rice pounding | (a) Agricultural and household iron implements |
| 9 Hulling and husking | (b) Shoes |
| 10 Oil pressing | 16 Ivory turnings |
| 11 Gun making | 17 Harmonium making and repairing |
| 12 Stone quarrying | 18 Watch repairing |
| 13 Mat making (with puto, dote, lota, etc. and <i>sadira</i>) | 19 Cycle repairing |
| 14 Rope making (with <i>Sabai</i> grass and <i>Sil</i> creeper) | 20 Bamboo work |
| | 21 Fish rearing |

The second group is connected with the iron mines at Gorumahisani, Badampahar and Sulupat, worked by Messrs. The Tata Iron & Steel Co. Ltd. with the sleeper business of Messrs. The Burmah Lumber Co. Ltd. and with the activities of various other contractors and traders in the exploitation of sawn and round timber, extraction of firewood, manufacture of charcoal and collection of minor forest produce all over the State. Some of these are old established concerns. Besides, within the last decade there have sprung up rice, oil and flour mills under the patronage and care of Rautrai Sahib Sridam Chandra Bhanj Deo, 1st Sahib Harish Chandra Bhanj Deo, and a few other enterprising gentlemen of the town of Baupada.

Among the State concerns which have succeeded in giving industrial occupation to the people of the State are the following —

- 1 Water Works
- 2 Distillery
- 3 Printing Press
- 4 Plant for generation of electricity
- 5 Telephone
- 6 State Garage Workshop
- 7 The Purna Chandra Industrial Institute
- 8 Jail industries such as iloe rope-making, dairy, cane-work, weaving, durree-making, mat-making, oil-pressing, gardening, etc.

Except (2) Distillery (3) Printing Press and (8) Jail industries, which are old institutions but which have attained great improvement during the decade, all other items mentioned in the above group relate to the last decade.

It will not be out of place to mention here that the picturesque garden and orchard laid out on an extensive field in Manchabundha by the side of the Balasore road not far from the Baupada town, and the neatly laid out garden round the "Purna Chandra Mandir" in the heart of the town, fostered respectively by the incessant care of the present Maharani and the Junior Dowager Maharani, afford substantial occupation and training to a number of subjects in horticulture. In between these two gardens lies Ranibagh two generations old, on the left bank of the Burabalang which

still continues to retain its position and importance as in the past. High class dairying forms an important feature of the activities of these Maharanis, and some of the promising young men receive encouragement at their hands for training in that line at home and abroad.

Demand and supply of labour

There has been no dearth of labour in the Mayurbhanj State. The agricultural operations and industrial activities noted above provide field for the employment of the labouring classes. But it may be doubted if it is adequate. A section of the labouring classes, particularly from among those residing on the borders of the State, prefer to go abroad in quest of better wages to the British Districts far and near. In ordinary season such periodical migration is not considerable, but in harvesting season it is often so. On the night of the last census some 3,204 persons, both male and female, were thus found to be out and were enumerated outside the State. Outside labour to a certain extent is also engaged in the State by important Companies such as the Tata Iron & Steel Co. and the Barooah Timber Co. From information received from the office of the Political Agent, Orissa States, it appears that during the last decade 1,497 coolies belonging to this State were recruited for work in the tea-gardens by the garden Sirdars at Cuttack, Balasore, Midnapore and Chaibasa centres.

Communication

The total mileage of road in the Mayurbhanj State is more than 700. The length of the roads in the town of Baripada itself is nearly 17 miles. Roads have been so constructed to the south and south-east of the Sadai subdivision that Udla, the headquarters of the Kaptipada subdivision, can be reached by three different routes from Baripada. 66 miles of new roads have been constructed during the last decade only. At the time of writing this report nearly 100 miles of new roads are either under construction, or have been sanctioned to be constructed, with a view to open out Panchpir subdivision up to the border of the neighbouring State of Keonjhar and the British District of Singhbhum. Besides a large number of minor bridges and culverts, the marginally noted arched and girder bridges constructed during the decade deserve special mention. Roads in Mayurbhanj generally enjoy the reputation of being well maintained.

- | | |
|----|---|
| 1 | 3 spans 44 ft arches, mile 1, Baripada-Bamanghati road |
| 2 | Vented causeway 200 ft long on the Katra river at mile 15 of the same road |
| 3 | 5 spans 20 ft girders, mile 3, Bamanghati loop road |
| 4 | 2 spans 20 ft girders at miles 4, 6 and 7 of the above road |
| 5 | 2 spans 35 ft girders, mile 11, Baripada-Midnapore road |
| 6 | 1 span 150 ft girders, mile 9, Baripada-Udla road |
| 7 | 3 spans 44 ft arches, mile 23, Baripada-Udla road |
| 8 | 5 spans 20 ft arches, mile 22, Baripada-Udla road |
| 9 | 2 spans 35 ft girders, mile 47, Baripada-Jashipur road |
| 10 | 1 span 150 girders and 4 spans 30 ft girders on the Bhandan river on the 60th mile Bisai-Karanja road |

Railway lines to an aggregate length of nearly 120 miles run through the State connecting Rupsa with Talbundh through Baripada in the Sadai subdivision, and Tatanagar with Gorumahisan and with Badampahar in the Bamanghati subdivision. The last mentioned extension, Onlajori to Badampahar with a siding to Sulaipat, was constructed and opened in the year 1922, while the Baripada-Talbundh extension was opened a year or two earlier. The last decade also witnessed the construction of a semi-automatic telephone line connecting important centres with Baripada. The total length of the line was 120 miles at the close of the last decade.

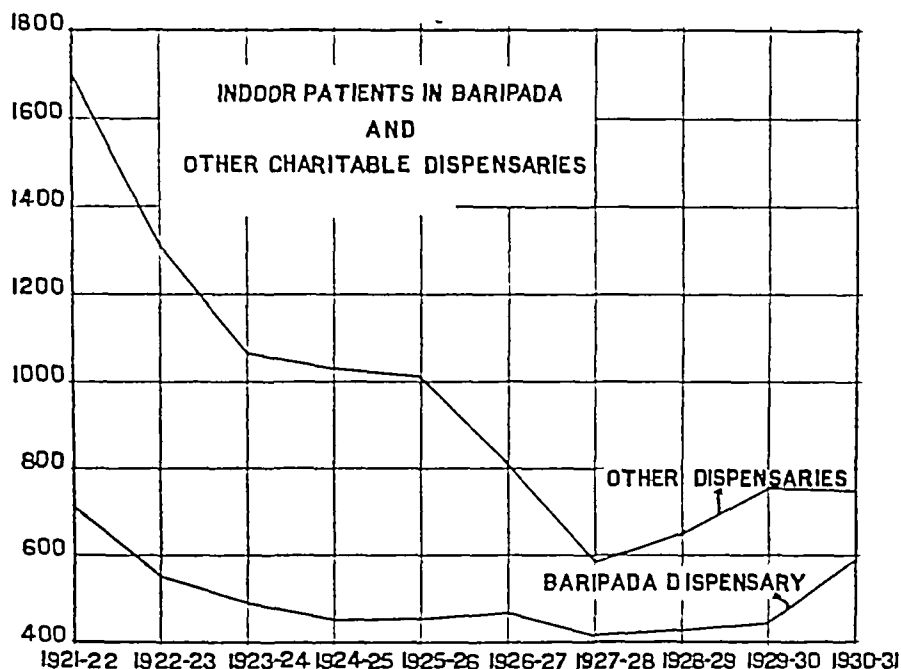
Public health

Public health in Mayurbhanj during the decade was on the whole satisfactory except for seasonal attacks of cholera and smallpox and for the impaired health of the people in the years 1919-20 and 1920-21 in consequence of the influenza epidemic which appeared in the year 1918-19. In the year 1926-27 the progress made towards the improvement of health since the influenza epidemic was for a short time interrupted by a virulent

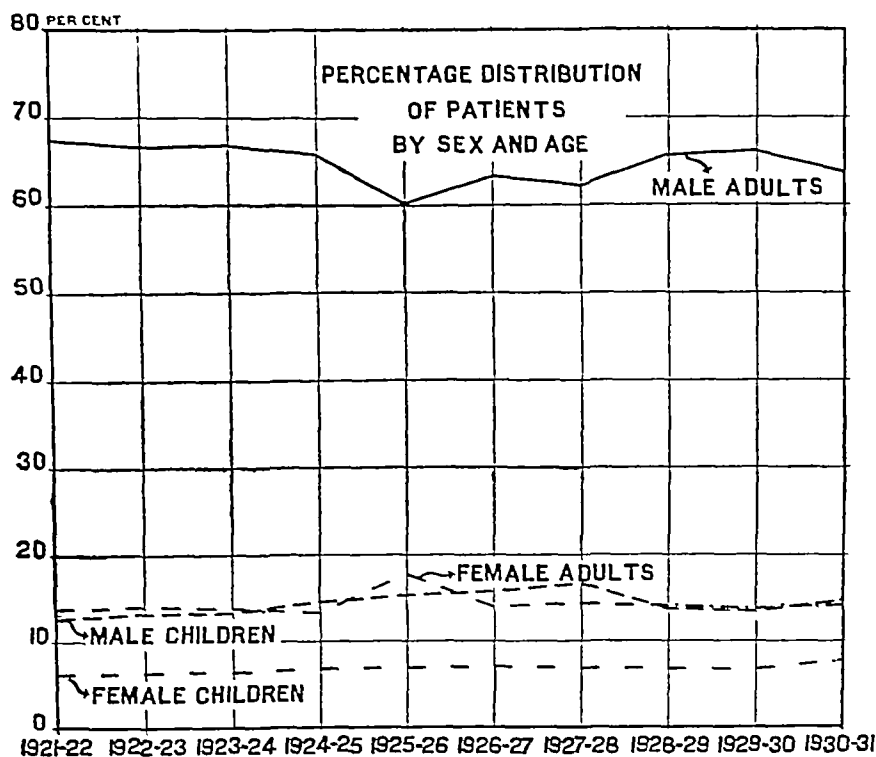
attack of smallpox During the early part of the decade malaria was not much in evidence within the State, although it was raging furiously in the neighbouring British District of Balasore Mayurbhanj at that time even afforded shelter to many outsiders suffering from malaria In the latter part of the decade, however, for a short period (1929-30) the State itself fell a prey to the epidemic In the decade under review there were 106,478 births in excess of deaths

While on this subject it is worth while noticing briefly the extent to which medical relief was obtainable and utilised during the decade to combat the evil effects of maladies commonly prevalent in the State The country is served by 13 free dispensaries, to most of which indoor wards have been attached Before 1923-24 the number of these dispensaries was 10 The decade under consideration saw the addition of 3 to the number

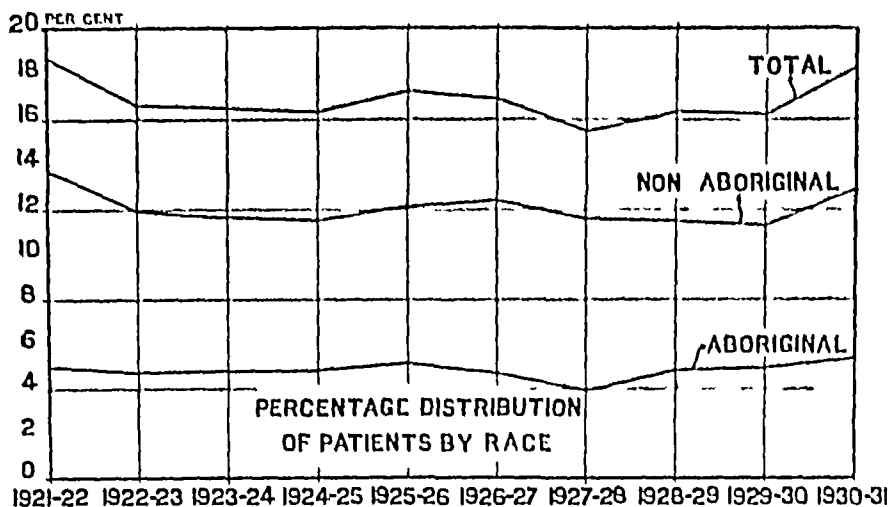
Different systems
of treatment
and number of
patients



On an average there were 127,100 persons or one in every seven of the population, according to the present census, annually served by these dispensaries 82,325 of them were male adults, 18,075 female adults, 18,097 male children and 8,603 female children It is to be observed that females

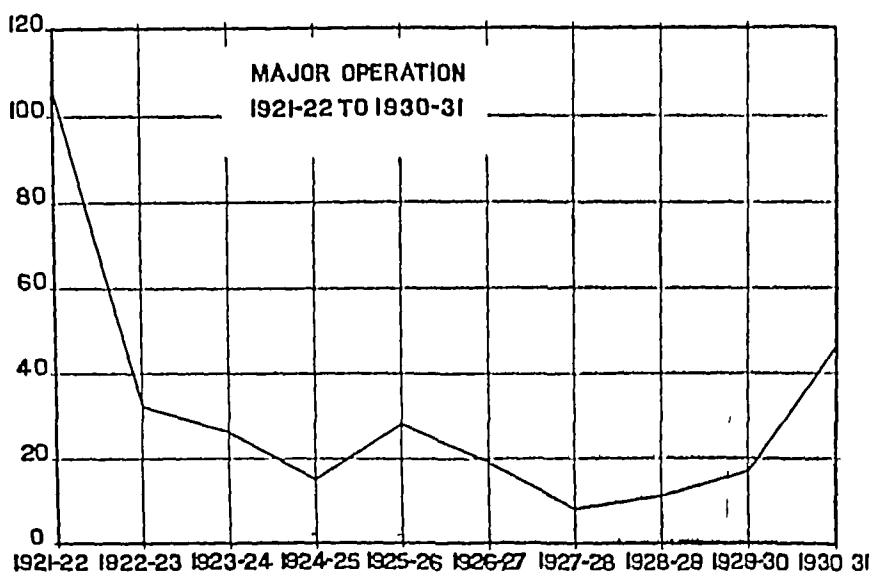


as a class in this State are not anxious to seek relief under the Allopathic system of treatment. The number of aboriginal patients who attended these dispensaries on an average annually was 36,746 during the decade. Not much variation is noticeable from year to year in the number of the different classes of patients. The total varies between the maximum figure

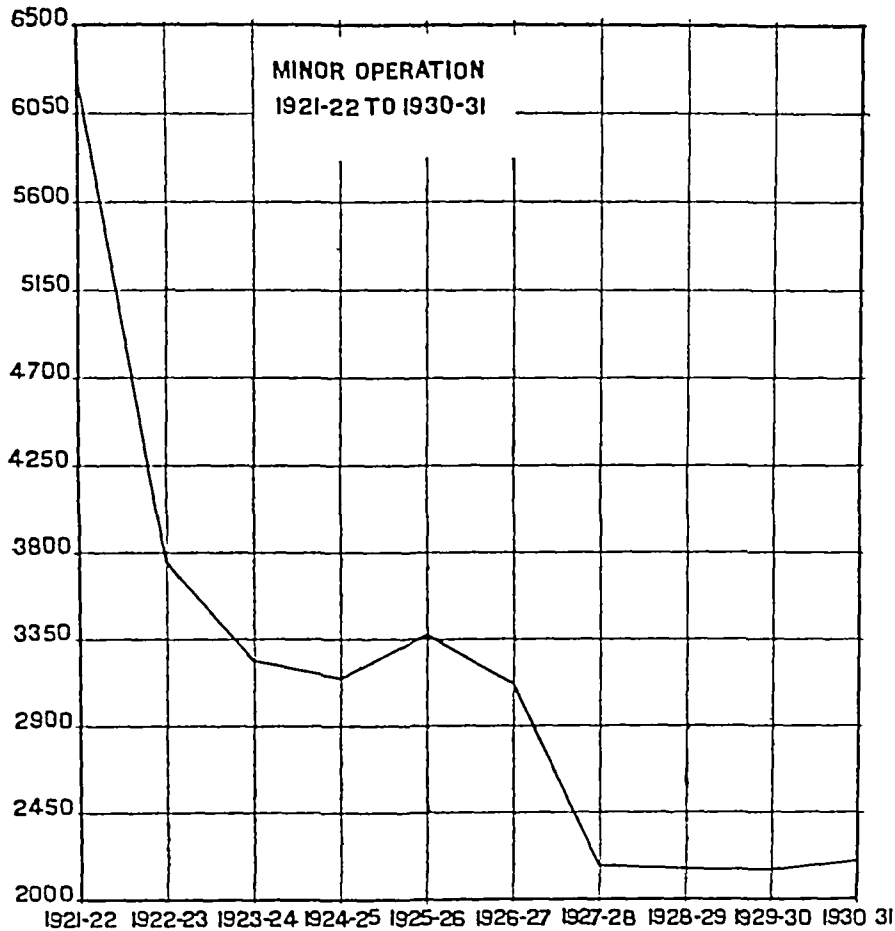


94,610 in the year 1921-22, when the effects of influenza had not yet completely subsided, and the minimum figure 72,516 in the year 1927-28, when the State enjoyed comparatively good health. The number of indoor patients in the several dispensaries was a little more than 1,500. Besides these there were on the average about 120 female patients annually in the Baupada Female Hospital during the decade.

The number of operations, 3,193 (31 major and 3,162 minor), done on an average per year is by no means an exceptionally high figure, but some very important and interesting operations have been recorded in the annual Administration Reports of the State for the last few years comprising the decade under report, during which the Medical Department of the State has seen some useful development in different directions.



Besides, there is a system in the State to carry medical relief even to the very doors of the patients as far as practicable. This service is rendered through the agency of sanitation and vaccination sub-inspectors who act as peripatetic sub-assistant surgeons. The total number of persons served through this agency during the decade was 12,224 annually, or more than 100 a month.



The Banipada town is also served by a free Ayurvedic dispensary maintained by the State, which claims as many as 35,724 patients in all as having received treatment there during the decade. Nearly 7,000 of these were aborigines. In other words, the dispensary served 10 persons a day of whom nearly 1/5th were aborigines.

Village quacks following *Ayurvedic* or other indigenous systems of treatment, of whom a few command not a little confidence, are not rare in Mayurbhanj. Unfortunately, it is not possible to ascertain the number of the patients who subject themselves to the healing art professed or practised by these quacks.

During the decade the Homeopathic system of treatment has received noticeable recognition through private efforts. A senior officer of the State of superior rank has earned the gratitude of many by giving gratuitous relief to a large number of the sick who placed themselves under his treatment during the decade. Wonderful results were obtained in a good number of cases.

The physical features of the Mayurbhanj State are in themselves somewhat of a preventive to general scarcity or famine, and the decade under consideration was completely immune from this form of visitation. Nevertheless it must be mentioned that in the decade previous, in the years 1916, 1918, 1919 and 1920, the State in common with the rest of Orissa suffered from scarcities of varying intensity. Scarcity

In the year 1907-08, under the patronage of the late Maharaja Sriram Chandra Bhanj Deo, Mr. Nagendra Nath Bose, M.R.A.S., *Prachyavidyamaharnava*, of Calcutta in the course of his archaeological survey in Mayurbhanj, visited Khiching amongst other places and made some explorations. This work was again taken up in the year 1922-23 and excavation work in a regular and systematic form was started under the supervision of Rai Bahadur R. P. Chanda, Superintendent, Archaeological Section, Indian Museum, Calcutta. Mr. Page, Superintendent, Archaeological Survey, Eastern Circle, Patna, also visited the State in the year Archaeological excavation and conservation

1923-24 in this connection Khiching, of which particular mention has been made in the section relating to the history of Mayurbhanj rulers, was the ancient capital of the State in the 10th and 11th centuries. It is a picturesque village about 16 miles from Karanjia—the headquarters of the Panchpir subdivision. It bears the silent history of ages on its temples, its sculptures and images and mango topes and tanks. Hundreds of architectural and sculptured stones and images have been unearthed during the excavation, which prove the antiquity of Mayurbhanj and the influence on it of differing forms of religious faith such as Jainism, Buddhism and Brahminism.

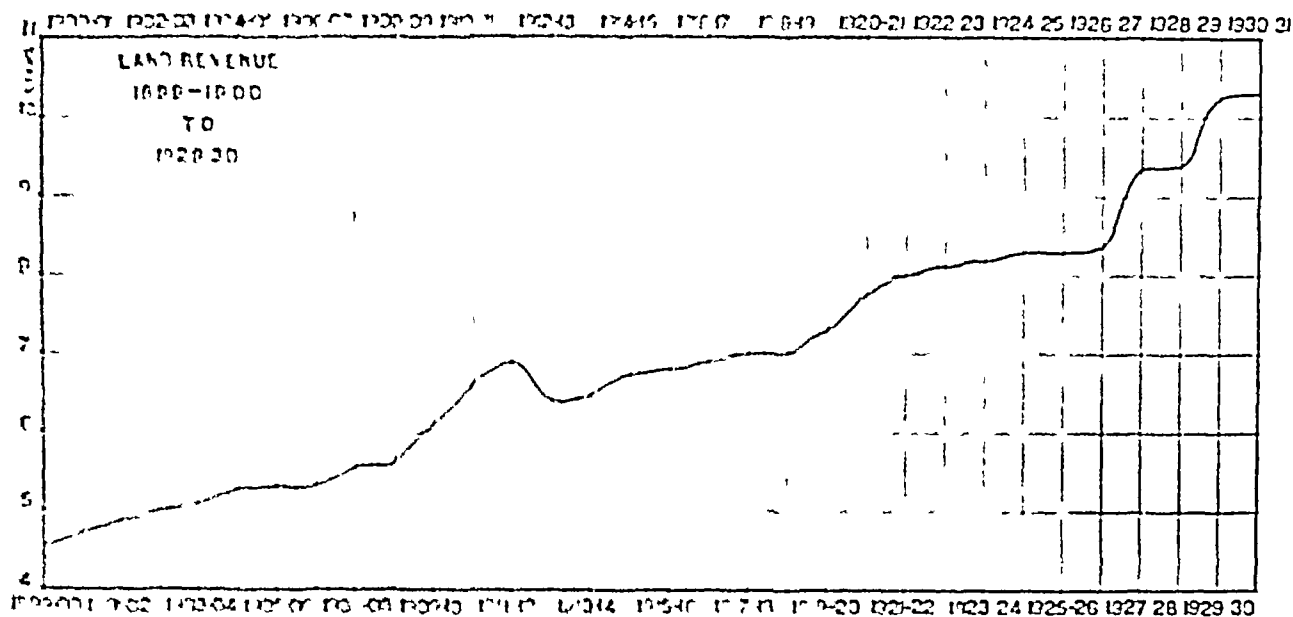
By the end of the decade, when the Archæological Department had been only 8 years in existence, the activities of the department found an outlet in different places of historical interest, lying scattered far and near in different parts of the State, such as Haripur Garh in the Sadar subdivision, Tentala in the Bamanghati subdivision, Khiching in Panchpir subdivision and Pathriagarh and Kainsari Garh in Kaptipada subdivision. Prehistoric sites have been discovered at Basipitha and Baidipur. Collection of stone implements of various shapes and sizes, and of neolithic and other ages, and of coins of different epochs, numerous beads of quartz and other coloured stones, besides various documents of historical importance in the form of paper sanands or palm-leaf manuscripts, form important and interesting features of the development of the department during the period under review.

The museum building constructed at Khiching during this period now accommodates a large number of sculptures and decorated pieces of stone belonging to the old temple. The Chandrasekhar temple and the Kutaitundi temple have been restored and conserved.

A good number of books on general history, art, architecture, archæology, epigraphy and ethnology, many of which are rare and valuable, have been collected for the Archæological Library at Baripada. It is through the endeavour of the Archæological Department that it has been possible to give an authoritative account of the early history of Mayurbhanj State up to the time of Maharaja Jadu Nath Bhanj Deo in this report.

of the To give a correct and comprehensive idea of the material condition of the people as it existed during the last decade, it is necessary to traverse the entire course of events commencing from the year 1900, when during the rule of the late Maharaja Sriram Chandra Bhanj Deo untiring efforts were made to engender in the minds of the people a confidence in the security of life and property. This end was largely achieved by securing to the tenant the accrual of rights of occupancy over their holdings and by defining and declaring their rights and interests by periodic settlement proceedings on the most advanced and up-to-date lines. All these measures naturally gave an impetus to agricultural expansion and development. Nevertheless, the forces of nature were often against them. What with drought and flood, and pests too well known to the Indian peasant, bad years were by no means a rarity. For this reason the progress in the material condition of the people of the State up to the year 1901, as recorded in the Administration Report of the State for that year suffered a most unhappy set-back in the years 1907, 1908, 1914, 1915 and 1918, which were the years of definite scarcity or distress resulting from drought or flood. Apart from definite scarcity in the years mentioned, there was during the period 1900 to 1921 a set of indifferent years in point of material prosperity of the people on account of the partial failure of crops in a greater or lesser degree. The measures taken to meet the situation caused by these calamities afforded the State an opportunity of discovering the then weak spots in the territory, namely, Uperbhag and Majhalbhag Pergannahs in the Sadar subdivision and the Bamanghati subdivision, which stood in urgent need of artificial means of

irrigation. As a result a large number of irrigation *bundhs*, an account of which has been given in the earlier part of this report, came into being both through the State and through private efforts. These irrigation *bundhs*, which have insured the areas concerned to some extent against failure of crops resulting from drought, have become a source of increased land revenue, besides affording scope for the development of pisciculture. The increase in land revenue from Rs. 4,58,000 in 1900 to Rs. 10,30,600 in 1931 is for the most part the result of the measure of irrigation above mentioned.



There has been a marked rise in the country in the general standard of living, housing, clothing and means of conveyance from year to year during the last 30 years. This is evident in various ways. Perhaps it is most apparent in the increasing use of articles which were formerly regarded as being in the nature of luxuries, as for example Dietz lanterns or lanterns of similar designs imported from Germany, Japan and other countries, kerosene oil, umbrellas and shoes. These are now looked upon as indispensably necessary, especially among the non-aborigines and a small section of the advanced aborigines. Electric torch lights, which first made their appearance in the State towards the latter part of the decade, have gained in popularity among the more advanced sections of the people while even some of the leading aborigines are found to have realised their utility. Bicycles and sewing machines have both found their way to the remotest parts of the State—the latter to a lesser extent than the former. Mill-made cloth has gone far in replacing local production by Patui Tantis of the State and the use of “shorts” by the younger folk is not uncommon, even the aborigines not rigorously excepted. The importance of light and air in the construction of dwelling houses has begun to be realised, while a number of pucca buildings, most of which are roofed with corrugated iron, has sprung up in several parts of the State. The popularity of aluminium vessels and steel trunks of sorts, as also wooden chairs and almirahs, has been marked during the period. There has been an improvement in the articles of food generally among those that may afford it. Passenger lorries and trains have succeeded in tempting a few of the aborigines to deviate from their ordinary modes of locomotion. All these improvements in the general outlook of life so far as it reflects on the material condition of the people have been due to a general improvement in trade, commerce and industry in the State brought about by facility of communication which has helped the people to recover from the unfavourable conditions of agriculture in the years mentioned above.

Along with the improvement of the material condition, the progress made by the people in other respects is decidedly hopeful. The drug habit

and the use of intoxicating liquor have appreciably come down during the period under review. It is not possible to estimate accurately the extent to which the latter is being replaced by the comparatively innocuous home-brewed *handia*, the favourite drink of the tribal Hindus.

But for the memorable flood of 1927, which caused damage to certain areas, and the world-wide economic depression towards the close of the last decade, there was no untoward event, no outstanding distress or scarcity, which from an agricultural point of view was likely to stand in the way of the onward progress of the people in their economic condition. This fact perhaps explains the increase in the population of the State recorded by the present census.

SECTION II.

BRIEF HISTORY OF THE RULERS OF MAYURBHANJ

According to the tradition recorded by Hunter, the principality of Mayurbhanj or Bhanja Bhumī (the land of the Bhanjas, Bhanja being the family name of the ruling dynasty of Mayurbhanj) was founded more than 2,000 years ago, while according to the tradition recorded in the *Orissa Feudatory States Gazetteer*, it was founded some 1,300 years ago by one Adī Bhanja, son of one Jai Singh, who was a relative of the Raja of Jaipur in Rajputana. From the copper plate grants found in the Bamanghati subdivision of Mayurbhanj, an authentic tradition is traceable of the Bhanja rulers, whose capital in the 10th and 11th centuries A. D. was at Khijjinga-Kotta (modern Khiching). According to this account, the founder of the Bhanja dynasty, Adī Bhanja Virabhadra, was miraculously born of the egg of a peahen and was brought up by the great Rishi Vashistha, the priest of the solar Ikshaku line of Kshatriyas.*

In the line of Adī Bhanja was born Kotta Bhanja, "fire to the forest of his foes". Kotta Bhanja was succeeded by his son Diga Bhanja, "whose feet were worshipped by hundreds of vassal chiefs". Diga Bhanja's son was Rana Bhanja, who lived at Khijjinga-Kotta (modern Khiching). Rana Bhanja's son and successor was Raja Bhanja. The ancient remains of Khiching, to a considerable extent restored by the Archæological Department of the State not long ago, bear eloquent testimony to the eminence and culture of Kotta Bhanja and his successors and reveal a civilisation which found expression in diverse forms of art of very high order, styled Mayurbhanj school of Art, by Rene Grousset, the French Orientalist, and other art critics of acknowledged authority†.

In the 16th century, according to tradition, a Bhanja prince of Khiching married a daughter of the Gajapati king of Orissa, who received as her dowry the territory of Mayurbhanj lying to the east of Simlipal Range (Sadar and Kaptipada subdivisions). The capital of the principality was then transferred from Khiching to Baripada and later to Hariharpur, which in turn was abandoned early in the 19th century when Baripada was finally made the capital.

*"According to the view of Mr. Beglar, the Bhanja family is an offshoot of the glorious Maurya dynasty. The legend of the birth of the ancestor of the historical Maurya family supports now his assertion. We find the mythological story in the *Pag Sam Jon Zang* by Pal Jor of Tibet (edited by Rai Bahadur Sarat Chandra Das, B.A., C.I.F.), that the founder of the solar dynasty which the Maurya family emanated from, was born of an egg, which was hatched in the sun's ray. In Orissa, Bhanja family is also known as the solar dynasty. Again, the legend of the origin of the Bhanja family is in harmony with that of the Maurya. Besides, the word Maurya may easily be transformed to Mayura by the phonetic rules of the Oriya language. It is therefore probable that the Bhanja family sprung from Maurya family."

(*Journal of Bihar and Orissa Research Society*, Vol. XVII, page 108.)

†For an account of the exquisite workmanship and grandeur of these remains, see *Bhanja Dynasty of Mayurbhanj and Their Ancient Capital Khiching*, by Rai Bahadur Rama Prasad Chanda, 1929, Calcutta.

Hunter, in his *Orissa*, Vol II, page 112, observes "Passing over their appearance in mediæval history, the Moribhanj family emerges in the 17th century as the rulers of a hill territory extending over 7,319 square miles" The present area (4,243 square miles) is a little more than one-half of what it was as recorded, in the 17th century This is because Mayurbhanj suffered heavy losses of territories at the hands of the Mughals, the Marathas and the British

The few authentic facts that are known about the history of Mayurbhanj in the Mughal period (1592—1751 A D) indicate that the rulers of Mayurbhanj had under them "12 zamindaris containing 42 killas" *

From Raja Man Singh's account of 1592, published by Stirling in 1822 it appears that there were 18 forts, viz, Bhanjbhum, Mantri, Hariharpur, Dewalia, Purunia, Kaikachua, Bamanghati, Sarhonda and 10 other insignificant forts within "his own estate of the Zamindar of Moribhanj All these places, excluding Bhanjbhum, are now found in Mayurbhanj State The pergannah of Bhanjbhum, however, lies to the north of the Midnapore town which, according to tradition, Midnapore Rajas got as subordinate tenures from Mayurbhanj Mention has also been made in Raja Man Singh's account of 11 dependent chiefs, who were under Mayurbhanj during the early period of the Mughal rule, and who held the zamindaris of Nilgiri (now one of the Orissa States), Singhbhum (including Porahat, Saraikela and Khairawan), Bariabhum (now in Manbhum district) Patharhai, Nainsinpur (greater part of which is in north Balasore, bordering on the State to the south of Subarnarekha river), Deba Tyarchand (Dipa Tyarchand in Midnapore), Jamrapal (in Midnapore), Jamcunda (in north Balasore, near the mouth of the Subarnarekha, not far from Pipili), Chargarh and Talmunda, now in the Bhadrak subdivision in Balasore The *Ranchi District Gazetteer* mentions (at page 260) that Tamar was under Mayurbhanj The *Midnapore District Gazetteer* mentions (at page 168) that Birkul on the sea shore was also under it

From what has been stated above, it will be found that the sway of Mayurbhanj extended from Tamar, Bariabhum and Midnapore town in the north to the river Baitarni in the south, and from the sea in the east to the western extremity of Singhbhum in the west

The Bhanja rulers did not hesitate to aggrandise themselves at the expense of the Mughal empire whenever there was an opportunity to do so According to Muraqat-i-Hussan, during the interregnum that followed the serious illness of the Emperor Shah Jehan in 1657, "Krishna Bhanj of Hariharpur, the leading Zamindar of this province, during the interregnum spread his power over the country from Medinipur to Bhadrak" †

His "offences" are thus summed up in the Muraqat "He kept one thousand horse and ten or twelve thousand foot soldiers, and was obeyed and helped by all the zamindars of the country He had plundered the tract from Bhadrak to Medinipur, carried off the ryots to his own territory, increased their cultivation and ruined the Imperial dominion" ‡

Emperor Aurangzeb appointed Khan-i-Dauran as the Governor of Orissa in 1660 When the new Governor reached Jaleswar, Krishna Bhanja came to meet him During the interview, exasperated by the insults of the Subahdar, Krishna Bhanja attacked him, but was slain with his party A different version of this incident is given in contemporary records of the Dutch factories in India, where Krishna Bhanja is referred to as the "Great Raja"—"Den grooten Radja Krishna Bens" §

*An Account (Geographical, Statistical and Historical) of Orissa Proper or Cuttack with Appendices by A Stirling, Esq., Calcutta, Bengal Secretariat Press, 1904, Reprint, page 47

†Sir Jadu Nath Sirkar—*Studies in Mughal India*, Calcutta, 1919, page 205

‡*Ibid*, page 207

§Dagh Register, 26th February, 1661, published from Batavia in 1889

From Jaleswar, Khan-i-Dauran set out for Hariharpur Krishna Bhanja's son (Trivikrama Bhanja I), with his uncle Jay Bhanja, submitted to him on his way to Remuna and received the "Tika (mark on the forehead) of the Rajaship and Zamindari"*

Maharaja Krishna Bhanja was succeeded by Maharaja Trivikrama Bhanja, who ruled from 1660 to 1688 Early British records mention his name as "Tillbichrum Bung," whose territory lay close to Balasore His son and successor, Maharaja Sarvesvar Bhanja, ruled the State from 1688 to 1711 He was succeeded by his son, Maharaja Viravikramaditya Bhanja, who ruled from 1711 to 1728 and received a Mughul Farman in the year 1724-25 in renewal of a previous Farman This Farman shows the nature of the political relations in which Mayurbhanj stood with reference to the Mughul throne This document, the original of which is filed in a British Indian Court, begins by mentioning a special Farman that was granted previously in favour of Maharaja Baidyanath Bhanja, and then proceeds to state that it is "ordered that the Chair of State of the said country continue to be held as heretofore without the interference of any body, that no other man in his territory has any authority whatever, that disregarding the order of any other ruler the said Maharaja do exercise the same authority in his own country with the title he holds, generation after generation, as he does now save and except that when his services are required for any purpose, he will have to attend before Us and carry out the orders" Maharaja Viravikramaditya Bhanja was succeeded by his son, Maharaja Raghunath Bhanja, who ruled from 1728 to 1750

the years 1832 and 1835. A narrative of the events of this period is found in the records of the Government of Bengal, which contain voluminous correspondence on the subject. In 1835 the Maharaja of Mayurbhanj attacked the Mahapatra and "defeated and dispossessed him of his country" *.

The Sarbarikar of Bamanghati had in this matter sought the interference of the British Government and Captain Wilkinson had requested the Government on his behalf to permit the employment of Government troops against the Ruler of Mayurbhanj as a support to the cause of the Sarbarakar of Bamanghati. The Honourable Vice President of the Council, however, did not consider it expedient to do so. His view was thus expressed in a letter from the Secretary to the Government, dated the 21st July, 1834. "Interference is also unnecessary as regards the interest of Government, as long as the quarrels of the Raja and the Mahapattar, and their adherents, the Coles are confined to their own possessions" †.

But Captain Wilkinson was not to be quieted. He continued to press his view that in the interest of peace and safety in the adjoining British districts the Kols should be brought under the direct control of Government. He wrote "It is probably now too late to consider how far it was expedient to allow the Mohurbunge Raja to expel the Mahapattar and his relations from Bamanghati, on the principle that every independent Chief has a right to do that which seems fit to him in the internal management of his own country. This policy is no doubt good when the interests alone of the independent Chief are likely to be affected but not, I respectfully submit when it injuriously operates on our own interests or the interests of the petty States whom we are in a manner bound to protect" ‡.

The sequel of all this was the formation of the Kolhan Government Estate, which is the next most important event in the history of Mayurbhanj. It is thus narrated by A. J. Moffatt Mills in "Minute on the Tributary Mehals" —

"A force was employed under Captain Wilkinson to restore peace and order. This was soon effected, when it was wisely resolved to subject the revolting Coles no longer to the uncertain control of the Rajah.

"The country was occupied, a strong post was established at Chaibassa and the Coles were brought under the direct control of Government, an officer being specially appointed to administer civil and criminal justice amongst them. The Mohurbunge Rajah was permitted to retain his seizure of Bhamanghattee, subject to his assigning a sufficient maintenance for the support of the Mahapattar and his family, who were located in Singhbhoom. The Mahapattar is dead and his family have petitioned me to permit them to return to Bhamanghattee and to resume management of their forfeited tenure. I have called on the Rajah to know whether he has any objection to the measure, but he has not responded to the call, and it would be highly impolitic to replace them in the tenure against his wishes. The Rajah appears to keep the inhabitants of the remaining Cole Peers under subjection, but strong measures are used, as indeed they are required, to control this wild race.

"The Rajah himself is not an oppressive or cruel ruler, he is obedient and loyal, but jealous of any interference with his people. He is intelligent, fond of having intercourse with Europeans, and is in the habit of managing his affairs himself" §.

*Selections from the *Records of the Government of Bengal*, No. III, 1851, page 91.

†Records of the Political Agent's Record Room, Sambalpur.

‡*Ibid*.

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By the formation of Kolhan Government Estate, Mayurbhanj State not only lost four Pirs, namely, Thai, Bharbharia, Anla and Lalgah, but Khuchung also, which subsequently formed a part of the Saraikela State, although the Kunwar held it under feudal allegiance to Mayurbhanj

In 1840, Jadunath Bhanja again received a *Khilat* from the Government in token of the recognition of his honorary services rendered to the Government

When the Indian Mutiny broke out, Mayurbhanj was found loyally espousing the British cause, as testified in the following words in Aitchison's Treaties, 5th Edition, Vol II, page 338 —“The Raja of Mayurbhanj rendered good service during the Mutiny of 1857 ” The loyalty and sincerity of Maharaja Jadunath Bhanj was put to the severest test by the fact that his son-in-law, the Raja of Porahat or Singhbhum, had joined the rebellion. The official records bear testimony to the services rendered by him at that critical juncture. He “kept his own large territory free from disturbances, which it was apprehended on several occasions would break out”¹ Furthermore as reported to the Government by the Political Officer concerned, “the Raja has been throughout consistent in his professions of adherence to the Government and that he was sincere has been proved by the very excellent letters addressed to his rebellious son-in-law, the Raja of Porahat which were found at Porahat by Lieutenant Birch, the Senior Assistant Commissioner of Singhbhum”²

The Political Officer added his recommendations as follows —

“Should it please the Government to confer on the Raja of Mohurbunge the title of Maharaja Dhee Raj Bahadur and a *Khilat*, I think it would be a suitable acknowledgment of his loyal conduct and confirm him as a faithful adherent of the Government, prove satisfactory to his people and operate beneficially over all the neighbouring tracts”³

Upeibagh. Lest the unsettled condition of the pergannah might be a source of trouble in the neighbouring British district of Singhbhum, it became necessary for the Government to temporarily suspend the Ruler's authority in Bamanghati and place it under the British administration conducted by the Deputy Commissioner of Singhbhum. The Maharaja, however, was quite opposed to the action taken by the Government. The neighbouring pergannah Upeibagh was also disturbed to a certain extent, and so it was placed under the management of the Maharaja's nephew, Krishna Chandra Bhanja, the successor designate. The ring leaders in the disturbance were all condignly punished.

Srinath Bhanja had no son, and upon his death which took place on the 10th November 1867, was succeeded by his younger brother's son, Krishna Chandra Bhanja who was only 20 years of age at the time of his succession. Though he had no English education, he proved himself a very able and successful Ruler under the assistance and advice of Mr. Ravenshaw, who held him in high regard. The State saw many reforms and achieved progress in various directions during the rule of Maharaja Krishna Chandra Bhanja Deo. He was an able and enlightened Ruler and was created a Maharaja in 1877 in recognition of his efficient administration of the State and of his public liberality. In 1878, the subdivision of Bamanghati was restored to his direct control.

The present modern methods of administration of the State owe their origin to Maharaja Krishna Chandra Bhanja. During his administration, the roads from Baripada to Balasore and from Baripada to Bahalda were first constructed. The order and method in administration, introduced by Maharaja Krishna Chandra Bhanja Deo, laid the foundations on which his son Srimam Chandra raised the edifice of the State as it now exists.

Maharaja Krishna Chandra Bhanja was cut off in the prime of his life on the 29th of May, 1882, when he was only 34 years old. He died of smallpox. Maharaja Srimam Chandra Bhanja Deo, who was born on the 17th December, 1871, was barely 11 years of age at the time of his father's death. Hence the State came under Government administration and Mr. P. Wylly was appointed as its Manager in December, 1882.

Maharaja Srimam Chandra Bhanja Deo had two brothers, Chhotrai Saheb Srishyam Chandra Bhanja Deo and Rautrai Saheb Sridam Chandra Bhanja Deo. The former eventually became the Raja of Nilgiri by adoption and died on the 6th July, 1913. The latter at present occupies the high position of the senior-most member of the Raj family.

Maharaja Srimam Chandra Bhanja Deo assumed control over the State in 1890. In a brief report like this it is difficult to do full justice to the sterling qualities of mind which he brought to bear upon the administration of the State entrusted to his charge and of the manifold developments during his régime. He combined in him on the one hand the vision of a philosopher and an idealist, and on the other the shrewdness and practical wisdom of a lawyer, a legislator, philanthropist and a man of affairs.

Under the administration of this ruler, who was far ahead of his times, the status of Mayurbhanj rose to that of one of the best governed States in India. In the very year of his assumption of full control of the administration, he established the Mayurbhanj State Council and the Judicial Committee of the Mayurbhanj State Council, with himself as President. The latter functioned as the High Court, or the ultimate Court of Appeal, and was one of the earliest of its kind in the Indian States. One of the earliest measures of the newly created Council was to introduce in the State laws and regulations of the criminal and civil courts of British India, with such alterations and adaptations as were necessary in view of

local requirements. Then followed other regulations making for the better administration of the country, the foremost among these being the regulations relating to tenancy, survey and settlement of land revenue and other important laws defining and enlarging the rights of tillers of the soil. It was then that occupancy rights were for the first time allowed to accrue to tenants in the State over their holdings. The departmental machinery necessary to administer these laws and regulations was elaborated from time to time as need arose. The Police Department was reorganised and a regular system of Thanas and Outposts was gradually established and staffed by properly qualified officers and men. The Chowkidari system was introduced with assessment of Chowkidari tax in place of payment by voluntary contribution. A regularly graded service in the various departments was brought into being and, to make it still more attractive, a pension system was inaugurated in 1894-95, under which the officers concerned had to contribute to the pension fund at the rate of Rs 2½ per cent.

With the grant of the right of occupancy to the tenants over their holdings and regular and accurate preparation of record of rights and with the steps taken to increase the facilities for improvement of land by means of irrigation and by leasing out suitable jungle lands under cover of small and big Amalnamas, cultivation in the State attained considerable extension and definite improvement in quality and intensity, leading to a gradual rise in land revenue, which has been maintained up to the present day.

The two irrigation projects of Haldia and Baldiha and also of the one at Guhirakhal in Olmara, which cost more than six lakhs of rupees, are some of the outstanding works of public utility connected with agriculture, with which the administration of the State by Maharaja Sriram Chandra must always be associated. The establishment of granaries and the wise provision for agricultural loans and land improvement loans proved to be powerful auxiliaries to these extensive schemes for agricultural development.

In the very year of his assuming the reins of government, the Middle English School at Baripada was raised to the status of a High School and the number of dispensaries rose from one in the Baripada town under one hospital assistant and a compounder to eight, spread out over the important centres of the State and the Nayabasan Zamindari. The dispensary at Baripada was placed under a Sub-Assistant Surgeon and it was remodelled and named King Edward VII Charitable Dispensary. Vaccination was made compulsory. Between the years 1900 and 1903, the Mayurbhanj State Light Railway was constructed, financed entirely from the revenues of the State and costing Rs 6,00,000 for 32 miles. This railway was opened by His Honour Sir Andrew Fraser, the then Lieutenant-Governor, on the 2nd December, 1904. The Baripada Municipality came into being in the year 1905, and a regular constitution was drawn up on the lines of the Municipal Act in force in British India. The present municipal market (Gujribazar) dates from that period.

In 1894, Maharaja Sriram Chandra with the help of expert assistance drew up an exhaustive report on the forests of the State and prepared a preliminary working plan covering about 38 square miles. Thereafter a well organised Forest Department was gradually evolved for the control of all forest matters on the model of the forest administration prevailing in British districts. Through this new department the forest revenue rose from Rs 30,000 to Rs 2,50,000 per annum within the period of his rule of 20 years. In 1903, the Maharaja appointed Mr P. N. Bose, B.Sc., F.G.S., to conduct a geological survey of the State. This survey, unfortunately was never completed, but enough was done to prove that the deposits of iron ore in particular were of enormous extent and in some of the areas of almost unequalled purity. Negotiations were then opened for leasing out

the iron ore areas and a mining lease was ultimately granted to Messrs Tata & Sons the bulk of whose activities at Jamshedpur is to this day dependant on the iron ores of Mayurbhanj. A separate broad gauge Railway line was constructed, for facilitating mining operations, from Tatanagar Station to Gurumohisani hill containing the iron mine, and the State provided lands free for it.

During the time of this ruler the State was opened out with a network of roads totalling 502 miles in length and connecting places of importance with each other and with the neighbouring British Districts and States. Good and substantial buildings for the accommodation of all branches of administration and the residence of officers and for their convenience while on tour were also provided. No better summary of the results of his brief but beneficent rule could be given than in the words of Sir William Duke, who thus paid his tribute to the memory of Maharaja Siram Chandra — "The mere material results of his all too brief rule gives some measure of the industry and concentration which went to produce them. He was allowed only 20 years for his task. Certainly he had a fair start, when he took charge of his State it was already moving on the road by which he intended that it should travel. When all favouring elements had been allowed for and all deductions made for cases of failure or incomplete success the progress made in every direction in Mayurbhanj between 1892—1912 was beyond ordinary experience and such as could only have been attained by untiring industry and perfect singleness of purpose. His country grown from a rude jungle Mahal to a prosperous and highly developed and equipped modern State is Maharaja Siram Chandra Bhanja Deo's monument — than which no man could desire one more splendid."*

Maharaja Siram Chandra was a guest of the Government at the Imperial Durbar held at Delhi on the 1st January, 1903, when the title of Maharaja was conferred on him as a personal distinction. This title was made hereditary in June, 1910. He also attended the Imperial Durbar in Delhi in 1911.

In 1910 he made a trip to England *via* Japan and America and was honoured by an audience granted by His Majesty the King-Emperor.

Maharaja Siram Chandra met with untimely death on the morning of the 22nd February, 1912, as a result of a tragic accident while attending a State Shikar he had arranged for his friends and guests.

On his death the State came under Government administration on account of the minority of his son and heir, Maharaja Purna Chandra Bhanja Deo, who was born on the 7th August, 1899.

Maharaja Purna Chandra Bhanja Deo was educated at Mayo College, Ajmer, and passed successfully in final Diploma Examination in 1917. He married the daughter of His Highness Maharana Sir Amar Singhji, K C I E, of Wankaner State in Kathiawar.

"In May, 1917, a rising occurred among the Santal inhabitants of the State, the immediate cause of which was the panic caused by an attempt to recruit for a Labour Corps for service in France. The Santals assaulted some of the minor officials who were helping in the work of recruitment, looted certain bazars and broke up the railway line. Order was temporarily restored by the despatch of the armed police reserves from Orissa and 100 infantry from Calcutta. In spite of assurances regarding the recruiting operations, the Santals continued to hold mass meetings in order to discuss sundry grievances with regard to certain features of the administration, and in June a fresh rising occurred in the Bamanghati subdivision, the bazar

*Preface to "Biography of Maharaja Siram Chandra Bhanja Deo"—S. N. Sirkar, M. A.

of Rairangapur being looted and burnt and a State constable murdered by the mob. Military and police were again called in and the disturbances were quelled by the end of the month. A large number of Santals were convicted and sentenced to various terms of imprisonment for their complicity in these disturbances " *

Before assuming the reins of administration, Maharaja Purna Chandra Bhanja took the opportunity of whole-heartedly taking part in recruitment and other necessary operations connected with the Great War. He took great interest in the recruitment of coolies for the Labour Corps and personally worked for its success. The total contributions made by the Mayurbhanj State during the War in the form of War Loan and donations were Rs 36,80,760 and Rs 1,19,217 respectively. The latter amount was given as a gift for an aeroplane and a motor ambulance. For services in connection with the War, the Maharaja was granted a permanent salute of 9 guns on the 1st January, 1918. The offer of his personal services in the front was graciously accepted and he was gazetted to the Royal Artillery as an Honorary 2nd-Lieutenant, but before he reached France the Armistice was signed. From France he proceeded to England where he was granted an audience by the King-Emperor in 1919. He was formally installed on the *gadai* on the 13th November, 1920. Two years later, in 1921, he was made an Honorary Lieutenant "in recognition of the value of the personal war service rendered by him". He was A D C to H R H the Prince of Wales during his visit to Patna in 1921, besides being a page of honour to Her Majesty the Queen-Empress during their Majesties' visit to Calcutta in 1912.

Maharaja Purna Chandra was an enlightened ruler, generous in disposition, quick of perception and swift in his actions. During the short period of his rule, extending over barely eight years, the income of the State from all sources rose to Rs 28,53,090. These few years witnessed the extension and improvement of important public buildings and the Palace, the introduction of tube wells in the State and an elaborate arrangement for supply of water and electric energy to the town of Baripada, the re-establishment of the Archaeological Department and the Judicial Committee (the highest Court of Appeal) in the State, the introduction of the election system into the Baripada Municipality and the extension of the Rupsa-Baripada railway line up to Talbundh and the Tatanagar-Gorumahisani line up to Badampahar.

Maharaja Purna Chandra donated a sum of Rs 2,00,000, the interest of which at 5 per cent per annum, amounting to Rs 10,000 annually, is to this day set apart for the construction of *Bundhs*, tanks and wells throughout the State, with a view to improving the water-supply for drinking and irrigation purposes. Maharaja Purna Chandra's munificent donations in the cause of learning will ever be gratefully remembered not only by the people of Orissa, but also by those of a number of countries beyond its borders who have benefited thereby.

In 1923 His Excellency the Governor of Bihar and Orissa visited the State and the following extract from his speech delivered at the Darbar held on the 13th January is a commendation of the efficient, progressive and enlightened administration of the State —

"Among this (Orissa) group Mayurbhanj takes the lead in area and very easily in population and revenue, and in modern times its progress has been continuous. Its ruling family has the advantage of a long and distinguished historical tradition and from the days of Maharaja Krishna

Chandria Bhanja Deo in 1868 followed in 1882 by your late lamented father, Maharaja Suram Chandria Bhanja Deo, modern ideals of administration have been steadily pursued with conspicuous success. The record of the State during the War was an honorable one, it subscribed largely to Indian War loans and contributed generously to many funds which then made appeals and seldom unsuccessfully. Since the War your liberal donation of a lakh of rupees to the Ravenshaw College, Cuttack, was particularly acceptable.

The marriage of Kumu Pratulla Chandria Bhanja Deo, the son of Rautrai Sridam Chandria Bhanja Deo and cousin of the Maharaja, with the Rani Sahiba of Bastar State in the Central Provinces is an important event in the annals of Mayurbhanj. The marriage took place on the 21st January 1927. A daughter was born to them on the 2nd February, 1928, and a son and heir named Prabhu Chandria Bhanja Deo on the 25th June, 1929 and a second daughter on the 29th October 1930.

Maharaja Purna Chandra's sudden and untimely death, at the early age of 29, took place on the 21st of April 1928, at Bombay, where he had gone to attend a conference of the Princes in connection with the Butler Committee enquiry. He died childless and was succeeded by his younger brother, Maharaja Pratap Chandra Bhanja Deo the present Ruler.

Maharaja Pratap Chandra Bhanja Deo was educated at the Mayo College Ajmer, and Muir Central College Allahabad. He married in November 1925 the daughter of Rāj Kumar Sardar Singhji and granddaughter of Rajadhiraj Sir Nahar Singhji of Shahpura State in Rajputana. He visited England with his late brother in 1924 and 1926.

The restrictions imposed by the Sanad on the powers of Maharaja have been abrogated by the Government since March, 1931, and the Maharaja exercises full powers of internal administration and is a member of the Chamber of Princes by his own right. His Excellency the Viceroy of India in his letter dated 9th March, 1931, addressed to the Chancellor of the Chamber of Princes made the following observations while admitting the Maharaja as a permanent member of the Chamber. —

"I have not referred the case of Mayurbhanj to the Standing Committee, since the difficulty in regard to it has been restrictions imposed by Government on the powers of the State and not its size and importance. It is by far the largest among the Bihar and Orissa States which have as yet no permanent member in the Chamber. With an area over 4,000 square miles and revenue of some Rs. 30 lakhs, it is obviously fit to stand among the larger Indian States, and I have satisfied myself that its administration is efficient, enlightened and progressive. I have therefore, with the concurrence of Bihar and Orissa Government, cancelled the specific restrictions in the Mayurbhanj Sanad, which would prevent its being considered a State with full internal jurisdiction and have decided to summon the Maharaja for the forthcoming Chamber session as a full member. In so doing I am impressed by the changed conditions arising out of the Round Table Conference, since the issues to be discussed at the next meeting of the Chamber are of momentous importance to all States and I feel strongly that the time is opportune to remedy the anomalous position of the large and important State of Mayurbhanj."

The Maharaja has two sons the heir-apparent, Tikaet Pradeep Chandria Bhanja Deo, born 10th December, 1929, and Chhotrai Saheb Swarup Chandria Bhanja Deo, born 1st February, 1931.

SECTION III.

Area, Population and Density.

Reference to
statistics,
diagrams and
maps

The main statistics relating to area, houses and population are given in Tables I, II and III. Table I gives the area, the number of populated and unpopulated villages, the number of occupied houses, the population and the number of persons per square mile. In Table II the same information has been arranged under different Police Stations. Table III is divided into two parts. Part I classifies pergannahs and pirs by population and shows them in eight different classes arranged in numerical order. Part II of this table shows Baripada town and villages, each containing a population of 500 and over, classified into four different classes. There are 329 such villages in the State. In the subsidiary table, given at the end of this section, Baripada town and the pergannahs and pirs have been arranged in seven different classes, according to their density.

There are two diagrams and one map in this section. The first diagram compares the area, density and population of Mayurbhanj, with those of certain British districts and Orissa States, while the next diagram makes similar comparison of the different parts of the State with the whole of it. The map given opposite to page 30 shows the density of population by pergannahs and pirs.

Distribution of
pergannahs and
pirs by sub-
divisions

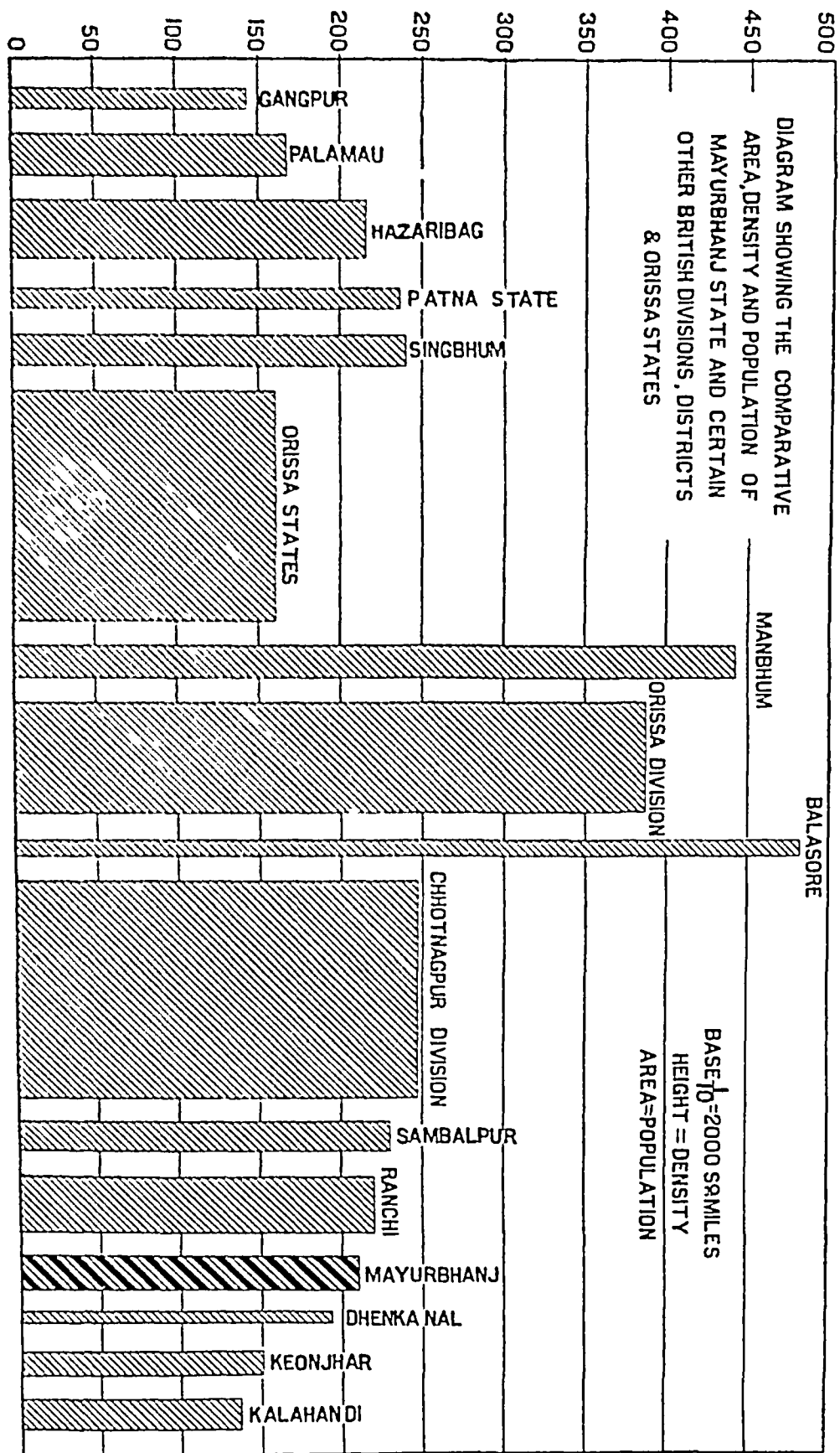
It has been stated elsewhere that the Mayurbhanj State, following the natural divisions, was gradually divided into two, three and ultimately into four subdivisions, *viz*, Sadar, Bamanghati, Panchpir and Kaptipada. Each of these subdivisions contains a number of fiscal units known as pergannahs and pirs. Some of the pergannahs, account of which has been given in the front page of Table I of Vol. II, are comprised of pirs, while others are not so. The total number of pergannahs, not comprised of pirs, is 29 and that of pirs alone is 73. Their distribution in the different subdivisions is given

Subdivision	Pergannahs not comprised of pirs	Pirs	Total.
Sadar	18	35	53
Bamanghati		19	19
Panchpir	6	11	17
Kaptipada	5	8	13

in the margin. It is noticeable, as in the neighbouring district of Singhbhum, that there are only pirs and no pergannahs in the Bamanghati subdivision.

Of the ten pirs comprising the Simlipal pergannah, seven, *viz*, Brahmanaon, Chakri, Barehipani, Kasira, Rajnagar, Nij Simlipal and Barghati, form part of the Sadar subdivision, and the remaining three, *viz*, Jamuna-Baidanda, Ramraja and Olkudar, of the Panchpir subdivision. A number of villages in the outskirts and in the immediate neighbourhood of the Simlipal hills come within the jurisdiction of Bamanghati and Kaptipada subdivisions, without forming by themselves a separate pergannah or pir. Each pergannah and pir has been taken as a unit to discuss the results of the Census. Baripada town, which is in pergannah Majhalbhag, has been treated as a separate unit.

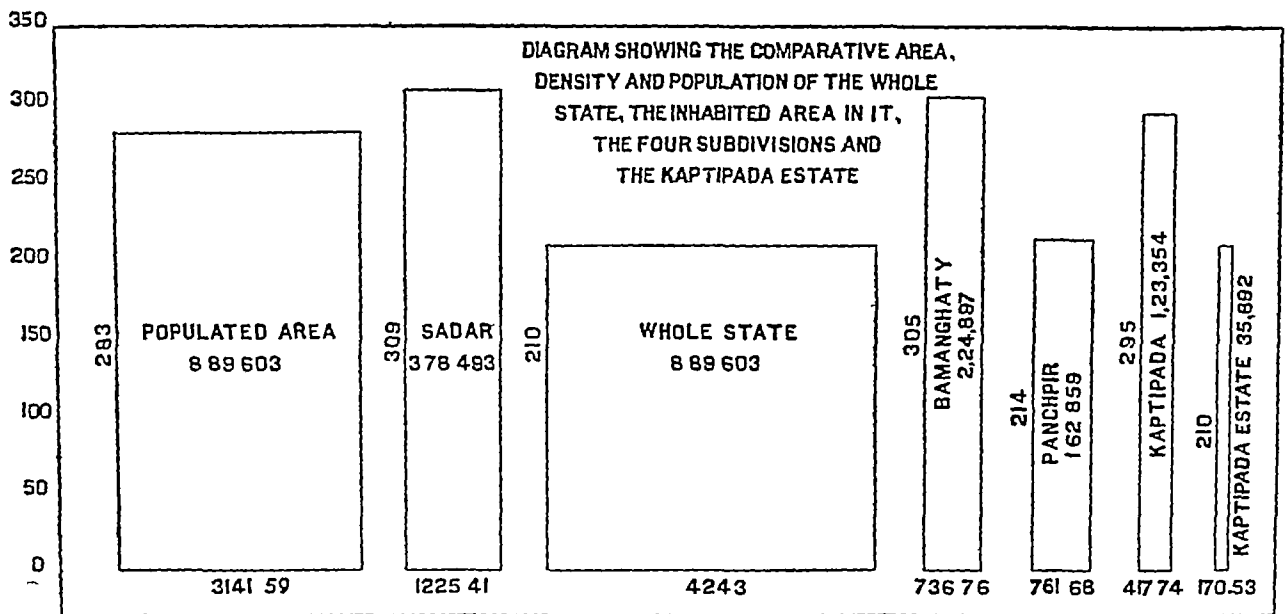
Mayurbhanj, with an area of 4,243 square miles, has, according to the present Census, a population of 889,603, giving a density of 210 per square mile. The Simlipal hills, which comprise an area of 1,192.97 square miles, are mostly uninhabited. The inhabited area in these tracts comes to only 91.56 square miles which, with a population of 11,649, gives a density of 147 persons per square mile. If the uninhabited area of Simlipal, which thus comes to 1,101.41 square miles of dense jungle, is not taken into account, the density of the inhabited area in Mayurbhanj would rise to 283 persons per square mile.



Serial No	Name of Districts, States etc	Area	Population	Density
1	Gangpur	2,492	356,674	143
2	Palamau	4,916	818,736	167
3	Hazaribag	7,021	1,517,357	216
4	Patna State	2,399	566,924	236
5	Singhbhum	3,879	929,802	240
6	Orissa States	28,046	4,465,385	159
7	Manbhum	4,095	1,810,890	442
8	Orissa Division	13,705	5,306,142	387
9	Balasore	2,055	990,600	482
10	Chhotanagpur Division	27,013	6,643,934	246
11	Sambalpur	3,824	880,945	230
12	Ranchi	7,102	1,567,149	221
13	Mayurbhanj State	4,243	889,603	210
14	Dhenkanal	1,463	284,326	194
15	Keonjhar	3,096	460,609	149
16	Kalahandi	3,745	513,716	137

Density of
Mayurbhanj
compared with
certain British
Districts and
Orissa States

Mayurbhanj occupies the tenth position among the Orissa States in respect of its density (210). The nine States, each claiming a density higher than that of Mayurbhanj, are Tigriria (540), Baramba (348), Khandpara (319), Athgarh (299), Sonpur (263), Nilgiri (247), Nayagarh (242), Patna (236) and Ranpur (235), all of which, with one exception are very small States compared with Mayurbhanj. If the uninhabited portion of the Simlipal hills is left out of account, the State would rise to the fifth place in the table of density relating to the Orissa States. The density of Mayurbhanj compares favourably with that of such British districts as Singhbhum (240), Sambalpur (230), Ranchi (221) and Hazaribagh (216). The density of Manbhum, which is 442, is more than double of that of Mayurbhanj.

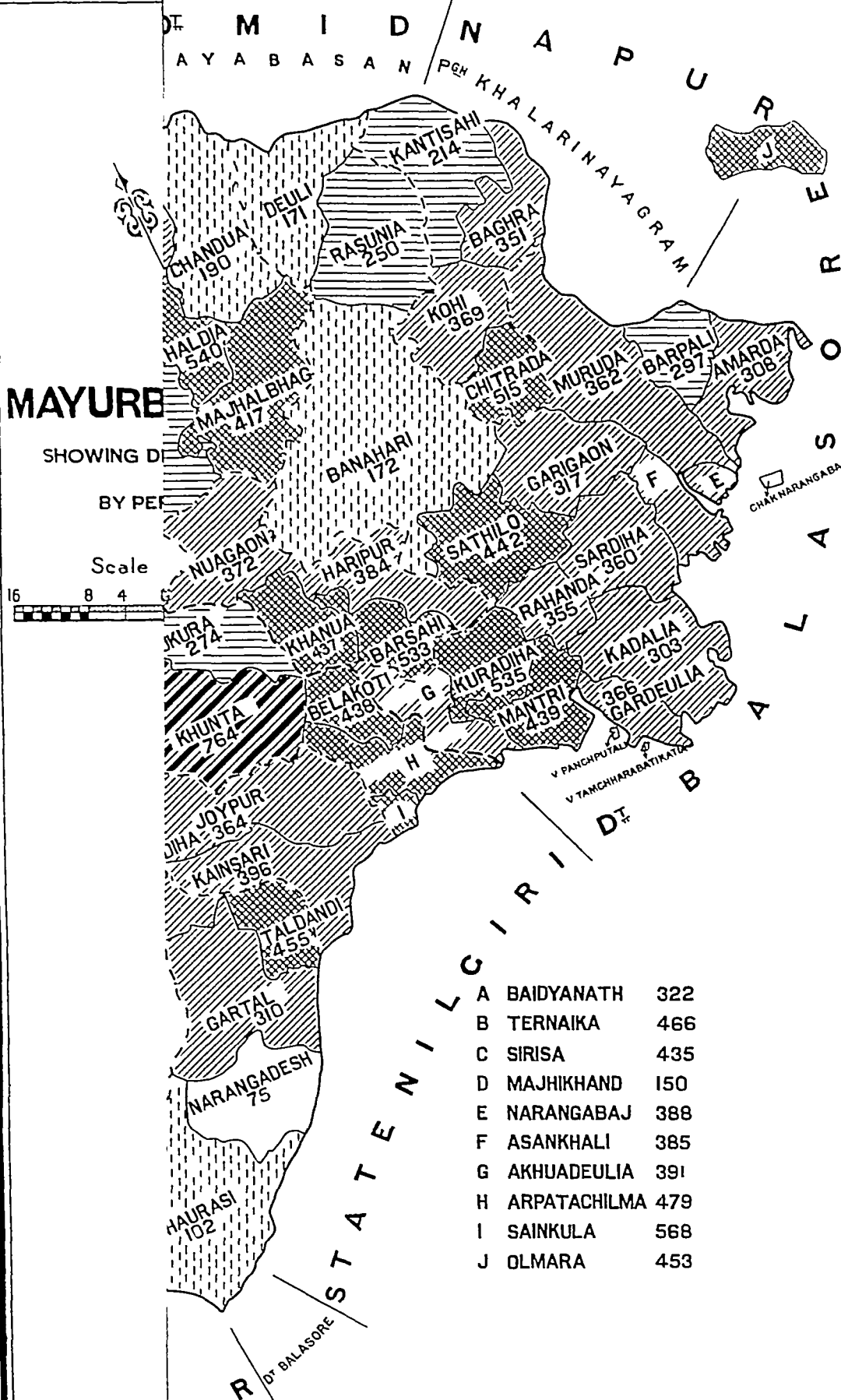


Density of
different
subdivisions.

Turning to the density of the different parts within the State itself, let us first consider the situation as it obtains in the different subdivisions. Sadar, including the seven inhabited pirs of the Simlipal hills with an area of 1,225.41 square miles covering 2,090 villages, of which only 1,824 are inhabited, contains a population of 3,78,493 persons. The density of this subdivision works out to 309. Bamanghati, which comes next in point of density with 305 persons per square mile, is 736.76 square miles in area and covers 813 villages, of which 751 only are inhabited and contain a population of 2,24,897 persons. The third position is occupied by Kaptipada, whereof the density is 296. This subdivision is 417.74 square miles in area, comprising 522 villages, of which 486 are inhabited and contains a population of 1,23,354 persons. The last position is occupied by Panchpir, which includes the three inhabited pirs of the Simlipal hills. The area of this subdivision is 761.68 square miles, covering 698 villages, of which 647 are inhabited with a population of 1,62,859 persons.

Density of
different
pergannahs
and pirs

We proceed now to examine the question of density as it obtains in regard to the different pergannahs and pirs. Coming to these units, we find that leaving aside the Baripada town, which at present is the only recognised town in the State and which contains a population of 6,193 persons with an area of 2.53 square miles (2,448 persons per square mile), Pergannah Khuntakarkachia in Kaptipada subdivision occupies the highest position in point of density. The area of this pergannah is 29.92 square miles and the population is 22,857. The density is, therefore, 764 per square mile. In that respect, excepting Saran, Muzaffarpur, Darbhanga and Patna, it supersedes every other district and State in the Province. In consideration of its actual population, it occupies the second position (vide Table III, Part I) in the State, the first position being occupied by Nakura in Pergannah Jashipur in Panchpir subdivision.



The next position is occupied by a group of those pergannahs and pirs which have each a density varying between 400 and 600. There are 20 such pergannahs and pirs covering, in the aggregate, an area of 419 14 square miles or more than one-tenth of the total area of the State. The third position is occupied by those tracts where the density varies between 300 to 400. These tracts which come under 40 pergannahs and pirs, cover an aggregate area of 1 153 96 square miles or more than one-fourth of the total area of the State. Sixteen pergannahs and pirs, covering on the whole an area of 547 78 square miles or more than one-eighth of the total area of the State, show each a density of 200 to 300 persons per square mile. Similarly, 18 pergannahs and pirs with an aggregate area of 666 65 square miles or more than one-seventh the total area of the State, which are very thinly populated record each a density varying from 100 to 200 persons per square mile. There are still a few thinner tracts covered by 6 pergannahs or pirs with an area of 321 27 square miles, where the density varies between 50 and 100 persons per square mile. In the subsidiary table at the end of this chapter these separate tracts have been classified in different groups.

From the statistics given above, it will at once be found that Mayurbhanj on the whole suffers to a great extent in respect of its density on account of the totally uninhabited parts in the Simlipal hills, which cover more than one-fourth of its total area. Growth of population in less than three-fourths of its area is as satisfactory as in any British district or other

Orissa States. It is

Name of S.D.	Name of Pergannah or Pir.	Total area in square miles	Area available for cultivation in acres
Sadar	1 Polkharia	52 14	21 38
	2 Chandua	19 23	1 347 93
	3 Kaxira	9 17	524 11
	4 Jela	19 09	21 14
	5 Banihari	115 39	655 17
	6 Deuli	39 76	68 97
	7 Rajnagar	1 33	268 97
	8 Barpura	37 89	171 18
	9 Patihurja	10 00	21 38
	10 Majhikhand	6 00	Nil
	(Majhalbhag)		
	11 Barelupani	6 46	337 93
Bamanghati	12 Nij Simlipal	17 13	2,962 07
	TOTAL	312 51	6,396 56
Panchpir	1 Bisai	75 10	1,275 10
	2 Saranda	52 50	331 73
	3 Dumurikudar	15 65	186 21
	TOTAL	143 25	2,091 04
Kaptipada	1 Thalurmunda	76 76	260 69
	2 Barpara	59 07	80 00
	3 Ramraja	4 90	Nil
	4 Olkudar	6 35	Nil
	5 Jamuna Bardanda	29 34	Nil
	6 Ratanpur	168 57	291 72
Kaptipada	TOTAL	341 99	632 41
	1 Chourasi	66 56	14 48
	2 Poradilia	63 10	17 93
	3 Narangadesh	27 48	36 55
	TOTAL	157 14	68 96

only in the 24 pergannahs or pirs occupying the last two positions in the subsidiary table that development is not so satisfactory as one would have wished. The maximum density in any one of these pergannahs and pirs is less than the average density of the whole State. The manner in which these comparatively undeveloped areas are distributed in the different subdivisions is shown in the statement given in the margin.

From this statement it would appear that, out of 3,141 57 square miles of inhabited areas of the Mayurbhanj State, 987 92

square miles or a little less than one-third of it is very thinly populated at present. The proportion of this area in different subdivisions will also be apparent from the statement. It is rather striking that the undeveloped areas in Sadar and Panchpir bear a close resemblance to each other as do the undeveloped areas in the other two subdivisions, viz., Bamanghati and Kaptipada. It will be observed that the last column in the marginal statement sets out the quantity of waste and jungle lands available for reclamation in the different pergannahs and pirs.

From what has been stated above, it appears that after deducting the area of the totally uninhabited tracts in the Simlipal hills and the insufficiently developed parts discussed above, all that remains, pointing to a better state of development, is 2,153 65 square miles, that is, almost one-half of the total area of the whole State

It would not perhaps be out of place to mention here that this state of things attracted the attention of Maharaja Sriram Chandra Bhanja Deo, who accordingly adopted measures to bring about an improvement. He started by giving out big Amalnama leases to Kols in the Simlipal hills and to outsided capitalists including Sir Daniel Hamilton, such leases were also

granted to some prominent members of the Raj family and a few leading men of the State in Sadar and Kaptipada subdivisions and to a lesser extent in Panchpir subdivision. The endeavours made in this direction at the start promised to bear good results, but ultimately most of these Amalnamas proved abortive and had to be cancelled. The few that remain comprise an aggregate area of nearly 45,000 acres paying to the State roughly Rs 11,000 as

Name of Lessee	Area leased (in acre)	Annual rent payable to the State in rupees
SADAR SUBDIVISION		
1 Dulal Chand Adhya	449 99	244-9-3
2 Gobind Ch Das	497 55	270-9-0
3 Kedarnath Mitra	1 082 81	471-0-0
4 Bholanath Sathua	1,322 88	719-7-0
5 Bharat Ch Panda	505 95	492-10 0
6 Sir Daniel Hamilton	6,241 43	3 100-5-0
7 Jadunath Mahapatra	2,854 77	1,104-4-0
8 Rautrai Sahab Sridam Ch Bhanj Deo	1 698 89	457-10-0
9 Peter Dubraj	9,206 42	254-9-0
10 Lal Sahab Hariish Ch Bhanj Deo	3 073 33	1 600-2-0
TOTAL	27,331 23	8 715-1-3
KAPTIPADA SUBDIVISION		
1 Prahalad Mahanty	679 67	369-10-0
2 Bhajananda Mahanty	669 35	36- 0 0
3 Lal Sahab H C B Deo	3 434 10	1,591-6-0
4 Pautrai Sahab S C B Deo	4,333 96	Nil
5 Lal Sahab G C B Deo and S C B Deo	8,373 17	Nil
TOTAL	17 490 19	2,325-0 0
GRAND TOTAL	44,821 42	11 040-1-3

Land Revenue Of these surviving Amalnamas, shown in the margin, only some have turned out really successful, and the others have still to justify their existence

SECTION IV.

Houses and Families.

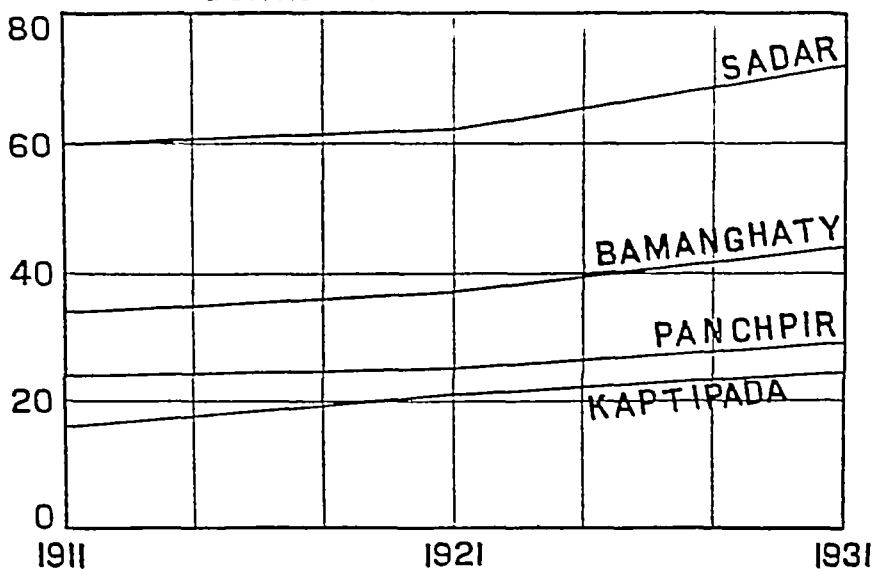
The census definition of a house is that it consists of "the buildings, one or many, inhabited by one family, that is, by a number of persons living and eating together in one mess with their resident dependents such as mother, widowed sister, younger brothers etc, and their servants who reside in the house. In other words, the unit is the commensal family and not the homestead or enclosure." There were in the Mayurbhanj State 175,432 houses in all at the time of house numbering in connection with the present census. Out of these 169,674 houses were found occupied at the time of enumeration. The distribution of occupied houses in the different subdivisions and the number of inmates per house is as follows —

Definition of
Census house
and number
of houses
in Mayurbhanj

Sadar	72 272	5 23
Bamanghati	44,667	5 03
Panchpir	28 878	5 63
Kaptipada	23 857	5 17

In the number of average inmates per house there has not been any noticeable change since 1911. This is because with the growth of the population there has been a corresponding increase in the number of houses. In place of 1 36 156 occupied houses in 1911 and 1 47,027 in 1921, 1,69,674 houses were found occupied at the time of the present enumeration.

VARIATION IN THE NUMBER OF OCCUPIED HOUSES
IN THE SUBDIVISIONS OF THE STATE
DURING THE LAST 2 DECADES



The proportional increase in the number of houses during the last three decades in the different subdivisions may be expressed in the following manner —

Sadar	60	62	72
Bamanghati	34	37	44
Panchpir	24	25	29
Kaptipada	16	21	24

The increase during the last decade in all the four subdivisions has been very marked. In the Kaptipada subdivision, the increase has been at almost the same rate as in the decade before last.

PERGANNAHS AND PIRS CLASSIFIED ACCORDING TO DENSITY

(The figures in brackets show the position of the Pergannahs and Pirs as arranged according to actual number of persons Vide Table III Part I)

Town Pergannah and Pir divided into classes according to density	Subdivision	Number of villages			Area in square mile	Occupied houses.	Persons.	Males.	Females.	Number of persons per square mile	Position in order of persons
		Total	Popu- lated	Unpopu- lated							
1	2	3	4	5	6	7	8	9	10	11	12
CLASS I.											
Area—2.53 square miles											
Density—1,450 to 2,450											
Baripada Town	Sadar	1	1	0	2 53	1,315	6,193	3,513	2,680	2,448	(6)
Barghati	Sadar	1	1	0	0 34	115	496	415	81	1,459	(10)
CLASS II											
Area—29.92 square miles											
Density—764											
Khuntakarkachia	Kaptipada	111	106	5	29 92	4,436	22,857	11,296	11,561	764	(2)
CLASS III											
Area—419.14 square miles											
Density—401 to 600											
Sainkula	Kaptipada	7	6	1	3 22	429	1,830	907	923	568	(92)
Haldia	Sadar	60	58	2	18 22	1,474	9,847	4,926	4,921	540	(36)
Kuradiha	Sadar	40	37	3	17 29	1,800	9,256	4,559	4,697	535	(40)
Barsahi	Sadar	30	28	2	19 00	1,888	10,135	5,060	5,075	533	(34)
Chitrada	Sadar	23	22	1	16 52	1,436	8,512	4,245	4,267	515	(41)
Arpatachulma	Kaptipada	38	36	2	21 85	2,105	10,467	5,194	5,273	479	(29)
Ternaika	Sadar	27	21	6	7 43	651	3,462	1,712	1,750	466	(82)
Taldandi	Kaptipada	31	28	3	12 31	1,038	5,603	2,846	2,757	455	(72)
Olmaria	Sadar	37	28	9	12 32	1,336	5,578	2,755	2,823	453	(73)
Sathulo	Sadar	46	45	1	31 99	2,607	14,142	7,036	7,106	442	(20)
Mantri	Sadar	51	44	7	21 94	2,123	9,641	4,800	4,841	439	(37)
Belakuti	Kaptipada	34	33	1	16 80	1,401	7,362	3,695	3,667	438	(32)
Khanua	Sadar	19	18	1	17 74	1,400	7,749	3,794	3,955	437	(48)
Sirsa	Sadar	30	21	9	10 03	878	4,364	2,179	2,185	435	(79)
Brahmangaon	Sadar	45	32	13	16 92	1,356	7,150	3,554	3,596	423	(55)
Gartai	Bamanghati	41	40	1	24 37	2,034	10,206	5,090	5,116	419	(33)
Majhalbhag	Sadar	81	73	8	46 25	3,953	19,274	9,699	9,575	417	(6)
Kumbhurda	Panchpir	25	23	2	13 33	984	5,512	2,751	2,761	414	(74)
Khadesh	Bamanghati	40	40	0	37 94	3,091	15,486	7,653	7,833	408	(14)
Khanta	Bamanghati	72	68	4	53 67	4,193	21,542	10,610	10,932	401	(4)
CLASS IV											
Area—1,153.96 square miles											
Density—300 to 400											
Kainsari	Kaptipada	50	44	6	37 07	2,772	14,680	7,349	7,331	396	(11)
Taldiha	Kaptipada	19	19	0	18 67	1,483	7,346	3,595	3,751	393	(5)
Akhadeulia	Sadar	33	31	2	21 17	1,628	8,278	4,062	4,216	391	(4)
Narangaloi	Sadar	14	12	2	5 91	464	2,294	1,142	1,152	388	(8)
Aankhali	Sadar	38	33	5	17 04	1,336	6,558	3,230	3,328	385	(9)
Haripur	Sadar	35	33	2	23 19	1,612	8,904	4,442	4,462	384	(4)
Gandida	Bamanghati	27	26	1	17 08	1,253	6,498	3,175	3,323	380	(6)
Kanika	Panchpir	17	15	2	13 97	971	5,260	2,586	2,674	377	(7)
Dundu	Bamanghati	25	23	2	18 54	1,333	6,964	3,417	3,547	376	(9)
Kulga	Bamanghati	49	48	1	49 03	3,615	18,243	8,955	9,288	372	(1)
Nuagaon	Sadar	44	41	3	27 75	1,957	10,314	5,191	5,123	372	(2)
Kohi	Sadar	38	38	0	23 77	1,560	8,776	4,399	4,377	369	(3)
Cardeulia	Sadar	32	26	6	13 17	936	4,814	2,401	2,413	366	(7)
Joypur	Kaptipada	43	41	2	40 81	2,771	14,862	7,384	7,478	364	(6)
Murudi	Sadar	90	82	8	51 05	3,302	18,471	9,127	9,344	362	(4)
Sardiha	Sadar	47	41	6	24 97	1,794	8,992	4,461	4,531	360	(5)
Jerei	Bamanghati	18	18	0	15 71	1,023	5,635	2,678	2,957	359	(8)
Uperbera	Bamanghati	50	50	0	51 27	3,747	18,358	9,070	9,288	358	(3)
Kesurbandi	Sadar	30	28	2	17 09	1,094	6,119	3,046	3,073	358	(6)
Tiring	Bamanghati	31	30	1	23 57	1,623	8,269	4,060	4,309	355	(4)
Rahanda	Sadar	37	28	9	11 43	825	4,052	1,932	2,070	355	(7)
Karanjia	Panchpir	33	30	3	30 29	1,865	10,662	5,449	5,213	352	(5)
Bargha	Sadar	37	35	2	21 55	1,323	7,557	3,732	3,825	351	(4)
Dalima	Bamanghati	18	17	1	17 00	1,116	5,828	2,861	3,027	346	(8)
Palia	Panchpir	53	48	5	35 64	4,039	19,264	9,440	9,824	346	(1)

I—(continued)

PERGANNAHS AND PIRS CLASSIFIED ACCORDING TO DENSITY

(The figures in brackets show the position of the Pergannahs and Pirs as arranged according to actual number of persons Vide Table III Part I)

own Pergannah and Pir divided into classes according to density	Sub-division	Number of villages			Area in square mile	Occupied houses.	Persons	Males.	Females.	Number of persons per square mile	Position in numerical order
		Total	Popu- lated	Unpopu- lated							
1	2	3	4	5	6	7	8	9	10	11	12
CLASS IV—contd											
Maghua	Bamanghati	13	13	0	9 75	621	3,356	1,652	1,704	344	(85)
Sukruli	Panchpir	51	48	3	42 96	2 476	14,380	7,126	7,254	335	(19)
Satnaka	Sadar	35	29	6	16 00	1 050	5,316	2,631	2,685	332	(76)
Mayhukhand (Uperbhag)	Sadar	36	30	6	20 74	1,294	6,667	3,316	3,351	328	(59)
Khudardeh	Panchpir	24	23	1	22 18	1,236	7,198	3,548	3,650	325	(54)
Baidyanathi	Panchpir	15	13	2	10 49	569	3,375	1,680	1,695	322	(84)
Jamda	Bamanghati	56	54	2	70 51	4,312	22,476	10,785	11,691	319	(3)
Garigaon	Sadar	51	49	3	32 30	1 777	10,237	5,008	5,229	317	(32)
Cartal	Kaptipada	70	67	3	45 51	2,652	14,104	7 082	7,022	310	(21)
Dhanvatri	Panchpir	12	39	3	39 91	2,301	12 317	6 017	6,300	309	(24)
Amarda	Sadar	51	42	9	21 08	1 641	7 427	3,714	3,713	308	(50)
Andola	Sadar	17	15	2	7 14	416	2,200	1 073	1,127	308	(90)
Kadalia	Sadar	77	56	21	33 92	2,247	10,294	5,236	5,058	303	(31)
Nodhna	Sadar	90	70	20	43 37	2 408	13,097	6,552	6,545	302	(22)
Nakura	Panchpir	86	85	1	88 76	4,653	26 637	13,075	13,562	300	(1)
CLASS V											
Area—547 78 square miles											
Density—200 to 300											
Barapalli	Sadar	30	28	2	18 01	931	5,353	2,648	2,705	297	(75)
Baldihia	Sadar	96	77	19	55 27	3 190	16,193	8 008	8,185	293	(13)
Kia	Panchpir	50	47	3	40 78	2 068	11,917	5,932	5,985	292	(26)
Dighi	Sadar	17	16	1	11 01	635	3 173	1,563	1,610	288	(87)
Nowpara	Bamanghati	60	53	7	53 97	3 427	15 377	7,744	7,633	285	(15)
Dukura	Kaptipada	52	49	3	34 14	1,776	9 453	4,638	4 815	274	(38)
Banki	Bamanghati	82	73	9	64 09	3,342	17,495	8,667	8,828	273	(11)
Saharbat	Sadar	33	28	5	23 59	1,062	6,232	3,130	3,102	264	(64)
Ghosda	Panchpir	35	35	0	42 53	1,888	11,155	5,453	5,702	262	(27)
Rasunia	Sadar	65	59	6	39 41	1,755	9,863	4,875	4,988	250	(35)
Brahmangaon	Sadar	29	29	0	13 61	631	3,325	1 728	1,597	244	(86)
Bhanda	Panchpir	93	82	11	71 49	3 091	17 022	8,393	8,629	238	(12)
Basila	Bamanghati	22	22	0	31 37	1,411	7,369	3,613	3,756	235	(51)
Nata	Sadar	28	23	5	16 01	688	3,713	1,829	1,884	232	(81)
Chakri	Sadar	14	13	1	2 93	117	647	315	332	221	(100)
Kantisahi	Sadar	42	40	2	29 27	1,076	6,270	3,128	3,142	214	(63)
CLASS VI											
Area—656 65 square miles											
Density—101 to 200											
Bisai	Bamanghati	70	70	0	75 10	3 029	14 814	7,371	7,443	197	(17)
Pokharia	Sadar	26	25	1	32 14	1,240	6,316	3,181	3,135	197	(62)
Chandua	Sadar	60	58	2	49 28	1,704	9,347	4,707	4,640	190	(39)
Kasira	Sadar	18	16	2	9 17	344	1,635	888	747	178	(93)
Joka	Sadar	20	18	2	19 99	680	3,458	1,674	1,784	173	(83)
Banhari	Sadar	132	124	8	113 39	3 484	19,524	9 794	9,730	172	(5)
Deuli	Sadar	61	44	17	39 76	1,717	6,818	3,447	3,371	171	(57)
Rajnagar	Sadar	11	3	8	1 33	70	226	125	101	170	(103)
Bargaon	Sadar	35	31	4	37 89	1,097	6,015	3,015	3,000	159	(68)
Thakurmunda	Panchpir	70	56	14	76 76	2,111	12,135	6,063	6,072	158	(25)
Patihinja	Sadar	17	13	4	10 00	266	1,544	788	756	154	(94)
Barpara	Panchpir	48	48	0	59 07	1,641	8,897	4,532	4,365	151	(43)
Mayhukhand (Mayhalbhag)	Sadar	7	7	0	6 00	150	902	459	443	150	(97)
Barehipani	Sadar	11	11	0	6 46	170	854	438	416	132	(98)
Saranda	Bamanghati	59	39	20	52 50	1,210	6,193	3,091	3,102	118	(66)
Ramraja	Panchpir	5	5	0	4 90	107	574	285	289	117	(101)
Olukdar	Panchpir	8	8	0	6 35	142	737	372	365	116	(99)
Chourasi	Kaptipada	26	25	1	66 56	1,274	6,776	3,486	3,290	102	(58)
CLASS VII											
Area—321.27 square miles											
Density—Under 100											
Poradiha	Kaptipada	32	24	8	63 10	1,308	5,951	2,945	3,006	94	(69)
Dumurikudar	Bamanghati	27	19	8	15 65	248	1,364	698	666	87	(95)
Jamunabardanda	Panchpir	20	19	1	29 34	375	2,236	1,371	865	76	(89)
Ratanpur	Panchpir	76	71	5	168 57	2,400	12,845	6,455	6,390	76	(23)
Narangadesh	Kaptipada	9	8	1	27 48	412	2,063	1,031	1,032	75	(91)
Nij Simlipal	Sadar	15	14	1	17 13	219	919	480	439	54	(96)

CHAPTER II, VARIATION IN POPULATION,

Reference to
statistical
diagrams and
maps.

The main statistics regarding variation in population during the last 50 years in respect of the whole State and of the different subdivisions, and during the last 10 years in respect of Baripada town, are given in Table IV, Part I. In Part II of this table, similar information has been given in respect of pergannaha and pira with reference to the last two decades. It is not possible for want of materials to trace the statistics of these pergannaha and pira to earlier periods. The percentage of variation in respect of each of the pergannaha and pira has been shown in the subsidiary table given at the end of this chapter.

There are four diagrams and one map in this chapter illustrating the above statistics and showing the yearly number of births and deaths per *mille* in the State from 1921-22 to 1930-31. These are to be found in their proper places in the following pages.

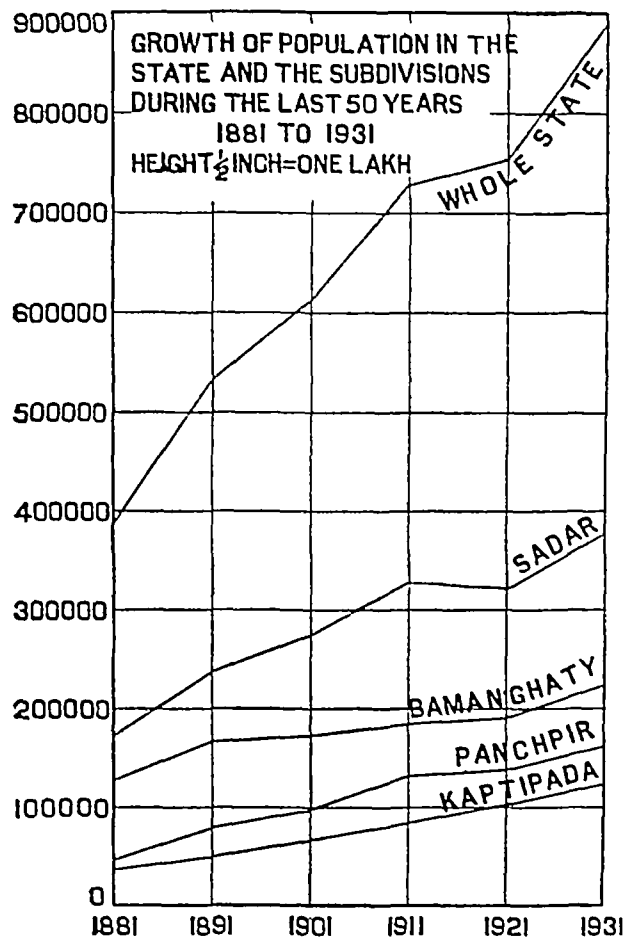
Variation in the
population of the
State between
1872 and 1931.

According to the census of 1872, the accuracy of which has been generally questioned, the population of the Mayurbhanj State was 2,68,030. The present population is 8,80,603. The increase of 6,30,023 represents an increase by over 243 per cent. during a period extending over 50 years. The increase is distributed over the different periods in the following manner :

Period,			Percentage,	
1872 to 1881	49.11
1881 „ 1901	37.97
1901 „ 1901	11.08
1901 „ 1911	10.16
1911 „ 1921	3.42
1921 „ 1931	17.95

Up to the year 1901, the high percentage in the rate of increase is attributable to heavy immigration, though some part of the increase may safely be put down to defective enumeration. Since 1901, except for the inter-censal period of 1911 to 1921, the rate of increase has been normal from decade to decade. In the period 1911 to 1921, this normal growth could not be maintained owing to widespread influenza epidemic in the State during the last years of that decade, of which a vivid account has been given in his *Census Report, 1931*, Part I, page 13, by Mr. P. C. Tallanta. In that year, 17,000 persons in the State died of influenza alone. It is remarkable that the loss of population caused by that epidemic was more than made up in the succeeding years comprising the last decade. This was possible because of the well-known fecundity of the aboriginal population of the State, as of other tracts in the Chota Nagpur plateau. It may also be taken as a corroboration of the generally accepted view that there are alternate cycles of retarded and accelerated increase of population, so that after a period of fall there is by way of natural economy a rise of population in the next period. As has been shown in the first chapter, the country saw prosperous days during the greater portion of the last decade. This might have contributed to a satisfactory expansion in population. The outstand

ing result is that within the last 50 years (1881 to 1931) the population of the State has more than doubled itself

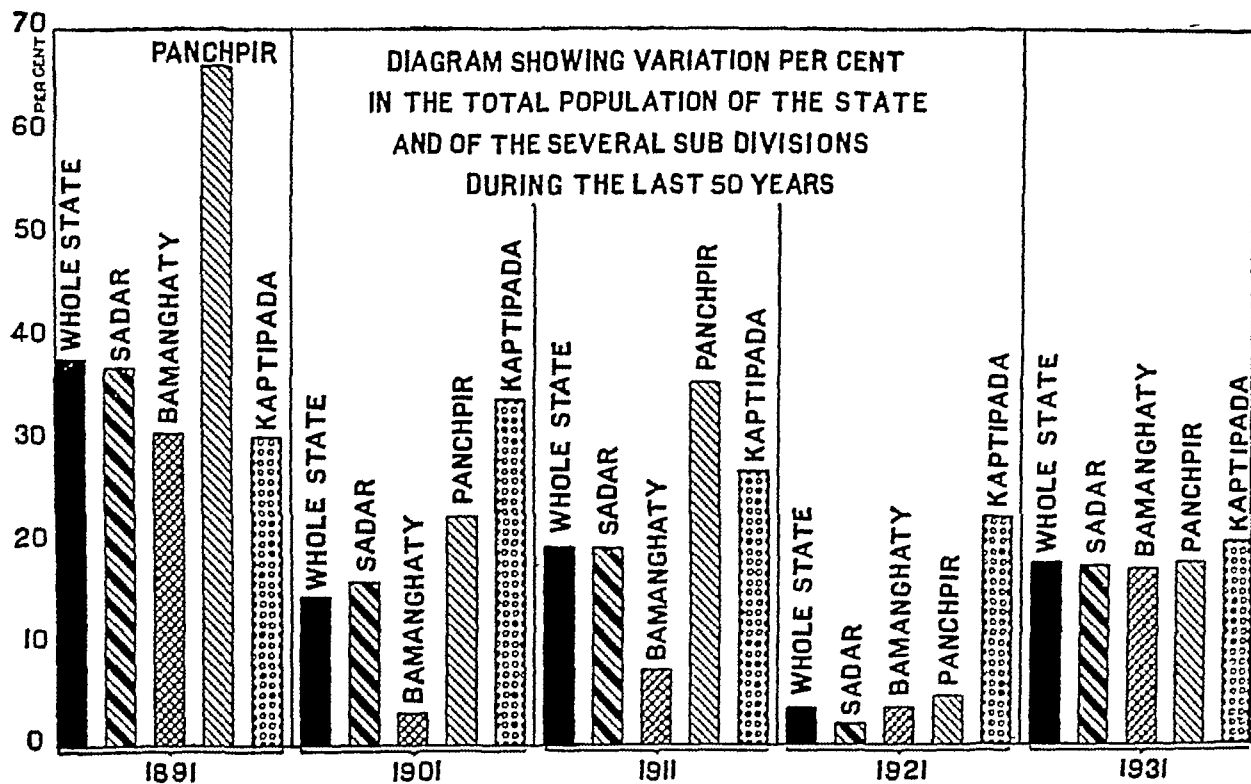


Coming to the subdivisions, we find that during the 40 years (1881—1921) the Sadar subdivision generally maintained almost the same ratio of increase in population as is found in the case of the whole State, while the population in the Panchpir and Kaptipada subdivisions grew throughout the period faster than in the Sadar. The only subdivision that markedly lagged behind in this respect from the year 1891, is Bamanghaty. The statement given below showing the percentage of increase in the whole State and in the different subdivisions bears out the above statement

Variations in the different subdivisions between 1881 to 1931

STATE AND SUBDIVISION	PERIOD				
	1881—1891	1891—1901	1901—1911	1911—1921	1921—1931
Mauvibhanj State	37.97	14.68	19.46	3.42	17.95
Sadar subdivision	37.15	16.18	19.49	2.07	17.70
Bamanghaty subdivision	30.71	3.11	7.38	3.61	17.27
Panchpir subdivision	66.53	22.47	35.65	4.77	17.93
Kaptipada subdivision	30.32	33.92	27.05	22.40	20.01

It is interesting to note that during the last decade while the Sadar, Bamanghaty and Panchpir subdivisions recorded almost the same ratio of increase as the State on the whole, Kaptipada showed a somewhat higher rate of increase. An explanation for this may be found in the fact that, while the rate of development is almost uniform and settled in Sadar where there has not been much migration either from outside or from different parts of the State, the same cannot be said of the other three subdivisions. The Bamanghaty subdivision has failed to show a rapid growth of population on account of the fact that, except the hill-side jungles on the borders of the subdivision, the whole country is completely denuded of forests and there is very little waste land available for further reclamation thus offering no inducement to migration from outside or from other parts of the



N B In 1881 the increase of population of the whole State was by 49.11 P.c

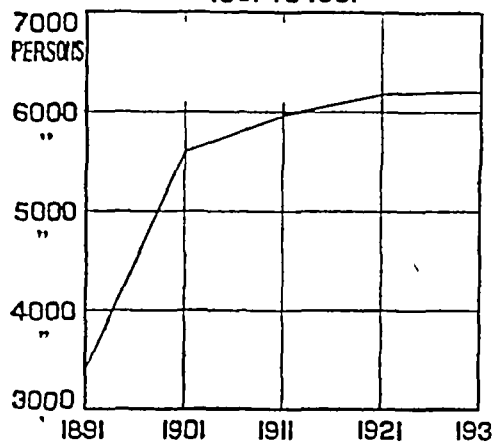
State It was only in the census of 1891 that it showed an increase in population by 30.71 per cent. In the succeeding censuses the percentage has been 31.1, 19.0 and 20.7 respectively up to the year 1921. In the year 1908, there was scarcity in the State, the pinch of which was nowhere so acutely felt as in Bamanghati. It was accompanied by epidemic of cholera and smallpox. These reasons caused a large number of persons to leave Bamanghati and settle in the adjoining parts of the Sadar subdivision or of Panchpir. Some families went far afield and settled in the tea estates of Assam and Jalpaiguri.

The higher percentage noticed in the case of Panchpir and Kaptipada subdivisions, as compared with the percentage of the State as a whole for any given period, is perhaps ascribable to the fact that from time to time there has been immigration to these two subdivisions. There has been an influx from Nilgiri State and Balasore district into the Kaptipada subdivision, where various Amalnamas for reclamation of jungles and wastelands have been granted by the Kaptipada Sarbarakar estate. Again, the Amalnamas owned by Rautrai Saheb Sridam Chandra Bhanj Deo, Lal Saheb Harish Chandra Bhanj Deo and others have contributed not a little to the influx of population above mentioned. As to Panchpir, the migration has mainly been from Keonjhar State and from the Kolhan Government Estate, both adjoining the subdivision, and the main cause of attraction has been the abundance of waste and jungle land available for such immigrants. It has also to be remembered, as stated in the preceding paragraph, that people from the Bamanghati subdivision emigrated to Panchpir in the year 1908. All these factors account for the high rate of increase in population in Panchpir and Kaptipada subdivisions. It is rather striking that though facilities for the reclamation of lands through several Amalnama leases exist in Sadar, they have not appreciably contributed to the influx of population from outside into that subdivision. The reason is that redistribution of population is taking place within the subdivision itself from parts where the pressure on the soil is greater than on the virgin soil of the Amalnama areas where the migrants settle permanently or set up their second abode (Doghara).

We shall now proceed to examine the variations as they occurred in the Baripada town and the pergannahs and pirs in the different subdivisions.

The population of Baripada town was separately recorded for the first time in the year 1891 near about the time when Maharaja Sriram Chandra Bhanj Deo ascended the *Gadi* and assumed full control over the State. In that year, the population of Baripada town was only 3,394. Its present population is 6,193. The population has nearly doubled itself within these 40 years, but almost all that increase occurred in the first 10 years, *viz*,

GROWTH OF POPULATION IN
THE BARIPADA TOWN DURING
THE LAST 40 YEARS
1891 TO 1931



1891 to 1901, when the population of the town shot up from 3,394 to 5,613, *viz*, by 60 per cent. Between the years 1901 and 1911, there was a gain of only 354 persons. In the next following decade (1911 to 1921), the gain was still less. It was only 222. Since then, as the present census discloses, the population of the town has been almost stationary. One of the reasons which may be assigned for this is that Baripada is not pre-eminently a trading centre. Besides, such business as it has, it shares with other important and growing places such as Betnoti, Khunta and the like.

In the outlying subdivisions, Rairangpur in Bamanghati and Karanjia in Panchpur for a long time past have had the reputation of being good trading centres, and have gradually been gaining in importance, but as they still continue to be *rus in urbe*, they have not yet been recognised as towns. Their population also falls short of the requisite minimum of 5,000 usually fixed for the purpose of census towns. It is, however, expected that these two places will ere long acquire the status of duly recognised towns.

Status of
Rairangpur and
Karanjia towns

It has already been stated that, for lack of materials, we are not in a position individually to discuss the variation in population in the 102 pergannahs and pirs of the State for the period prior to the year 1911. It has also been stated that in the census of 1921, the increase in the population of the whole State by 3.42 per cent only is to be accounted for by the influenza epidemic. But, on a detailed analysis, we find that even in that census some of the pergannahs or pirs throughout the State recorded a high, and in some cases very high, percentage of increase, while others lost their population to a greater or lesser degree. This state of things will now be considered subdivision by subdivision. For convenience sake, we take up first of all Simlipal pergannah as a whole, though its different pirs lie scattered over the two subdivisions of Sadar and Panchpur.

Variation in
pergannahs and
pirs

As stated elsewhere, 7 pirs of the Simlipal pergannah, *viz*, Nij Simlipal, Brahmingaon, Chakri, Baiehipani, Kasira, Rajnagar and Barghati, form part of the Sadar subdivision, while the remaining 3, Jamuna-Baidanda, Olkudar and Ramraja, form part of the Panchpur subdivision. In the census of 1911 of all these pirs, the persons enumerated in Nij Simlipal alone were separately tabulated. The number of persons

Simlipal

in the remaining pirs of this pergannah in the Sadar subdivision, as also of those in the Panchpir subdivision, instead of being shown separately for each pir, were shown together separately for each subdivision, in that census. While pir Nij Simlipal in the census of 1921 lost 452 persons or 41.77 per cent of the population enumerated in 1911, the remaining 6 Simlipal pirs in the Sadar subdivision together gained 810 persons in that census, which is equivalent to 19.02 per cent of the population of 1911. Similarly, the 3 pirs in Panchpir showed together an increase in their population in 1921 by 270 persons or 11.83 per cent. In the present census, all these 10 pirs of Simlipal show an increase in varying degrees. The increase is largest in the case of Barghati, with the addition of 418 persons or 535.89 per cent of its previous population. Brahmangaon, Kasira and Jamuna-Bardanda have respectively added 731 (28.18 per cent), 504 (44.56 per cent) and 755 (50.97 per cent) persons to their population in the present census. In the case of Chakri and Barehipani, the increase is only by 155 or 31.50 per cent and 295 or 52.77 per cent respectively. Nij Simlipal has gained 289 persons or 45.87 per cent in this census. Olkudar, Ramraja and Rajnagar, with an increase of 97 (15.15 per cent), 53 (10.17 per cent) and 12 (5.60 per cent) persons respectively, occupy the last position in the statement. On the whole, while the net decrease in Nij Simlipal pir during the 20 years, 1911 to 1931, is by 163 persons or 15.06 per cent of its population in 1911, the remaining 6 pirs in the Sadar subdivision during these two decades have secured a net increase of 2,925 persons or 68.69 per cent over their population. The 3 pirs in Panchpir likewise show a net increase of 1,175 persons or 49.53 per cent in this period. The net increase in the case of the whole Simlipal pergannah works out to a little less than 4,000 persons in all. Regard being had to the inaccessible and inhospitable character of the locality, this increase in the space of 20 years may be regarded as satisfactory.

Sadar
division
teen
annahs or
rs which
gained in popu-
lation in the
census of 1921

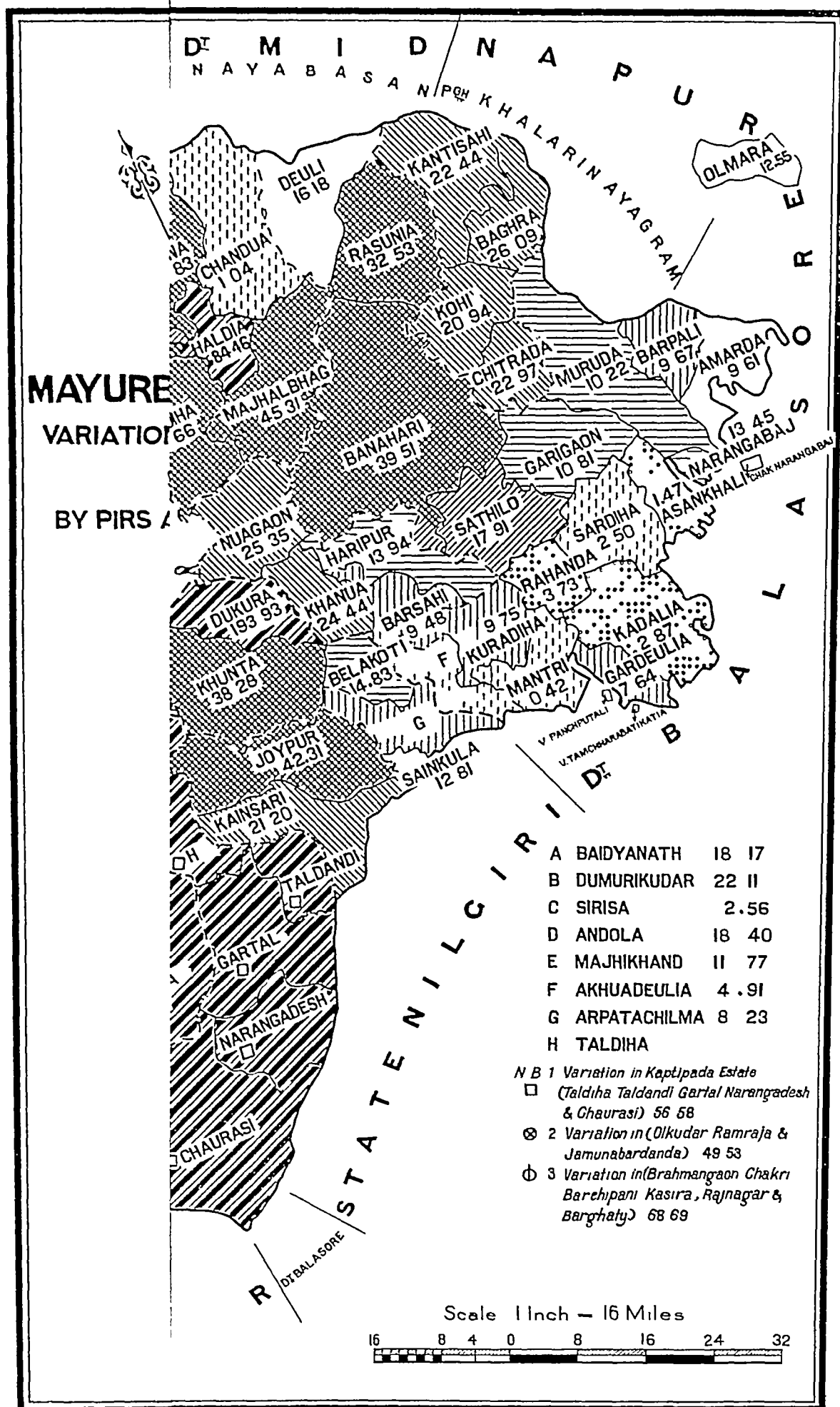
Leaving aside the 7 Simlipal pirs out of the 53 pergannahs and pirs of the Sadar subdivision, 18 of the remaining 46 pergannahs and pirs showed an increase in population in the census of 1921. The rate of this increase ranged from 3.23 per cent in pergannah Deuli to 41.56 per cent in pir Patihinja in pergannah Majhalbhag. The last-named pir adjoins the Simlipal pergannah. In 8 other pergannahs or pirs, viz, (1) Nodhna, (2) Bargaon, (3) Baldiha, (4) Haldia, (5) Rasunia, (6) Nij-Majhalbhag, (7) Banhari and (8) Dighi, the percentage of increase in the census of 1921 varied between 10.25 and 26.64. In Satnaika and Nij Baghra, the percentage came to 6.67 and 6.35 respectively. In Nuagaon, Khanua and Chitrada, it was 5.89, 5.87 and 5.22 per cent respectively. In the remaining pirs of Ternaika, Kantisahi, Kohi and pergannah Deuli, the percentage of increase was 4.46, 4.44, 3.85 and 3.23 respectively.

Twenty-eight
pirs and
pergannahs
which lost
population in the
above census

Turning to the remaining 28 pergannahs and pirs which lost their population in the census of 1921, 13 showed a decrease between 10.25 per cent and 8.90 per cent. They are (1) Olmara (19.25), (2) Rahanda (18.55), (3) Kadalia (17.72), (4) Mantri (16.89), (5) Majhikhand (15.61), (6) Amarda (15.44), (7) Asankhali (13.98), (8) Sardiha (13.30), (9) Haipur (12.57), (10) Chandua (10.60), (11) Barsahi (9.46), (12) Gardeulia (9.19) and (13) Sirsa (8.90). The others that remain lost between 5.50 and 0.05 per cent. Their names will appear in the subjoined subsidiary table.

Reasons for
gain or loss in
population in
1921

Leaving aside the particular tract belonging to the Simlipal hills, the gain or loss in the population of the different pergannahs and pirs in the census of 1921 were limited to near about 20 per cent. The loss was due to the widespread influenza epidemic. The increase was noticeable chiefly in those parts where there was either room for extension of new cultivation, such as Nodhna, Bargaon, Rasunia, Banhari, etc., or where there were available facilities for irrigation by reason of existing Bundhs, such as in Baldiha and Haldia.



The satisfactory increase in the population of the Sadar subdivision in the census of 1931 is noticeable in all the areas comprised in it except in pergannah Deuli, which has lost 1,580 persons, or 18.81 per cent during the last decade. The net decrease in this pergannah since 1911 works out to 1,317. This is considered to be due to a certain extent to the ultimate failure of the Handibhanga Amalnama of Babu Gokul Chandra Das, which had attracted a large number of persons from the adjoining Nayabasan Estate in the Midnapore district, which is an appanage of Mayurbhanj State and is on the border of this pergannah. Improved irrigation facilities afforded by the Bundh at Haldia adjoining this pergannah on one side and the comparatively successful Phania Amalnama in Rasunia pergannah on the other, may also have attracted people from pergannah Deuli. Besides Deuli, the pergannahs of Amarda, Asankhal, Rahanda, Kadalha and Olmara, all of which had heavily suffered in population in the census of 1921, failed to recover completely during the last decade, with the result that the net decrease since 1911 in the population of these five pergannahs varied between 801 in Olmara and 98 in Asankhal. These pergannahs, lying as they do on the borders of the Balasore or Midnapore districts, not unoften fall victims to virulent malaria epidemics. Regarding Amarda and Olmara, where the net decrease recorded is 790 and 801 respectively, it may specially be mentioned that the people of these pergannahs are notoriously addicted to opium in its different forms. Whether or how far this can be made responsible for decrease in population remains to be investigated. The people of these bordering pergannahs were mostly absent at the time of enumeration, as they had left their homes to work in the adjoining districts or elsewhere. The last named is one of the definite factors that account for the low record in the present census.

Increase in
population in
1931

Leaving aside the six pirs or pergannahs discussed above, the rate of increase in the census of 1931 in the remaining 40 pirs or pergannahs in the Sadar subdivision ranges from 9.96 per cent in pergannah Akhuadeulia to 56.00 per cent in pir Haldia. In Majhikhand (Uperbhag), Kusumbandh, Joka, Dighi and Patihinja, all of which are in the close vicinity of the Simlipal hills, the rate of increase is over 30 per cent. Pir Haripuri in pergannah Barpara, which is in the plains, curiously enough records a similar rate of increase, viz., 30.34 per cent in the present census.

In Baigaon (Majhalbhag), which lies by the side of the Simlipal hills and in Nij Majhalbhag and Banhari, the rate of increase is over 25, but less than 30 per cent. It is satisfactory that Nij Majhalbhag and Banhari have shown this rate of increase. Most people doing business in the Baripada town generally reside in this pir and pergannah which surround the town on all sides.

The number of pergannahs and pirs, where the rate of increase varies

Name of pir or pergannah	Percentage of increase in the Census of 1931
1. Seharbat	24.36
2. Barsahi	20.92
3. Mantri	20.81
4. Sathilo	19.22
5. Narangabaj	18.73
6. Gardeulla	18.57
7. Nij Baghra	18.55
8. Andola	18.47
9. Nuagaon	18.37
10. Sardila	18.23
11. Kantleshi	18.19
12. Khanua	17.53
13. Rasunia	17.36
14. Chitrada	16.85
15. Nata	16.57
16. Kobi	16.45
17. Kuradila	15.77
18. Majhikhand (Majhalbhag)	15.54
19. Nodhna	15.14

between 15 and 25 per cent, is comparatively large and their names are given in the margin arranged in order. These 19 pirs and pergannahs, most of which form the most developed parts of the State, show generally the same rate of growth in their population as the State on the whole.

There now remain 11 pirs or pergannahs showing an increase below 15 per cent, namely, (1) Satnaika (14.76), (2) Pokharia (14.25), (3) Barpalli (13.96),

(4) Ternaika (13 76), (5) Garigaon (13 75), (6) Brahmangaon in Uperbhag (13 34), (7) Chandua (13 03), (8) Sirsa (12 59), (9) Muruda (12 05), (10) Baldiha (11 82) and (11) Akhuadeulha (9 96)

**Bamanghati
subdivision**

In the Bamanghati subdivision, 4 out of 19 pirs, *viz*, Bisai, Dundu, Palsa and Saranda, suffered a loss in population by 0 93, 2 45, 3 16 and 5 28 per cent respectively in the census of 1921. Expressed in the actual number of persons lost, the respective figures are 115, 152, 533 and 298. In the remaining 15 pirs while in the census of 1921, the rate of increase in the population ranged from 1 02 to

1 Uperbera	24 72
2 Bisai	22 01
3 Banka	20 63
4 Nowpara	20 11
5 Dumurikudar	18 30
6 Palsa	18 28
7 Jerei	17 61
8 Khanta	16 75
9 Saranda	15 99
10 Dundu	15 10

11 87, in the present census it is found to range from 7 06 in Kulgi to 27 62 in Basila. The 4 pirs which lost in population in 1921 have more than made up the loss in the census of 1931. Besides Basila, in which the population has risen by

27 62 per cent, the percentage in the ten pirs, arranged in order in the margin, varies between 15 and 25. In the remaining pirs, the rate of growth is less than 15 per cent. It is lowest in Gartal, Khasdesh and Kulgi, where the increase in population is only 9 74, 7 41 and 7 06 per cent respectively.

It is remarkable that nowhere in Bamanghati is the rate of increase over 30 per cent, as has been found in certain parts in the Sadar subdivision. Furthermore, it is only half the number of pirs in Bamanghati which are found to maintain the State rate of increase of nearly 18 per cent.

**anchpir
-lon**

In the Panchpir subdivision, leaving aside the three Simlipal pirs, pergannah Barpara alone showed a decrease by 193 persons or 2 45 per cent in the census of 1921. The increase in the case of other pergannahs or pirs varied between 0 46 in Thakurmunda and 16 15 in Ratanpur, whereas in the present census, the population of Ratanpur has risen from 10,483 to 12,177. In all other pirs in the census of 1921, the rate of increase was less than 10 per cent. It is worth noticing here that, while all other pergannahs and pirs have gained satisfactorily in their population according to the census of 1931, Ratanpur pergannah alone records a very poor gain. During the last decade it came to occupy the last position in this respect, while in 1921, it had occupied the first position. From enquiries made, it was found that a large number of persons who had immigrated to this pergannah from Keonjhar State or other places returned to their original homes, having failed to make much headway in the cultivation of the extensive tracts of land they had purchased or taken leases of in this pergannah. The increase of 5 48 per cent only in the case of this pergannah in the last decade is, therefore, taken to represent only the increase due to the larger number of births as against deaths in the families that remained behind.

1 Bhandia	24 03
2 Nis	22 17
3 Karanjia	21 75
4 Sukruli	20 27
5 Chosda	19 89
6 Khardesh	19 17
7 Nakura	18 51
8 Kanika	17 77
9 Barpara	16 22
10 Dhanvatri	15 55
11 Olsadar	15 15

In the remaining 11 pirs or pergannahs in this subdivision, the population in the present census has increased at a rate ranging from 15 to 25 per cent. The names of the pirs are given in the margin in order. In the four pirs or pergannahs that still remain, the rate of growth is more than 10 and less than

15 per cent. Generally the growth in the rate of population in this subdivision is more satisfactory than in the case of the Bamanghati or even the Sadar subdivision.

Of the 13 pirs and pergannahs in the Kaptipada subdivision five, *viz*, (1) Gartal, (2) Chaurasi, (3) Taldandi, (4) Taldiha and (5) Narangadesh, fall within the Kaptipada estate. Kaptipada subdivision

In the census of 1911 the population of Kaptipada Sarbarakari estate, which is one of the pergannahs in Kaptipada subdivision, was 22,922. The population of its different pirs was not separately shown in that census. The discussion therefore, is on the point of variation in this pergannah as a whole and is limited to the last decade only with reference to the statistics available for the next preceding decade. On the whole this pergannah gained 5,336 persons or by 23.27 per cent in the census of 1921, when its population rose to 28,258. According to the present census, its population is 35,892. The rate of increase in the last decade is, therefore, by 27.01 per cent. During the last two decades, in the whole of Kaptipada estate the population has increased by 12,970 persons. The rates of increase in the different pirs of this estate only in the last decade, have been 48.31 per cent in Narangadesh, 43.25 in Chaurasi, 38.41 in Taldandi, 20.52 in Gartal and 15.01 in Taldiha. The high rate of increase in each of the first three pirs is believed to be due to the facility provided for additional reclamation of land through *amalnama* leases granted by the Sarbarakari of Kaptipada. For this reason the two villages in Narangadesh, namely, Bidyadharnagar and Mahulpankha and Pir Chaurasi, have attracted a large number of Kols from the Singhbhum district. In other parts of Narangadesh and in Taldandi there has been immigration of people from the neighbouring Balasore district, most of whom came to settle in Kaptipada estate after the memorable flood of 1927. Kaptipada estate

Of the remaining eight pergannahs and pirs in the Kaptipada subdivision, four *viz* Sainkula, Aipatachilma, Belakuti and Kainsari, suffered a loss of population in the census of 1921 to the extent of 162 (7.71 per cent), 593 (6.13 per cent), 299 (4.66 per cent) and 429 (3.54 per cent) respectively. The gain in the case of the remaining four works out to 4,633 (144.06 per cent) in Dukura, 1,586 (41.94 per cent) in Poradiha, 3,389 (20.50 per cent) in Khuntakarkachia and 2,134 (20.43 per cent) in Joypur respectively. The very high increase in Dukura and in lesser degree in Poradiha are due to the existence of a number of big *amalnamas* in both the said pergannahs. In Khuntakarkachia and Joypur the increase is no less marked, it being in each case more than 20 per cent. Other pergannahs and pirs in the Kaptipada subdivision

During the last decade, while seven out of these eight pergannahs and pirs have shown an increase ranging from 10.88 per cent in Poradiha to 25.73 per cent in Kainsari, pergannah Sainkula has suffered a further decrease by 5.52 per cent. This is a very small pergannah with an area of 3.22 square miles, on the bank of the Sona river, with a population of 2,099 persons, according to the census of 1911. In the two succeeding censuses, its population gradually decreased to 1,937 and 1,830 persons respectively. In point of density, this pergannah occupies the second position among the 102 pirs and pergannahs of the whole State, the number of persons per square mile being 568.32. The pressure on the soil is, therefore, great in this pergannah, so that there is no room for any further expansion. For this reason, other neighbouring pirs or pergannahs, where there is room for reclamation, are gaining in population at the cost of Sainkula.

The respective rates of increase during the last decade in the remaining seven pergannahs and pirs are given in the margin in order. This rate

ranges from 10.88 to 25.73 per cent, which is considered to be the normal rate of increase in the case of most *pergannahs* and *pirs* in the State. The

1 Nij Kainsari	25.73
2 Belakuti	20.45
3 Dukura	20.43
4 Joypur	18.16
5 Arpatachulma	15.30
6 Khuntakarkachia	14.75
7 Poradiha	10.88

people of Nij Kainsari are considered to be comparatively poor in the Kaptipada subdivision. But the *pir* has come to occupy the top position in that subdivision in point of increase of population during the last decade, while in the next previous census it suffered a loss to the extent of 3.54 per cent.

This result is due to the big *amalnama* in that *pir* of Rautrai Saheb Sridam Chandra Bhanj Deo comprising an area of 6,300 *mans*, more or less, which has during the last decade succeeded in attracting a large number of persons in quest of land fit for reclamation.

Vital statistics

In the Report prepared on the census of the Mayurbhanj State in 1911, Mr. Devendranath Sinha did not attempt to analyse the figures of vital statistics for the reason that such statistics for the whole State were not available then. It was in the year 1900—01, that provisions of Act VI of 1870 (as amended by Act I of 1892) were first introduced in the jurisdiction of the Olmara thana in the Sadar subdivision, though prior to it *chowkidars* had been appointed in the whole State under Regulation XX of 1817 as adopted by the State. Later on, the provisions of the Act (VI of 1870) were gradually extended to the other thana jurisdictions in the Sadar and Kaptipada subdivisions. In the other two subdivisions, this Act has not yet been adopted. For several years prior to 1913, the number of deaths and death-rates in some of the thanas only of the Sadar subdivision are found recorded in the Administration Reports of the State relating to those years. However, from the year 1913, birth and death registers have come to be regularly and systematically maintained in all the thanas of the Mayurbhanj State.

It is, therefore, only possible to use the vital statistics returns available for the last decade. In using these statistics for the purpose of this Report, it would be necessary to notice the variations in the birth and death-rates of the State, as they stood during the different years comprising the last decade and to see how the said statistics compare with the census figures.

Birth and death rate

The statement given in the margin shows the variations in the birth and death rates. In the case of birth, it varied from 42.40 per *mille* in

YEAR	Birth rate per <i>mille</i>	Death rate per <i>mille</i>
1 1921-22	24.04	24.30
2 1922-23	30.53	19.39
3 1923-24	30.03	16.67
4 1924-25	33.90	18.44
5 1925-26	36.29	18.40
6 1926-27	35.14	22.39
7 1927-28	35.50	22.79
8 1928-29	42.40	19.41
9 1929-30	37.31	20.67
10 1930-31	40.61	22.30

1928-29 to 24.04 in 1921-22. In the last mentioned year, the rates were low on account of the debilitating effects produced by the influenza epidemic, which often proved particularly fatal to females between the ages of 20 and 30, considered to be child-bearing ages. It is possible, too, that the reproductive powers of many persons who survived the epidemic were permanently impaired. In other years nearing the last decade, the rate is more or less satisfactory.

had been recruited from this State for work in the tea gardens by the garden sardars of Cuttack, Balasore, Midnapore and Chaibasa centres during the last decade. It is not known how many of these had returned to their respective homes at the time of the last enumeration. While the information given above regarding emigration is very meagre in itself, no sort of information whatever regarding immigration is available. Thus, in the absence of materials, the discrepancy of 3·84 per cent mentioned above cannot be fully explained. But it may reasonably be asserted that this difference is largely due to balance of migration being in favour of the State, *i e.*, to more persons having immigrated into the State than emigrated out of it—a subject which will be discussed in the next chapter. Should there be an unexplained residue, it may be put down to the imperfections of the agency and the method employed in recording vital statistics.

SUBSIDIARY TABLE I

PERCENTAGE OF VARIATION SINCE 1911

Pergannah or Pir	Percentage of Variation Increase (+) or Decrease (—)		
	1911—1921	1921—1931	1911—1931
1	2	3	4
I SIMLIPAL PERGANNAH—			
(a) SADAR SUBDIVISION—			
Nij Simlipal	—41·77	+45 87	—15 06
Brahmangaon	+12 02	+28 18	+96 68
Chakri		+31 50	
Barehupani			
Kasira		+52 77	
Rajnagar		+44 56	
Baraghati		+5 60	
		+535 89	
(b) PANCHPIR SUBDIVISION—			
Jamuna Bardanda	+11 38	+59 07	+49 5
Olkudar		+15 15	
Ramraja		+10 17	
II SADAR SUBDIVISION—			
Patuhinja	+41 56	+35 31	+91 55
Nodhna	+26 64	+15 14	+45 83
Bargaon (Majhalbhag)	+20 68	+26 81	+53 06
Baldiha	+19 52	+11 82	+33 66
Haldia	+18 24	+56 00	+84 46
Rasunia	+12 92	+17 36	+32 53
Nij Majhalbhag	+12·71	+28 92	+45 31
Banharu	+11 37	+25 26	+39 51
Dighi	+10 25	+31 71	+45 21
Satnaka	+6 67	+14 76	+22 43
Nij Baghira	+6 35	+18 55	+26 09
Nuagaon	+5 89	+18 37	+25 35
Khanua	+5 87	+17 53	+24 44
Chutrada	+5 22	+16 85	+22 97
Ternalka	+4 46	+13 76	+18 84
Kantirahu	+4 44	+18 19	+23 44
Kolu	+3·85	+16 45	+20 94
Deuli	+3 23	+18 81	+16 18
Andola	+0 05	+18 47	+18 40
Brahmangaon (Uperbhag)	+0 41	+13 34	+12·98
Moruda	+1 62	+12 05	+10 22
Sathula	+1 67	+19 22	+17 91
Pokharia	+1·74	+14 25	+12 26
Carigion	+2 58	+13 75	+10 81
Jaka	+3 03	+32 18	+28 17
Burpalli	+3·76	+13 96	+9 67
Naranabari	+4 45	+18 73	+13 45
Akhurbandh	+4 58	+9 96	+1 91
Fusarabandh	+5 09	+36 28	+29 33
Satralat	+5 14	+24 36	+17·96
Fakirhat	+5 19	+15·77	+9·75
Nara	+5 23	+16 57	+10 47

SUBSIDIARY TABLE I—(continued)

PERCENTAGE OF VARIATION SINCE 1911

Pergannah or Pir	Percentage of Variation Increase (+) or Decrease (—)		
	1911—1921	1921—1931	1911—1931
1	2	3	4
II SADAR SUBDIVISION—Contd.			
Majhkhanda (Uperbhag)	—5 50	+15 54	+9 18
Sirsa	—8 90	+12 59	+2 56
Gardeulia	—9 19	+18 57	+7 64
Barsalu	—9 46	+20 92	+9 48
Chandua	—10 60	+13 03	+1 04
Haripur	—12 57	+30 34	+13 94
Sardiha	—13 30	+18 23	+2 50
Asankhali	—13 98	+14 55	—1 17
Amarda	—15 44	+6 89	—9 61
Majhkhanda (Majhalbhag)	—15 61	+32 45	+11 77
Mantri	—16 89	+20 84	+0 42
Kadalia	—17 72	+18 05	—2 87
Rahanda	—18 65	+18 34	—3 73
Olmara	—19 25	+8 28	—12 55
III BAMANGHATI SUBDIVISION—			
Uperbera	+11 87	+24 72	+39 53
Nowpara	+10 10	+20 11	+32 25
Maghua	+9 14	+13 87	+24 29
Kulgi	+8 26	+7 06	+15 91
Gandida	+7 90	+13 82	+22 81
Gartal	+5 04	+9 74	+15 28
Tiring	+4 72	+12 04	+17 34
Khasdesb	+4 69	+23 34	+29 13
Dalima	+4 44	+13 49	+18 54
Basila	+4 33	+27 62	+33 15
Jerei	+4 03	+17 61	+22 36
Khunta	+3 77	+16 75	+21 16
Dumurikudar	+3 22	+18 30	+22 11
Jamda	+1 27	+14 90	+16 36
Banki	+1 02	+20 63	+21 86
Bisai	—0 93	+22 01	+20 87
Dundu	—2 45	+15 10	+12 37
Palsa	—3 16	+18 28	+14 53
Saranda	—5 28	+15 99	+9 86
IV PANCHPIR SUBDIVISION—			
Ratanpur	+16 15	+5 48	+22 53
Kanika	+9 30	+17 77	+28 73
Khudardesh	+8 34	+19 17	+29 11
Ghoda	+7 60	+19 89	+29 07
Sukruli	+6 20	+20 27	+27 73
Dhanyatri	+5 78	+15 55	+22 24
Bhanda	+3 52	+24 03	+28 40
Baidyanath	+3 46	+14 28	+18 17
Kia	+3 39	+22 17	+26 31
Nakura	+2 94	+18 51	+21 99
Kumbhirda	+1 66	+13 95	+15 84
Karanjia	+0 89	+21 75	+22 84
Thakurmunda	+0 46	+13 49	+14 02
Barpara	—2 45	+16 22	+13 36
V KAPTIPADA SUBDIVISION—			
Dukura	+144 06	+20 43	+193 93
Poradiha	+41 94	+10 88	+57 39
Khunta Karkachua	+20 50	+14 75	+38 28
Joypur	+20 43	+18 16	+42 31
Kansari	—3 53	+25 73	+21 20
Belakuti	—4 66	+20 45	—14 83
Arpatachilma	—6 13	+15 30	+8 23
Sankula	—7 71	—5 52	—12 81
VI KAPTIPADA ESTATE—			
Chourasi	+25 27	+43 25	+56 58
Narangadesb		+48 31	
Gartal		—20 52	
Taldandi		+58 41	
Taldiha		+15 01	

CHAPTER III

BIRTH-PLACE AND MIGRATION

Reference to
statistics,
diagrams and
maps

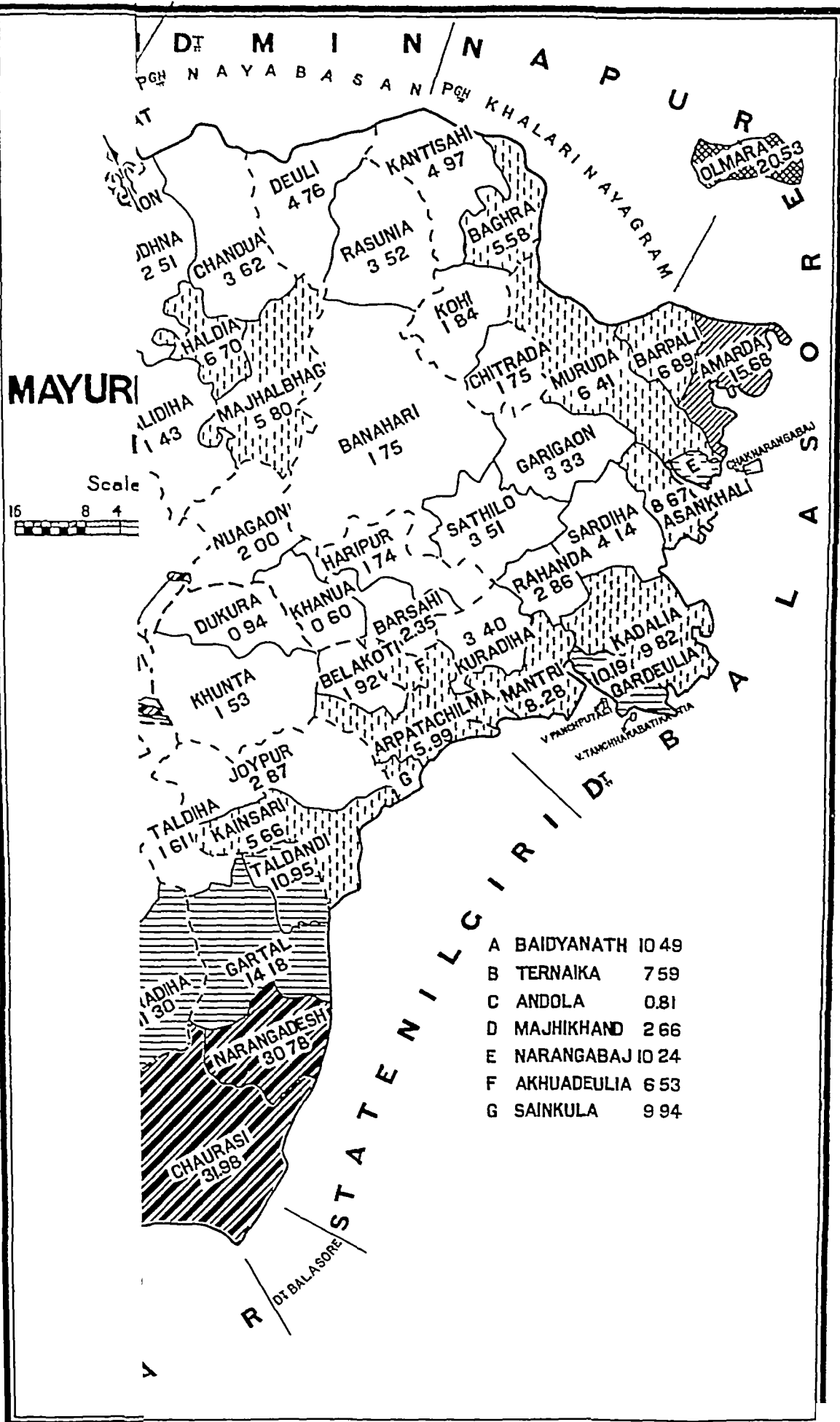
The main statistics relating to birth-place are given in Table V, which is in two parts. Part I gives the statistics for the whole State and the four subdivisions, while Part II gives details for pergannahs and pirs under each of the subdivisions and for Baripada town. There are two subsidiary tables at the end of this chapter, of which Table I is in two parts. The first part gives the statistics relating to emigration, while the second part compares the statistics relating to immigration during the last 30 years from 22 selected districts and States. In subsidiary Table II, the immigrants from these twenty-two selected places have been distributed by locality and by caste in two separate parts.

There are three diagrams and one map in this chapter. The first diagram shows the volume of emigration from the whole State and from each of the subdivisions during the last decade. The second diagram illustrates similar information by sex in respect of certain important British districts and States, such as Midnapore, Balasore, Burdwan, Singhbhum, Keonjhar, Sundarbans, Calcutta, Assam, Manbhum, Howrah, Cuttack, Nilgiri, Rangoon, Hooghly and 24-Pergannahs. The third diagram illustrates the volume of immigration from different parts of India. The map shows the proportional distribution of immigrants by pergannahs and pirs.

Introductory
remarks

It has been stated in the earlier part of this Report that statistics regarding migration are not available in the State of Mayurbhanj. It is only from the tables referred to above giving statistics relating to birth-places that information regarding immigration has been derived. Had it been possible to collect birth-place statistics from the several districts and states where persons born in Mayurbhanj are supposed to have been enumerated, an attempt could have been made to give a more correct and complete idea of the extent to which people of Mayurbhanj emigrated during the last decade. The difficulty or rather impossibility of obtaining this information from so many different centres was anticipated at the time of enumeration. So the enumerators of the State were specially instructed to collect this information in the case of persons who were ordinarily supposed to be present within the State but who were found absent elsewhere at the time of the final enumeration.

A word of caution is necessary here to help a clear understanding of the limitations of the birth-place return when used to derive information relating to migration. The census takes the birth-place as the sole test of the enumerated person's normal residence and assumes that he has immigrated to the place of enumeration from his place of birth. This assumption is not free from anomalies. Children of persons who are natural residents of a place where the enumeration takes place, if born outside that place but enumerated there, are assumed to be immigrants, although they are its true residents. Similarly, children born to families at places other than their ordinary place of residence during a temporary sojourn, if enumerated there, are assumed to be natives of those places, although it is not necessarily so, for, in the majority of cases of the above description, the truth is that after birth the children are taken to the ordinary place of residence of their parents. In spite of anomalies like the above, it has been customary to use birth-place statistics so as to derive therefrom facts relating to immigration and the result has not been disappointing. The figures have been found invariably to adjust themselves in certain proportions pointing to well-defined characteristics that repeat themselves from census to census with the regularity almost of law. Thus a certain type of migration has a tendency to show predominance of females over males and *vice versa*. There is another type where the tendency is for the two sex figures



nearly to approach each other. These were the data on which Mr Ibbetson, in his report on the census of the Punjab in 1881, classified the different types of migration. The classification made by Sir Edward Gait in 1901 was on the same basis, with modifications to suit the local conditions of the Province of Bengal, Bihar and Orissa. It has been usual to classify the particular types of migration into five different kinds. These main forms are, to quote from the *Census Report of India, 1921*, paragraph 63 —

‘Casual, which comprise minor movements between neighbouring villages, which may be of a permanent or temporary character and come into our records only when the persons crossed the borders of two birth-place units, (ii) *temporary* due usually to the migration of coolies to meet the demand for labour on canals, railways and so forth and to journeys on business or in connection with pilgrimages, marriage ceremonies and the like, (iii) *periodic*, due to the seasonal demands for labour generally for the harvests, (iv) *semi-permanent*, where the inhabitants of one place earn their living in another but maintain connection with their own homes and ultimately return there, (v) *permanent*, usually in the nature of colonisation. While it is naturally impossible to isolate the statistics of these various classes of migration, some estimate is possible as to their respective importance from (a) the distance between the places of enumeration and birth-place (b) the proportion of the sexes among the migrants and (c) our general knowledge of the chief territorial movements in different parts of India and the statistical information regarding them, which is obtainable from various independent sources.”

It is important to understand the real nature of the first type of these movements which are otherwise known as “short distance movements” and which absorb the bulk of migrants in Mayurbhanj as anywhere else. These movements, as remarked by Mr S V Mukherjea, Census Commissioner of Baroda —

“Are mis-called ‘casual,’ for the greater portion of migrants of this kind are brides married in a village other than their own or children of such brides born in the native village of their mothers. These occur as migrants only when villages belong to different districts, migrations of this kind are permanent forms of short distance movements in which the sex ratio will depend on the nature of the exchange. Some areas give more brides than they take, but on the whole there is always a deficiency of males in this form of movement.”

The observations made above receive full support from the statistics relating to migration, as compiled in Mayurbhanj, to which we now turn.

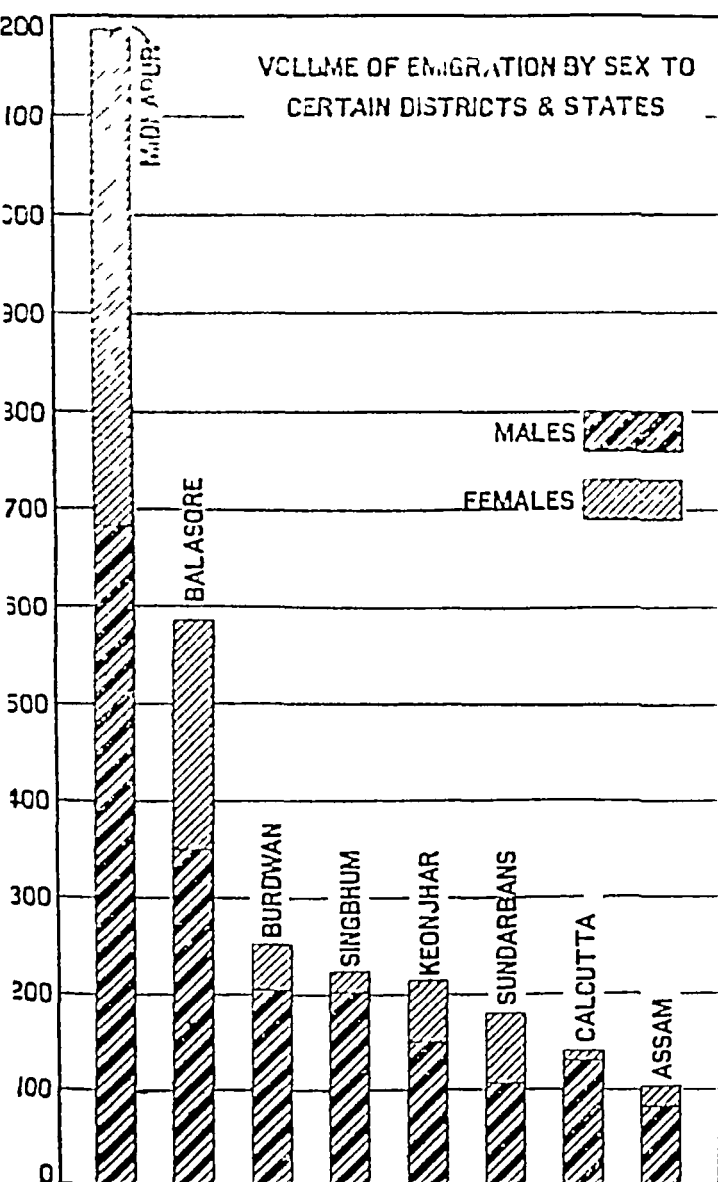
From the statistics collected, it appears that as many as 3,204 persons (2,137 males and 1,067 females) have been enumerated outside the State in 34 different places. Emigration to 19 of these places is limited to only 69 persons, of whom 49 are males and 20 females. Details of the remaining fifteen are given in the margin, arranged in their numerical order. The largest number of persons migrated to Midnapore from the neighbouring parts of the Sadar subdivision and to a very limited extent from the other three subdivisions as well. Balasore occupies the next position in this

Name of Place	Persons	Male	Female
1 Midnapore	1,187	681	506
2 Balasore	585	351	234
3 Burdwan	251	204	47
4 Singhbhum	224	201	23
5 Keonjhar	215	150	65
6 Sundarbans	181	107	74
7 Calcutta	141	130	11
8 Assam	103	82	21
9 24 Pergannahs	94	59	35
10 Hooghly	70	56	14
11 Rangoon	23	22	1
12 Nilgiri	20	12	8
13 Cuttack	16	13	3
14 Howrah	15	12	3
15 Manbhum	10	8	2
TOTAL	3,135	2,088	1,047

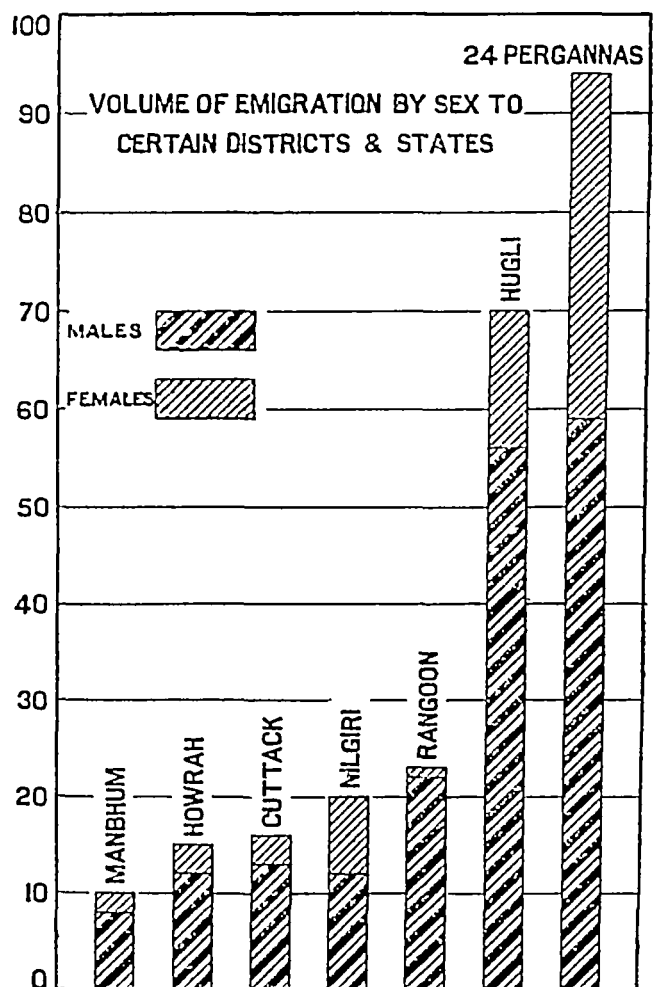
regard. The number of persons who migrated to this district is little less than half the number that migrated to Midnapore. In the case of Burdwan, Singhbhum and Keonjhar, the number is limited to 251, 224 and 215 respectively or, in other words, the outward flow to each of these three places is somewhat more than one-third the number that emigrated to Balasore. Migration to Sundarbans, Calcutta, Assam and the 24-Pergannahs ranges from 94 to 181. Only 70 persons are supposed to have been enumerated in Hooghly. Migration to Rangoon, Nilgiri State, Cuttack,

Calcutta, Assam, 24-Pergannas and Hooghly. Next to Sadar, come Panchpir with 273 males and 62 females, Kaptipada with 225 males and 71 females and Bamanghati with 169 males and 41 females. The people of Panchpir move in large numbers to Keonjhar, Singhbhum, Balasore, Burdwan and Midnapore. Kaptipada sends out her sons and daughters chiefly to Balasore, Assam, Midnapore and Nilgiri. Besides these places, males numbering 18, 16 and 13 of Kaptipada are supposed to have been enumerated respectively in Calcutta, Singhbhum and Rangoon. The people of Bamanghati chiefly centre round Singhbhum and Keonjhar. 16 males and 8 females of Bamanghati, however, are said to have been enumerated in Midnapore. It is also found that only people of Sadar in larger numbers (230 + 184 = 414) and of Panchpir in smaller numbers (25 + 3 = 28) are reported to have been absent in Burdwan at the time of enumeration. The Sadar subdivision sent out 107 males and 74 females to Sundarbans. Again, it is the people of Sadar and Kaptipada only that move to Calcutta and Assam, while very few people of Panchpir and Kaptipada move to Rangoon. On the whole it is noticeable that, while the people of Sadar to a certain extent, and those of Kaptipada to a very small extent, find their way further afield

FIGURES



FIGURES



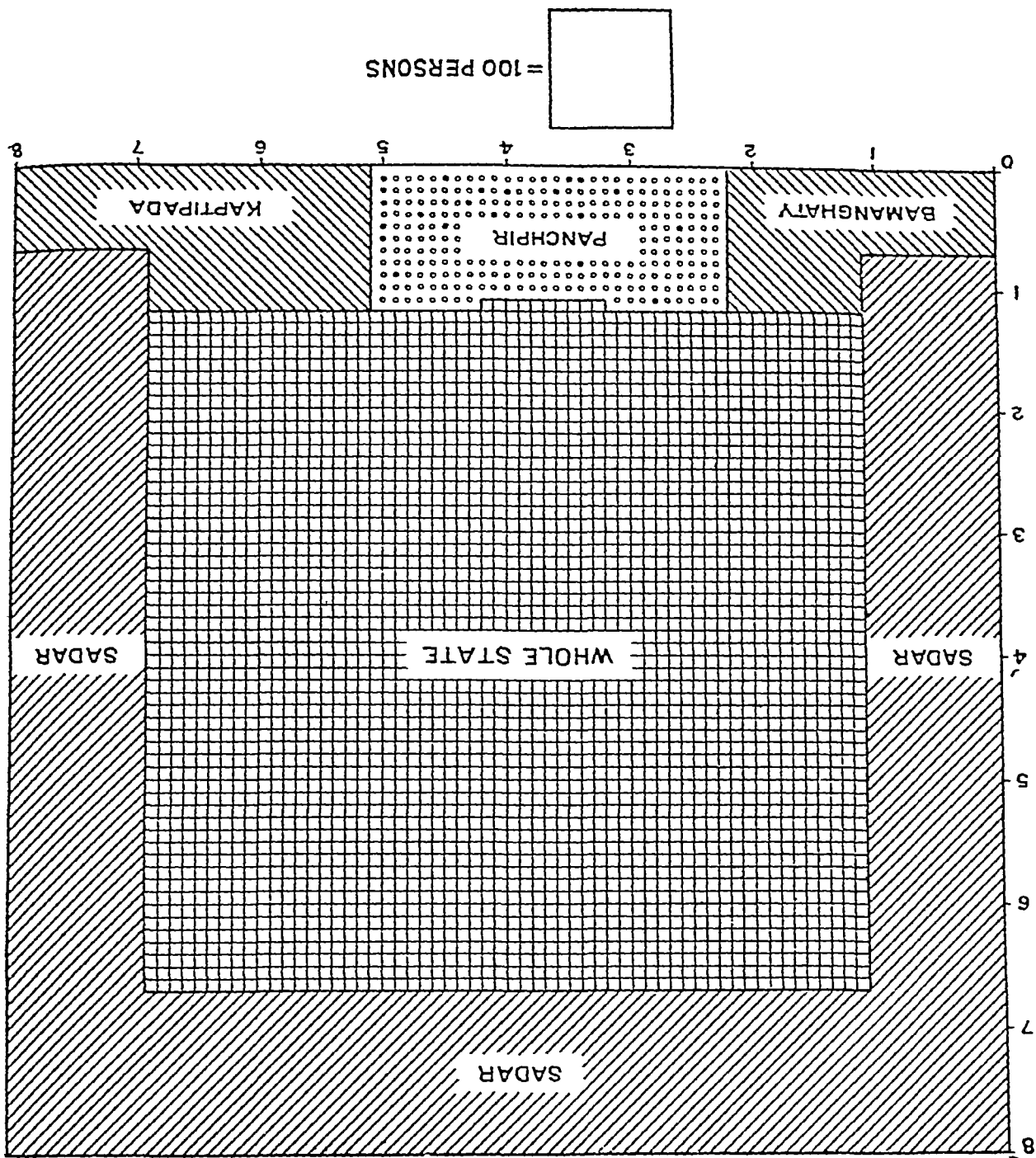
to non-contiguous and distant districts, people of Bamanghati and Panchpir remain confined to places nearer home, such as Balasore, Singhbhum and Keonjhar. Compared with Panchpir, the people of Bamanghati are very slow to move to distant places. Another interesting feature of the

Howrah and Manbhum is limited to numbers varying between 10 and 23. From the total figure given in the margin, it would appear that almost twice as many males migrated to the afore-said 15 places as females, giving an indication that the nature of migration was periodical, which, as observed, is a special form of temporary migration mainly associated with the seasons of the agricultural year. At the busy harvest season, people of Mayurbhanj commonly move to the first 6 places mentioned in the margin above for better wages. This mostly takes place from the neighbouring parts of the different subdivisions of the State. It is this type of migration which, according to some authorities on the subject, is of great volume and importance in the Province of Bihar and Orissa.

It is from the Sadar subdivision that the largest number of persons (1,470 males, 893 females—2,363 persons) migrated to 26 different places, principally Midnapore, Balasore, Burdwan, Singhbhum, Sundarban,

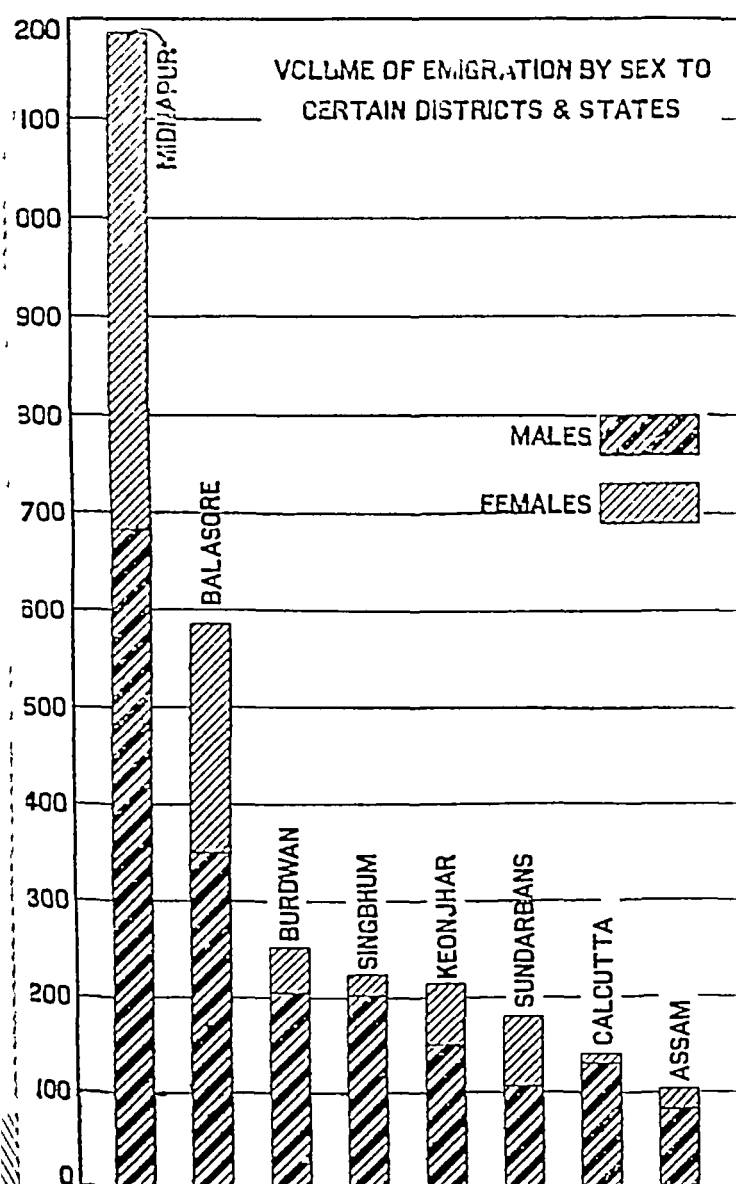
Migration from different subdivisions

VOLUME OF EMIGRATION FROM THE WHOLE STATE AND THE SUBDIVISIONS

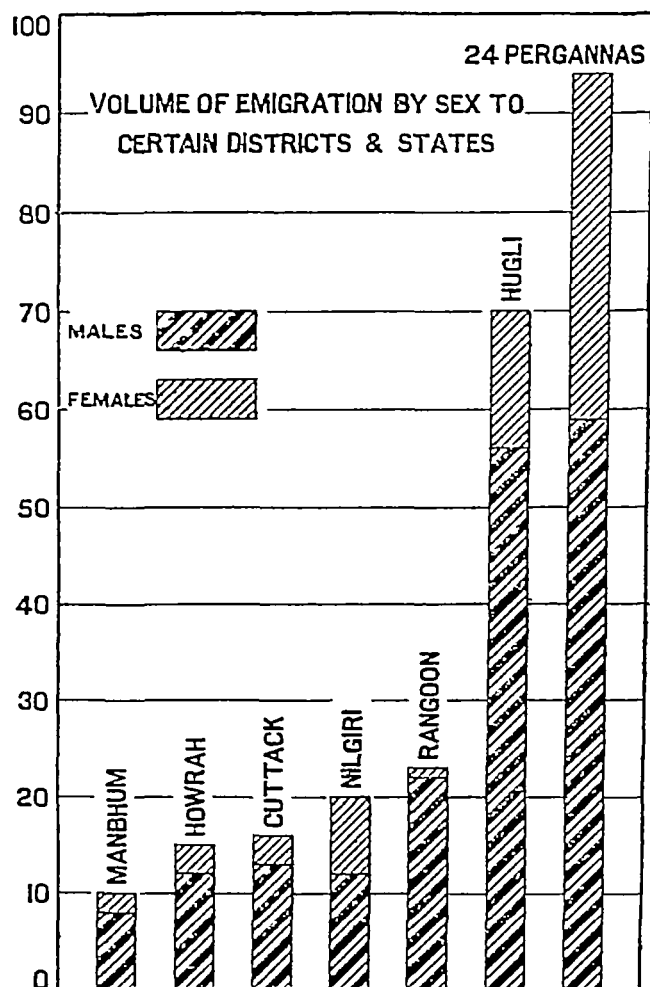


Calcutta, Assam, 24-Pergannahs and Hooghly. Next to Sadar, come Panchpir with 273 males and 62 females, Kaptipada with 225 males and 71 females and Bamanghati with 169 males and 41 females. The people of Panchpir move in large numbers to Keonjhar, Singhbhum, Balasore, Burdwan and Midnapore. Kaptipada sends out her sons and daughters chiefly to Balasore, Assam, Midnapore and Nilgiri. Besides these places, males numbering 48, 16 and 13 of Kaptipada are supposed to have been enumerated respectively in Calcutta, Singhbhum and Rangoon. The people of Bamanghati chiefly centre round Singhbhum and Keonjhar. 16 males and 8 females of Bamanghati, however, are said to have been enumerated in Midnapore. It is also found that only people of Sadar in larger numbers ($230 + 184 = 414$) and of Panchpir in smaller numbers ($25 + 3 = 28$) are reported to have been absent in Burdwan at the time of enumeration. The Sadar subdivision sent out 107 males and 74 females to Sundarbans. Again, it is the people of Sadar and Kaptipada only that move to Calcutta and Assam, while very few people of Panchpir and Kaptipada move to Rangoon. On the whole, it is noticeable that, while the people of Sadar to a certain extent, and those of Kaptipada to a very small extent, find their way further afield

PERSONS



PERSONS

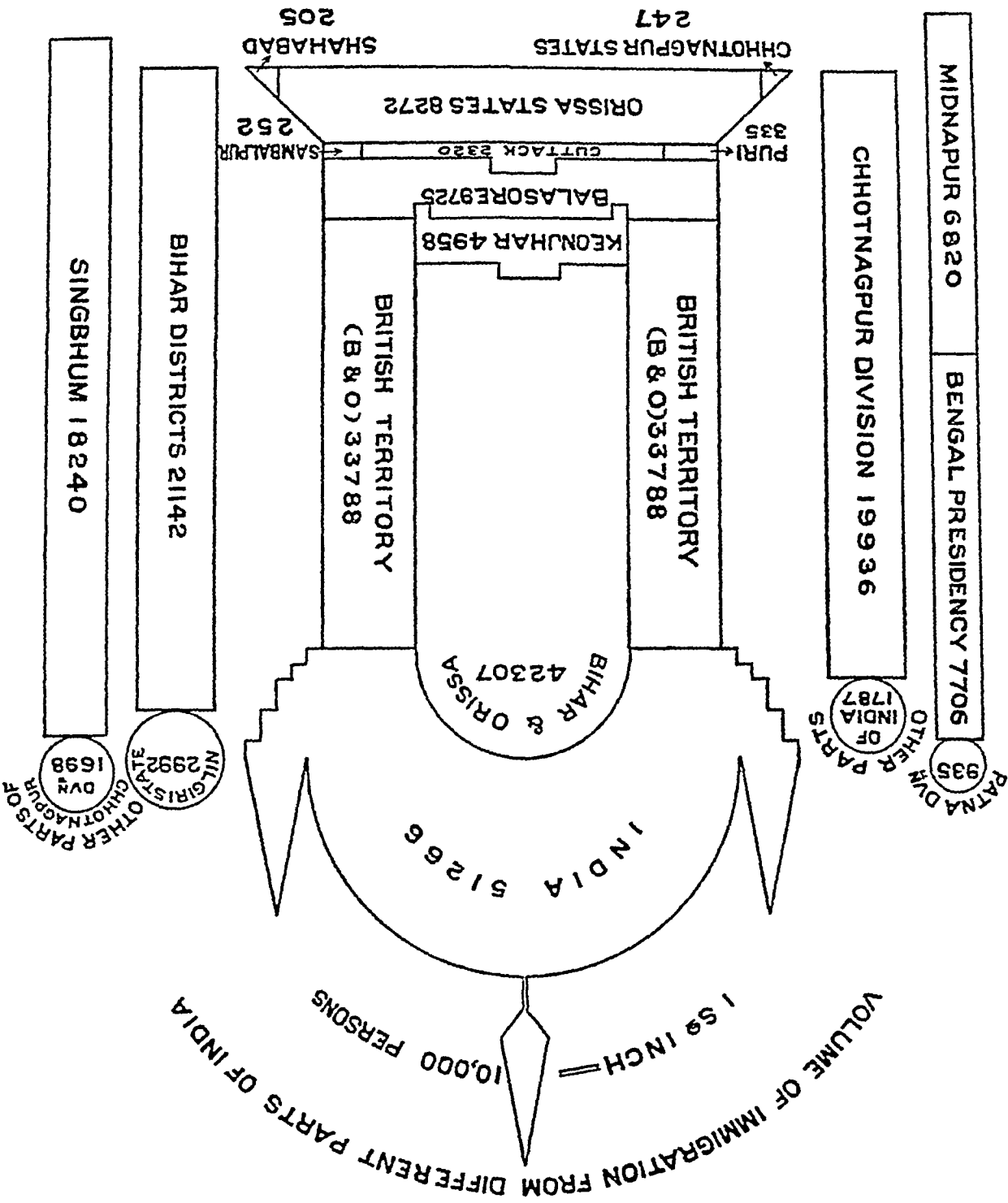


to non-contiguous and distant districts, people of Bamanghati and Panchpir remain confined to places nearer home, such as Balasore, Singhbhum and Keonjhar. Compared with Panchpir, the people of Bamanghati are very slow to move to distant places. Another interesting feature of the

emigration statistics is that, while as many as 693 females of the Sadar subdivision were out of the State at the time of final census, only 174 females of the other three subdivisions together were so out at that time

Coming to the immigration statistics, we find that in all 51,289 persons or 5.76 per cent of the total population of the State enumerated in Mayurbhanj in the present census, of whom 21,464 are males and 29,825 females, returned their birth-places to be outside the State. The sex proportion of these migrants goes to show that, on the whole, the type of migration is primarily casual, in which form of migration the females predominate, owing to the common practice among the Hindus generally of taking their wives from the neighbouring villages which, as will be found later on, happen to be places outside the borders of the State, such as Keonjhar, Nilgiri, Singbhum, Balasore, etc

Immigration



Out of these 51,289 persons, 51,266 come from the different parts of the Indian Empire, leaving a balance of only 23, who belong to countries outside India. The volume of migration is the largest from the Province of Bihar

and Orissa which alone contributes as many as 42,307 persons, with 17,474 males and 24,833 females. The percentage of migration from this Province alone works out to 82.48. Owing to heavy immigration from Singhbhum and Balasore, migration from British territory in the Province of Bihar and Orissa stands out prominent in comparison with that from the Orissa States among which Keonjhar and Nilgiri figure most. The Presidency of Bengal in this respect occupies the position next to the Province of Bihar and Orissa, with 7,706 persons, of whom 3,167 are males and 4,539 females. Of all the districts in this Presidency, Midnapore contributes by far the largest number of persons, which is 6,820. Contribution from any one of the other Presidencies or Provinces is less than one per cent of the total immigrants. The total number of persons from these other Presidencies or Provinces comes to 1,253, of whom 804 are males and 449 females. It is in the semi-permanent type of migration, in which natives of one place residing and earning their living in another but retaining their connection with their own homes where they maintain their families and from time to time visit them, and to which they return in their old age, that males predominate over females. The migration to the State from all other parts of the Indian Empire, except Bihar and Orissa and Bengal, appears therefore to be of semi-permanent type.

Coming to the details of migration from the Province of Bihar and Orissa, we find that 33,788 persons or 65.87 per cent of the total migrants come from that Province, the males numbering 14,779 and the females 19,009. Orissa districts, among which Balasore and Cuttack stand out prominent, contribute 12,645 persons or 24.65 per cent of the total migrants, of whom 5,899 are males and 6,746 females. Balasore heads the list of the Orissa districts with 9,725 persons, of whom 3,717 are males and 6,008 females. Cuttack comes next with 2,320 persons, the sex distribution being 1,758 males and 562 females. Puri contributes only 335 persons. Of them, 252 are males and 83 females. Next to Puri comes Sambalpur, with 252 persons or 165 males and 87 females. Only 13 persons come from Angul, the sex proportion being 7 and 6. The number of persons migrating from Bihar districts is 21,142 (41.22 per cent), of whom 8,880 are males and 12,262 females. Districts Patna, Shahabad and Gaya of the Patna Division respectively claim 165 (95+70), 205 (184+21) and 565 (389+176) persons as migrants to Mayurbhanj. District Monghyr alone in the Bhagalpur Division, with 98 males and 39 females, is represented in this list of migration. Chota Nagpur Division, which contributes 38.87 per cent of the immigrants, is returned in respect of 19,938 persons, of whom 8,026 are males and 11,912 females. Districts Hazaribagh, Ranchi, Singhbhum and Manbhum of this Division are among the contributors. By far the largest number, viz., 18,240, with 7,047 males and 11,193 females, come from Singhbhum, while Manbhum and Ranchi contribute respectively 863 (428+435) and 719 (471+248) persons. Hazaribagh occupies the last position with 116 persons, of whom 80 are males and 36 females. The contribution from other Bihar districts is 0.25 per cent with 132 persons in all, of whom 88 are males and 44 females. 8,272 persons in all or 16.12 per cent of the total migrants come from the Orissa States. Of them 2,637 are males and 5,635 females. Keonjhar, Nilgiri, Bamia and Gangpur occupy a prominent place in this group. Detailed statistics of these States will be dealt with later on in their respective places. The total number of persons coming from other States of Orissa is 106, with 74 males and 32 females. Sarakela and Khaisawan, which comprise the Chota Nagpur States, contribute 247 persons only (0.48 per cent), of whom 58 are males and 189 females. The number of persons coming from Kharsawan is only 15, 4 males and 11 females.

Districts Midnapore, Bankura and Dacca are the only few places of the Bengal Presidency which contribute more than 100 persons each. The

number from Midnapore is 6,820 (2,633 males and 4,187 females) Other districts of Bengal contribute 630 persons, of whom 362 are males and 268 females

The statistics relating to the 22 selected places, each of which contributes more than 100 persons as immigrants to Mayurbhanj, will now be dealt with in greater detail

1 Singhbhum.

The total number of persons having their birth-place in Singhbhum, who were enumerated in Mayurbhanj in the present census, is 15,240, of whom 7,047 only are males and the remaining 11,193 females. These figures include 1,007 persons who returned Dhalbhum as their birth-place. Of these, 319 are males and 688 females. According to the census of 1911, there were as many as 26,079 persons of Singhbhum, including those of Dhalbhum, enumerated in Mayurbhanj. Of those, 12,358 were males and 13,721 females, giving an indication that some 20 years ago the nature of migration in the case of the people of this district was of the type called "permanent migration" in which, as a rule, there is little difference in the number of males and females. Proceeding on the above recognised test, it may be concluded that people from Singhbhum left that district then to settle in Mayurbhanj for good. When these people came to be enumerated in the census of 1921, their number fell to 12,487 and there appeared a wide divergence between the number of males and females. Against 4,999 males there were as many as 7,488 females, thus pointing to the inference that the type of migration had almost changed from permanent to casual

In the present census, the number of persons belonging to this district is found to have grown from 12,457 to 15,240, as mentioned above, the rate of increase being more than 46 per cent. The general rate of growth in the State during the present census has been seen to be less than 20 per cent. The excess of nearly 26 per cent in the growth noticed above may be taken to represent the number of new-comers from Singhbhum to Mayurbhanj during the last decade. The sex proportion, according to the present census (7,047 males and 11,193 females), further goes to indicate that the type of migration still remains 'casual' as in the previous decade. In other words, the state of things which existed prior to 1911, has not yet returned, i.e., people of Singhbhum during the last two decades have not made Mayurbhanj their permanent home in large numbers

The people of Singhbhum are more or less distributed throughout the whole State. Their number is largest in Ranchpur, where there are as many as 6,844 persons. The next place is occupied by Bamanaghati with 4,909 persons. Sadar and Kapripada have 3,936 and 2,551 persons respectively. In Ranchpur, they are chiefly found in Katanpur and Dhanayatri, where 1,606 and 1,213 persons were respectively enumerated. In Ghosda and Sukruli, which are two of the pirs in Adipur pergunah close to Dhanayatri, their number is 605 and 557 respectively. In Nakura and Kia pirs of Jashpur, they number 482 and 440 respectively. In Thakurmunda, Kanika, Barpara, Karanja, Jamuna-Bardanda, Baidyanath, Bhandra and Kumbhirda, their number gradually decreases from 309 to 108. In Khar-dardesh, there are only 73 persons of Singhbhum. In Olkudar and Ramraja, their number is almost nil

In Bamanaghati, people of Singhbhum are found more or less in all the 19 pirs. Their number ranges from 5 in Saranda to 651 in Palsa, which is the highest number for this subdivision. Next in order comes Tiring, Janda Nowpara and Basila with 599, 564, 544 and 443 persons respectively. In the remaining 14 pirs, the number gradually goes down from 340 to 5

Sadar, while in Kapripada their number was only 4.

The number of castes or tribes, persons belonging to which number more than 100 but less than 250, is 12.

They are (1) Bhumiya, (2) Sadgop, (3) Brahman, (4) Dhoba, (5) Tanti, (6) Tel, (7) Baishnav, (8) Bhandari, (9) Khandari, (10) Dom, (11) Ghasi and (12) Muslim. While the Dhobas, the Bhandaris and the Khandaris of Singbhoom are to be chiefly found in the three subdivisions of Sadar, Bamanghati and Panchpr in varying numerical strength, the Bhumiyas, the Brahmans, the Baishnavs and the Doms are found only more or less in Sadar and Bamanghati. The Gasis are to be met with in Bamanghati and Panchpr. So is the case with Muslims. The Sadgops and the Tantis are confined to the Sadar subdivision only. Likewise, the Telis are confined to

Bamanghati Only 96 Mundas, of whom 73 were enumerated alone in Panchpir and 85 Kshatriyas, of whom 43 were found in Sadai and 20 in Bamanghati, returned Singbhum as their birth-place

The number of persons belonging to the remaining 62 castes or tribes varies from unit to 81

The total number of persons enumerated in Mayurbhanj in the present census, who returned Balasore as their birth-place, is 9,725 or 605 persons more than half the number of persons who returned Singbhum as their birth-place 3,717 out of these persons are males and the remaining 6,008 females As in the case of Singbhum, the females figure prominently in the number of persons migrating from Balasore to Mayurbhanj The percentage of this sex proportion in the case of these two districts is 56 and 61, showing that females in larger proportion have come from Balasore to Mayurbhanj than from Singbhum The type of migration from Balasore therefore is definitely "casual" and must be due, more or less, to reasons indicated in the earlier paragraphs of this chapter

From a comparison of the number of persons who migrated from Balasore to Mayurbhanj during the last three decades, it appears that, while 11,884 persons (5,261 males and 6,623 females) according to the census of 1911 and a lower number, viz., 11,120 persons (4,647 males and 6,473 females) according to the census of 1921, returned Balasore as their birth-place, a still lower number of persons did so in the present census These figures go to show that the number of persons migrating from Balasore has gradually decreased in the last 30 years This is probably due to the restrictions imposed upon people from outside in the matter of acquisition of lands in the State Another outstanding feature disclosed by a comparison of the sex statistics, as recorded in the last three censuses, is that the nature of migration from Balasore has always remained casual The females have always outnumbered the males

It is in the Sadar subdivision that Balasore people are found in large numbers amounting in all to 6,432 In Kapripada subdivision, their number is 2,963 In Panchpir and Bamanghati, they number only 203 and 127 respectively In the Sadar subdivision, persons of Balasore chiefly migrate to the few bordering pergunahs and pirs in that subdivision The top position is occupied by Amarda with 1,017 persons Next to it come Kadalia, Mantri and Vasanakhal with 889, 606 and 502 persons respectively Gardulia, Baripada town, Muruda, Akhadeulia, Olmaia, Saidiha and Naragabai have respectively returned 470, 374, 356, 275, 268, 268 and 214 persons of Balasore In the case of Kuradiha, Sathilo, Barpai and Nij Mayabhai, the number gradually decreases from 182 to 114 Leaving aside these 15 pergunahs and pirs, including Baripada town, there are 26 other pergunahs and pirs in Sadar subdivision where the Balasore-born number less than 100 In the remaining 13 pergunahs and pirs of this subdivision, Balasore is not at all represented

The number of Balasore people in Bamanghati and Panchpir is so low that it does not call for any particular treatment Out of the 19 pirs in Bamanghati and 17 pergunahs and pirs in Panchpir, persons from Balasore have migrated to 14 and 12 respectively, the total figures for each of these two subdivisions being 38 and 62

In the Kapripada subdivision, like the people of Singbhum, people of Balasore have migrated in large numbers to Gatal, Taladandi and Nainagadesh in the Kapripada estate In the first-named pir, their number is 1,440 In Taladandi and Nainagadesh, there are only 290 and 236 persons of Balasore In Kamasari, Arpatachilma, Poradha and Khuntakachia the number gradually descends from 228 to 134 In the remaining 5 pergunahs and pirs, their number varies from 2 to 81

Persons of 78 different castes or tribes belonging to Balasore have found their way to Mayurbhanj. The Khandaits, who number 1,579 (603 males and 976 females), occupy the top position. Next to them come Gola (859), Brahman (854), Tanti (627), Tel (620), Karan (427), Raju (409) and Gaura (401). The proportion of females among the Raju is the highest in comparison with that noticed in the case of the few other castes mentioned above. Against 86 male Rajus, there are as many as 323 female Rajus. This is so, probably because Raju girls are in large numbers imported into Mayurbhanj by marriage. It is only in the case of Karans that males outnumber females, the respective numbers being 230 and 197. The very little difference between these two figures gives an indication that migration in the case of the Karans of Balasore has a tendency to assume the so-called "permanent" type. The number of persons belonging to 15 other castes or tribes, viz., (1) Dhoba, (2) Santal, (3) Baishnab, (4) Bhumij, (5) Bhandari, (6) Raihi, (7) Pan, (8) Muslim, (9) Patia, (10) Kamai, (11) Sundhi, (12) Gudia, (13) Keut, (14) Kumbhai and (15) Sunar, mentioned in order of their number, gradually descends from 259 to 105. Of all these castes or tribes, migration in the case of Patias only, with 77 males and 75 females, appears to be of the "permanent" type. As the number of the remaining 55 castes or tribes varies from unit to 92, it does not seem necessary to make a detailed analysis in their case.

Midnapore with 6,820 persons occupies the third position in the subsidiary Table I, Part 2, regarding immigration. In the case of this district also, the females outnumber the males. Against 2,633 males there are 4,187 females. The figures of the last 3 censuses record, as has been noticed in the case of Balasore, a gradual decrease in the number of persons from Midnapore migrating to Mayurbhanj. In 1911, there were 9,938 persons of Midnapore enumerated in Mayurbhanj, while in 1921, their number fell to 7,787. The present census records a still further decline in the number, which is 6,820 as stated above. The sex proportion, in 1911, goes to show, however, that migration from Midnapore then was almost of "permanent" type. According to that census, there were 4,973 males against 4,965 females. In 1921, the migration tended to be more or less of a "casual" type. Against 3,293 males there were as many as 4,494 females. This tendency has become all the more marked in the present census, which records 2,633 males against 4,187 females. 3 Midnapore

It is to the Sadar subdivision that people of Midnapore are almost exclusively attracted, their number being 6,580. In Bamanghati, Panchpir and Kaptipada, their respective numbers are 138, 36 and 66.

In the Sadar subdivision, Midnapore people are found in 48 out of 54 pergannahs and pirs. Pergannah Olmaia contains the largest number with 863 persons. The next place is occupied by Muruda with 721. The number then falls by a long leap to 457 in Haldia, 416 in Nij Majhalbhag, 363 in Nij Baghia, 358 in Baripada town, 294 in Kantisahi, 274 in Deuli, 271 in Rasunia, 253 in Gaigaon, 229 in Chandua and 214 in Barpali. Almost all these places, except Baripada town, are on the immediate borders of the Midnapore District. In Banhari, Sathilo, Amarda, Nodhna, Saharbat, Kohi, Siisa, Majhikhand, Chitirada, Sardiha and Nuagaon, their number gradually descends from 203 to 73. In the remaining 25 pergannahs and pirs, the number varies from 60 to unit. In Bamanghati, they are found in 10 pirs and in Panchpir, in 9 pergannahs and pirs. The largest number in Bamanghati is in Nowpara with 42 persons. Uperbera comes next with 36. In others, the highest number is 17 and the lowest 2. In Panchpir, the highest number is 13, which is in Bhandar Pir. The next place is occupied by Sukiuli with 7. In the Kaptipada subdivision, Khuntakaikachia, Aipatachilma and Dukura respectively have 17, 1 and 13 persons. In others, the number varies from 8 to 1.

It is the Santals of Midnapore who have migrated to Mayurbhanj in largest number, viz, 1,325, of whom 453 are males and 872 females. Kumi Kshatriyas come next in order with 993 persons, of whom 398 are males and 595 females. Bhumi, Sadgop and Patar Tanti number respectively 473, 243 and 236. After them come Khandats (197), Tanti (182), Kamai (175), Gaura (166), Raju (158), Baisnab (148), Muslim (142), Keut (136), Brahman (128), Kumbhar (126), Tel (125), Kayastha (114), Dom (109), Karan (107) and Bhandari (101). Besides the above 20 castes or tribes, persons belonging to the other 59 castes or tribes also come from Midnapore to Mayurbhanj. Their number gradually descends from 91 to unit.

In the case of Kamar, Tel, Dom, Sahara, Dhoba, Ahirgaura, Mahali, Bagal, Sundhi, etc, migration seems to be of "permanent" type.

Next to Midnapore comes Keonjhar with 4,958 persons, of whom 1,500 are males and more than double that number, viz, 3,458, are females. Migration from Keonjhar, as opposed to Midnapore and Balasore, appears to be gradually increasing from decade to decade. In place of 3,638 persons enumerated in 1911, 4,520 were enumerated in 1921. In 1931, the number rose still higher to 4,958. In all the said three censuses, the females in a greater or lesser degree outnumbered the males. In other words, migration from Keonjhar is also of the "casual" type. It is gradually becoming more and more so, as would appear from the proportionate sex figures inserted in the margin.

4 Keonjhar

Year	Males.	Females.
1911	1 643	1 995
1921	1 715	2 805
1931	1 500	3 458

The percentage of excess of females over males in the three inter-censal periods has been respectively 21.43, 63.50 and 130.47. The Kol, Gaura, Saunti, Bathuri and Kumi Kshatriya are responsible for swelling these figures by importing brides from the adjoining State of Keonjhar.

It is on the Panchpir subdivision that people of Keonjhar, like those of Singbhum, chiefly concentrate. Their number in this subdivision is 4,299. Next to it comes Kapipada subdivision, though with a very small number of persons, which is 340. In Bamanaghati, the birth-place of 242 persons was returned as Keonjhar. In Sadar, only 77 persons returned themselves as having been born in that State. In Panchpir subdivision, except in Olkudar, people of Keonjhar are found in all the other parganahs and pirs. They are mostly found in Ghoda (662), Karanjia (636), Dhanyatri (542), Ratampur (505), Thakurmunda (440) and Kumbhirda (408). Their number falls to 297 in Sukuli, 199 in Barpara, 197 in Nakura, 148 in Kamika and 109 in Baidyanath. In Kira, their number is only 85. In Bhandra, it is 51. In Khudardesh Jamuna-Bardanda and Ramraja, their respective numbers are 13, 5 and 2. In Kapipada subdivision, Chaurasi, Poradiba and Gatal return 134, 84 and 67 persons respectively with Keonjhar as their birth-place. In the case of other 8 pirs or parganahs in that subdivision, the highest number is 15 and the lowest 1. In the Bamanaghati subdivision, it is in Uperbera that Keonjhar people are principally to be found. In that pir, their number is 114. In the other 14 pirs of that subdivision, the number of persons born in Keonjhar varies from 30 to unit. Sadar contains very few people of Keonjhar, though these people are spread over some 21 pirs in that subdivision. The highest number is 13, which is in Kasira and the next highest number is 11, which is in Nij Mayabhabag.

As in the case of Singbhum, it is the Kol and the Gaura of Keonjhar who occupy the first and the second position in order of the number in which they migrate to Mayurbhanj. 676 Kols and 653 Gauras return Keonjhar as their birth-place. The number in the case of Saunti, Bathuri, Kumi

Kshatriya and Gond is respectively 525, 515, 456 and 448 Patar Tanti, Bhuinya, Santal, Brahman and Kamar, who in order occupy the next successive positions, number 279, 166, 132, 118 and 107 respectively Besides these, there are 49 other castes or tribes, whose number gradually decreases from 99 to unit It is the Thataris and a few Doms of Keonjhar who appear to have made Mayurbhanj their permanent home

Nilgiri occupies the fifth position in the list In the present census, 5 Nilgiri. 2,992 persons, of whom 890 are males and 2,102 females, returned this State as their birth-place In the previous two censuses, their numbers were almost equal, viz, 2,433 and 2,428 The respective numbers of males are 872 and 955 and those of females 1,561 and 1,473 Though, to a very small extent, the number of persons migrating from Nilgiri is gradually increasing from decade to decade, it is in Kaptipada subdivision that most of these persons during the present enumeration were found Their number there is 2,382 The Sadar subdivision holds 597 only In Bamanghati and Panchpir, their number is very small It is 4 and 9 respectively The largest number of persons from Nilgiri have migrated to Kamsari pu in the Kaptipada subdivision, where their number is 582 In Gartal and Arpatachilma, they number 401 and 352 respectively Joypur, Taldandi, Narangadesh and Sainkula with 269, 230, 176 and 134 persons respectively occupy the next positions Khuntakarkachia has only 92 persons having their birth-place in Nilgiri In the remaining 4 pergannahs and pirs, the number varies between 55 and 2 The last position in Kaptipada is occupied by Dukura which adjoins the Sadar subdivision In Akhuadeulia and Mantri in the Sadar subdivision, 239 and 130 persons respectively, born in Nilgiri, were enumerated In the remaining 23 out of 52 pirs and pergannahs, Nilgiri is represented to the extent of 66 persons at the highest In most of them the number is less than 10 or even unit

As in the case of Balasore, it is the Khandaits of Nilgiri who numerically occupy the top position in point of their migration to Mayurbhanj Their number is 524, with 162 males and 362 females Kol, Bathuri, Bhumij, Santal, Brahman, Tanti, Teli and Gaura come next in order Their numbers vary between 325 and 110 There are 43 other castes whose number gradually descends from 78 to unit The sex proportion points to the fact that females in large numbers predominate, as in the case of the districts and States dealt with above

Next to Nilgiri comes Cuttack 2,320 persons enumerated in the present census in Mayurbhanj, of whom 1,758 are males and 562 females, returned Cuttack as their birth-place In the census of 1911, their number was 1,873, with 1,568 males and 305 females In the census of 1921, their number grew to 2,247, with 1,777 males and 470 females In the present census, the growth has been less marked People from Cuttack, in increasing numbers, have, however, continued to find their way to Mayurbhanj, during the last 30 years Unlike the districts and States treated hitherto, the type of migration in the case of Cuttack is "periodic" and "semi-permanent" It is in migration of these two types that the male sex predominate very largely 8 Cuttack

It is the Sadar subdivision whereto people of Cuttack have been attracted in large numbers In that subdivision, they number 1,295, with 937 males and 358 females The next position is occupied by Panchpir with 484 persons, of whom 400 are males and 84 females Ordinarily, Panchpir does not hold people from Cuttack in so large a number At the time of the present census, the subdivision was under Settlement operation and the Settlement Department was largely staffed with people from Cuttack These swelled the number In Bamanghati and Kaptipada, the respective numbers are 311 (254 males, 57 females) and 230 (167 males and

63 females) It is Baripada town in Sadar where persons born in Cuttack were mostly found at the time of enumeration. There were as many as 638 of them, the number of males and females being 455 and 183. Over 48 out of 54 parganahs and pirs in Sadar, persons of Cuttack are spread, but in none of them their number exceeds 61. In 21 parganahs and pirs out of them, the number varies between 10 and 61.

The highest number of persons born in Cuttack and enumerated in Bamaughati subdivision is 80 in Gatal. Nowpara and Uperbera show 67 and 48 respectively. In other pirs in the said subdivision, the highest number is 24 and the lowest unit. In Panchpuri, almost all such persons have been found in Karanjia, which records 204 persons, with 168 males and 36 females. In Bhandra, Thakurmunda, Kanika, Ratanpur, Dhanayatri and Kia, which were all Settlement centres, the number gradually decreases from 68 to 21. In Nakura, Barpara and Ghosda, also Settlement centres, the respective numbers are 16, 13 and 10. In the remaining 6 out of 7 pirs, the number is either less than 10 or unit. In the Kapitpada subdivision, Gatal, Taladandi, Khuntakarkachia and Aipatachilma respectively record 57, 49, 38 and 20 persons of Cuttack. In the remaining 9, the number varies between 16 and unit.

Of all the other castes of Cuttack, it is the Karans who predominate in their migration to Mayurbhanj. They number 1,261, with 982 males and 279 females. Brahman (317), Khandaris (174), Kshatriya (100), Muslim (82), Kayastha (80) and Patra (58) successively occupy the next positions. The number of Gauria, Bhandari and Gudia varies between 45 and 25. Besides these, there are 31 other castes, in whose case the highest number is 17 and the lowest unit.

7 Manbhum.

The type of migration in the case of persons, whose birth-place is Manbhum, is almost "permanent". In the present census, the number of such persons was found to be 863, of whom 428 are males and 435 females. There has been a decrease in their number in comparison with the next preceding census (1921), in which they numbered 1,237, with 671 males and 566 females. Their figures for the period 1901 to 1911 are not available. It is, therefore, apparent that during the last decade there has not been much of immigration to Mayurbhanj from this district.

It is in the Panchpuri subdivision that Manbhum people are found in large numbers, namely, 564, with 278 males and 286 females. In Bamaughati and Sadar, their numbers are respectively 154 (72+82) and 123 (65+58). In Kapitpada, only 22 of them were found. In Panchpuri, they are distributed over Nakura, Bhandra, Barpara, Thakurmunda and Karanjia to an appreciable extent. The highest number is 237 in Nakura and the lowest 57 in Karanjia. In 5 other pirs of this subdivision, the number gradually falls from 12 to unit. In Bamaughati, the largest number is in Kugli and Gatal, each of which has returned 40 persons, with Manbhum as their birth-place. In Dalima and Palsa, the respective numbers are 32 and 15. In 8 other pirs, the number varies between 7 and 1. In Sadar, Sathio and Nij Majhabhag respectively hold 25 and 20 persons of Manbhum. In 17 other parganahs and pirs, the number varies between 12 and unit. In Kapitpada subdivision, all the 22 persons found are in Dukura parganah only.

It is the Kurmi Kshatriyas who have migrated to Mayurbhanj from Manbhum in large numbers, viz., 459, with 229 males and 230 females. Next to them are Santals and Kumbhais, who respectively number only 51 and 49. The number of Purans and the Kols is but 32 and 30. The Bhandaris, the Bhumis and the Gonds number more than 20 but less than 30. 28 other castes, whose number varies between unit and 18, have migrated from Manbhum to Mayurbhanj.

Migration from Ranchi is of semi-permanent type. The males by far outnumber the females. During the last decade, there has been a slight increase in the number of these persons, as compared with the next previous decade. Against 625 persons, of whom 365 are males and 260 females, enumerated in the census of 1921, as many as 719, with 471 males and 248 females, have returned Ranchi as their birth-place in the present census. They are, chiefly in Sadar and Panchpir subdivisions, engaged in the work of timber extraction. Their respective numbers are 369 and 206. In Bamanghati and Kaptipada subdivisions, only 83 and 61 persons have been so enumerated.

In Sadar subdivision, the largest number has been found in Pir Barghati in the Simlipal hills, one of the centres of timber extraction. In this pir, there are 107 persons, with 93 males and 14 females. In Nij Simlipal, Balidha and Nij Majhalbhag pirs, the respective numbers are 67, 61 and 60. In Rasunia, Nuagaon and Barehipani, the number varies between 13 and 11. In 8 other pirs, more than one but less than 7 persons of Ranchi have been enumerated. In Panchpir subdivision, the largest number of persons born in Ranchi has been found in Jamuna-Bardanda, another centre of timber extraction, where 84 males and 2 females have returned that district as their birth-place. The next place is occupied by Karanjia, with 15 males and 12 females. In 12 other pergannahs and pirs, the number varies between 16 and unit. In the Bamanghati subdivision, Dundu holds the largest number of persons born in Ranchi. Next comes Nowpara. Their respective numbers are 25 and 23. In Dundu, there are more females than males. In Nowpara, their number is almost equal. In 5 other pirs, their number varies between 15 and unit. In Poiadiha pergannah in the Kaptipada subdivision, 26 persons, with equal number of males and females, have returned Ranchi as their birth-place. This is the highest number for that subdivision. Next comes Naiangadesh with 13 persons. In 7 other pirs or pergannahs, the number varies between 8 and unit.

It is the Mundas of Ranchi who head the list of the number of persons migrating from that district. Their number is 176, with 154 males and 22 females. Next to Mundas come Bhumijes and Christians, with 116 and 101 persons respectively. In both the cases, the males outnumber the females. Then follow the Kurmi Mahtos and the Kols, with almost equal number of males and females, in each case. Out of 87 Kurmi Mahtos, 42 are males and 45 females. The number of Kol males and females is 25 and 20. The Kumbhars, the Muslims, the Oraons, the Bhandaris, the Chasas and the Patar Tantis number between 39 and 10. The number of persons belonging to 23 other castes or tribes varies from under 10 to unit.

Migration from the district of Gaya is also of semi-permanent type. The males outnumber the females. Against 248 persons who returned Gaya as their birth-place in the census of 1921, with 168 males and 80 females, more than double that number, viz., 565, with 389 males and 176 females, returned Gaya as their birth-place in the present census. It is to the Bamanghati subdivision that these people have mostly migrated, their number being 357, with 234 males and 123 females. Next to Bamanghati comes Panchpir, with 156 persons, of whom 117 are males and 39 females. In Sadar and Kaptipada, their number is only 46 and 6 respectively. In Bamanghati, 107 persons of Gaya were enumerated in Pir Gartal. Next to it come Upeibera, Nowpara, Kulgi and Dundu, where the number varies between 61 and 29. In the remaining nine pirs, the number falls from 16 to 1. In Panchpir, the highest number is 30 in Pir Bhanda of that subdivision. Nakua, Karanjia and Ghosda have respectively 26, 25 and 22 persons, who were born in Gaya. In the remaining 10 pergannahs and pirs of this subdivision, the highest number is 15 and the lowest 1. In the Sadar subdivision, Baripada town holds 18 persons born in Gaya, of who

14 are males and 4 females. In the other 11 pergannahs and pirs, the number varies between 7 and unit. In the Kapitpada subdivision, Khuntakarchia returns 5 persons with Gaya as their birth-place. Only one such person is found in Belakuti.

A fair number of Muslims of Gaya have migrated to Mayurbhanj. There are 119 such Muslims, with 89 males and 30 females. Next to them come Baisya (97), Mahuri (74), Sundhi (68), Teli (58) and Kumbhar (43). Besides these, there are 22 other castes, whose number is less than 15 each.

The number of persons migrating from the district of Puri is gradually increasing from decade to decade during the last 30 years. According to the census of 1911, they numbered 161, with 137 males and 24 females. In the census of 1921, their number was 245, with 190 males and 55 females. In the present census, 335 persons have returned Puri as their birth-place. Of them, 252 are males and 83 females.

Migration from Puri to the Sadar subdivision of the Mayurbhanj State is most marked. In this subdivision the number is 188, with 140 males and 48 females. In the other three subdivisions of Bamanaghati, Panchpir and Kapitpada, the respective numbers are 62, 44 and 41. In the Sadar subdivision, almost all the persons of Puri are gathered in Baripada town, where they number 85, with 66 males and 19 females. The remaining persons are spread over 21 pergannahs and pirs of the Sadar subdivision, in none of which does their number exceed 15. In most of them it is less than 10 or even 5. The highest number in any of the pirs in Bamanaghati does not exceed 15, which is their number in Khasdes. In 10 other pirs of that subdivision, the number varies between 13 and unit. Pergannahs Karanjia and Thakurmunda in the Panchpir subdivision have each 13 persons born in Puri. In 6 other pergannahs and pirs of that subdivision, the highest number is 6 and the lowest 1. In the Kapitpada subdivision, Pir Talandi in the Kapitpada estate holds 20 persons born in Puri. The remaining 21 persons are spread over 10 other pergannahs and pirs in that subdivision.

The numbers of Karans and Brahmans of Puri, who have come to Mayurbhanj, are 119 and 100 respectively. Next come Muslims and Gauras, with 44 and 27 persons. The remaining 45 persons belong to 12 other castes.

Against 140 persons, 101 males and 39 females, having their birth-place in Jaipur, enumerated in Mayurbhanj in the census of 1921, there are 254 persons enumerated in the present census with that as their birth-place. Of these, 170 are males and 84 females. Bamanaghati subdivision holds the largest number of them, with 135 persons in all, of whom 83 are males and 52 females. Next to Bamanaghati comes Sadar, with 77 persons, of whom 54 are males and 23 females. Panchpir and Kapitpada have respectively 25 and 17. People of Jaipur State have found their way mostly to Baripada town in Sadar and Pir Gatal in Bamanaghati subdivision, where they are engaged in trade and where their respective numbers are 44 and 83. The remaining 123 persons are spread over 6 pirs and pergannahs in Sadar and Bamanaghati each and 3 in Panchpir and 4 in Kapitpada.

The migrants are mostly Agarwals, Brahmans, Baisyas and Banias, and they are chiefly engaged in trade. The numbers which the respective castes claim are 87, 58, 45 and 26. The remaining 26 persons belong to 11 other castes.

Migration from Sambalpur is also increasing from decade to decade. Against 176 persons (145 males and 31 females) of 1911 and 225 persons (109 males and 116 females) of 1921, as many as 252 persons, with 165 males and 87 females, enumerated in Mayurbhanj in the present census, returned

Sambalpur as their birth-place. The character of migration seems to have been changing. According to the census of 1911, it was of semi-permanent type. In 1921, it tended to be of permanent type. During the last decade, as figures disclose, it again became semi-permanent.

It is to the Bamanghati subdivision and, to a very small extent, to the Panchpur subdivision, that migration from Sambalpur has taken place. In the former subdivision, the number of persons born in Sambalpur comes to 169, with 95 males and 74 females. In the latter, the number is 66, with 59 males and 7 females. In Sadar and Kaptipada, the respective numbers are 10 and 7. In Bamanghati, they are mostly to be found in Pirs Nowpara and Uperbera and in Panchpur, mostly in Jamuna-Bardanda, the numbers being 82, 53 and 50 respectively. In other parts of the State, the number of these persons is very small.

The Dhaura, Gond and Patar Tanti of Sambalpur have migrated to Mayurbhanj to an appreciable extent. They number respectively 31, 31 and 26. No female Gond appears to have returned Sambalpur as her birth-place. The Brahman, Kamar, Christian, Gaura, Kharia, Oraon, Ghasi and 27 other castes make up the remaining 164 persons. The highest number of persons belonging to any of these castes is less than 20.

In the census of 1921, only 40 persons (23 males and 17 females) who were enumerated in Mayurbhanj returned Saraikela as their birth-place. In the present census, their number has grown to 232, with 54 males and 178 females, which is a clear indication of the fact that Saraikela girls have been imported to Mayurbhanj by marriage in larger numbers during the last decade. Out of these 232 persons, 212 were enumerated in the Bamanghati subdivision. Of them, 36 only were males and 176 females. In other words, the bulk of migration from Saraikela is almost wholly confined to Bamanghati. In Panchpur, only 16 persons of Saraikela were enumerated. In Sadar and Kaptipada each, the number of such persons is only 2. In the Bamanghati subdivision, Pirs Jerei, Tiring, Palsa, Kulgi, Maghua and Jamda only attract people from Saraikela, which is on the borders of these pirs. In Panchpur, people of Saraikela have penetrated into Jamuna-Bardanda. In Sadar, Pergannah Kadalia and in Kaptipada, Pergannah Poradiha claim a few of them. The migrants are drawn mostly from the Santals, Brahmans, Kols, Kurmi, Kshatriyas, Bhandais and Gauras of Saraikela. Their respective numbers are 57, 38, 35, 19, 14 and 13. The remaining 56 persons belong to 16 other castes. 13 Saraikela State

No one having his birth-place in Shahabad had been enumerated in Mayurbhanj until the present census. In this census, 205 such persons have been enumerated. Of them, 184 are males and only 21 females. They are mostly found in the Sadar subdivision. In Panchpur, their number is nil. In Bamanghati and Kaptipada, they number 20 and 34 respectively. In the Sadar subdivision, the greater number of them have migrated to Nij Majhalbhag, Sathilo, Baripada town, Muruda and Baldiha. In other parts of the State, nowhere is their number more than 10. The Muslims of Shahabad have contributed 159—148 males and 11 females. The remaining 46 persons belong to 11 other castes, of whom the Kshatriyas and Brahmans are prominent. 14 Shahabad

Only 27 persons, of whom 7 were males and 20 females, enumerated in Mayurbhanj in the census of 1921, had returned Raipur as their birth-place. During the last decade, this number has risen to 167, with 90 males and 77 females, giving an indication that in their case the migration has become almost of a permanent type. 161 out of these 167 persons have been enumerated in Nowpara and Khasdesh pirs of the Bamanghati subdivision. The remaining persons have been found in Sadar. The Chamais or Muchis 15 Raipur (C. P.).

of Raipur number 75, with 46 males and 29 females. Next to them, come Gaui, Tel and Gond, with 35, 22 and 13 persons respectively. The remaining 19 persons-belong to 9 other castes or tribes

In the census of 1911, 510 persons, of whom 367 were males and 143 females, were enumerated in Mayurbhanj with Patna as their birth-place. In 1921, their number fell to 43, with 18 males and 25 females. In the present census, their number has risen to 165, with 95 males and 70 females. They are found more or less only in the three subdivisions, viz, Sadar (70), Bamanaghati (52) and Panchpir (43). In the Sadar subdivision, the greater number of them were enumerated in Baripada town, Nij Majhabhag pir and Sathilo pergannah. In Bamanaghati, they are chiefly found in Gartai and Nowpala, while in Panchpir, they are mostly returned from Karanjia and Bhanda. The migrants are drawn from various castes such as Mahui (34), Baisya (33), Kumbhar (25), Bania (25) and Muslim (15) who carry on trade in the State. The remaining 33 persons belong to 16 other castes

16 Patna

In the census of 1921, only 82 persons, of whom 39 were males and 43 females, were enumerated in Mayurbhanj, with Monghyr as their birth-place. In the present census, their number has gone up to 137, with 98 males and 39 females. The largest number of them has been enumerated in Bamanaghati, where as many as 70 persons, with 44 males and 26 females, have been returned. The next largest number (41) is found in Panchpir, with 29 males and 12 females. In the Sadar subdivision, in all 26 persons, of whom 25 are males, were enumerated. No one having his birth-place in Monghyr was found in the Kapripada subdivision. It is in the Gartai and Palsi pirs of the Bamanaghati subdivision, Bhanda pir and Karanjia pergannah in Panchpir subdivision and Kasira pir in the Sadar subdivision that most of the people having their birth-place in Monghyr are met with. The Baisya and the Mahui of Monghyr account for 56 and 27 migrants respectively. The remaining 54 persons from Monghyr belong to 17 other castes or tribes. These people have come to the State in connection with trade

17 Monghyr

Against 86 persons of Bankura, of whom 60 were males and 26 females, enumerated in Mayurbhanj in the census of 1921, there are 130 persons enumerated in the present census. Of these, 90 are males and 40 females. These people are almost equally distributed over the three subdivisions of Sadar, Bamanaghati and Panchpir, the respective numbers being 34, 48 and 43. In the Kapripada subdivision, only 5 persons of Bankura were enumerated. These people are mostly found in Teinika pir in the Sadar subdivision, Kungl, Upebera and Gartai pirs in the Bamanaghati subdivision and Karanjia pergannah and Ghosda pir in the Panchpir subdivision. The different sections of migrants, each with its own numerical strength, stand thus: Muslims (34), Brahmans (15), Tantis (15), Bairais (11) and Sadgops (10). The remaining 45 persons belong to 17 other castes or tribes

18 Bankura

In the preceding two censuses, the number of persons having their birth-place in the Dacca district, who were enumerated in Mayurbhanj, was 61 (40-21) and 69 (43-26) respectively. In the present census, their number has gone up to 126, with 52 males and 44 females. These are chiefly found almost in equal numbers in Sadar and the Bamanaghati subdivisions, where they number 55 and 60 respectively. Panchpir has only 11 of them, while in the Kapripada subdivision their number is nil. Baripada town in the Sadar, Nowpala and Upebera pirs in the Bamanaghati subdivision respectively hold 43, 30 and 22 persons born in Dacca. In other parts, their number is very small. Out of the 126 persons of Dacca, 60 are Kayasthas and 51 Brahmans. The remaining 15 persons belong to 5 other castes, of whom Muslims number 3 and Baidya 4.

19 Dacca

Persons born in Hazaribagh, as enumerated in the present and the next preceding censuses in Mayurbhanj, are almost equal in number. In the census of 1921, there were 119 of them, with 86 males and 33 females. In the present census, they number 116, with 80 males and 36 females. They are mostly found in the Bamanghati subdivision, where they number 40. In the remaining three subdivisions of Sadar, Panchpir and Kaptipada, they number 27, 25 and 24 respectively. Nij Majhalbhag pii in the Sadar subdivision, Palsa and Gantal pirs in the Bamanghati subdivision, Karanjia peigannali and Kumbhirda pir in the Panchpir subdivision and Chaurasi pii in the Kaptipada estate, account for the great majority of them. In the other parts of the said subdivisions, the number is insignificant. 75 out of 116 persons of this district are Kumbhars, Santals or Kurmi Kshatriyas by caste. Their respective numbers are 38, 24 and 13. The remaining 41 persons belong to 14 other castes.

In the census of 1921, only 52 persons of Bamra State, of whom 31 were males and 21 females, were found in Mayurbhanj. In 1931, the number has risen to 110, with 90 males and 20 females. The Panchpir subdivision holds 61 of them, which is the largest number for any one subdivision. In Bamanghati, their number is 31 and in Sadar, only 16. In the Kaptipada subdivision, only 2 persons of Bamra State were found. Pii Jamuna-Bardanda in the Panchpir subdivision, with 17 persons and Nowpara and Khanta in Bamanghati subdivision, with 14 and 13 persons respectively and Baighati pii in the Sadar subdivision, with 16 persons account for the larger number. 68 persons of Bamra out of 110 belong to the tribes of Munda, Gond and Bhuinya. The remaining 42 persons belong to 15 other castes or tribes.

According to the censuses of 1921 and 1931, 163 and 106 persons respectively, born in Gangpur State, were enumerated in Mayurbhanj. Of the former, 85 were males and 78 females. Of the latter, 83 are males and 23 females. In Bamanghati and Panchpir subdivisions, they number 44 and 39 respectively. In Sadar, their number is only 22 and in Kaptipada, only 1. Pii Nowpara in Bamanghati, Jamuna-Bardanda in Panchpir and Baighati in Sadar respectively hold 40, 32 and 22 persons, whose birth-place is Gangpur. The Kamais, Bhuinyas, Gonds and Gauras number 22, 19, 18 and 12 respectively. The remaining 34 persons belong to 11 other castes or tribes.

It has been stated in the course of the examination of the discrepancy between vital statistics and census in the preceding chapter that the balance of migration is believed to be in favour of the Mayurbhanj State. The facts and figures discussed in this chapter go to support the statement. Against 3,204 emigrants, we have as many as 51,258 immigrants. Their respective percentage in relation to the *actual* population, that is to say, the population *enumerated* within the State, is 0.36 and 5.76. In other words, Mayurbhanj receives nearly 16 times as many migrants as it sends out. This proportion appears to be far higher than in the Orissa States taken together as a unit. It appears that these States, taken as a unit, receive nearly twice as many migrants as they send out. Out of the 3,204 emigrants, 2,137 or 0.24 per cent of the *actual* population are males and 1,067 or 0.12 per cent are females. This migration is, therefore, of the periodic or semi-permanent type and it is mostly to such places as Midnapore, Balasore, Buidwan, Singhbhum, Keonjhar, Sundarbans and Calcutta. The number migrating to any one of these places is more than 100 but less than 700. To other places, such as Assam, 24-Pergannahs, Hooghly, Rangoon, Nilgiri and Cuttack, the number of migrants is limited to less than 100 but more than 10. To the rest of the places, the number is less than 10. Out of the 51,258 immigrants, who represent 5.76 per cent of the *actual* population, 21,438 or 2.40 per cent and 29,820 or 3.35

per cent are males and females respectively. This migration is, on the whole, of the casual type, as is shown also by its concomitant feature, namely, the predominance of the female over the male population. Out of the above 51,258 immigrants, 42,735 or 80 per cent of the *actual* population come from contiguous districts or States such as Singhbhum, Balasore, Midnapore, Keonjhar and Nilgiri. Besides these, 232 persons come from Saraikeila, which is also contiguous to Mayurbhanj. Immigration from each such place is mostly confined to the respective neighbouring subdivisions of the State. In the migration from the contiguous territories, the females greatly outnumber the males. Against 15,841 males or 178 per cent of the *actual* population, 27,126 or 304 per cent are females. In other words, the females are a little less than double the males. Though migration from these places is by far greater in volume, the number of persons migrating from Singhbhum, Balasore and Midnapore is gradually decreasing from decade to decade during the last 30 years. The state of things is, however, otherwise in the case of Keonjhar, from where people are migrating in gradually increasing numbers, though the increase is not very marked. Nilgiri also shows a slight increase.

Leaving aside the 42,967 persons migrating from contiguous territories, the remaining 8,291 immigrants or less than one per cent (0.93) of the actual population come from non-contiguous districts or States. Migration in this latter case is almost of semi-permanent type, the males everywhere being more than double the females. Against 5,597 males coming from these parts, who represent 0.62 per cent of the *actual* population, 2,694 or 0.30 per cent are females. Though the non-contiguous places contribute so very little to the population of the Mayurbhanj State, the number of persons migrating from most of them is gradually increasing from decade to decade. It is Ranchi alone which shows but slight increase, while, on the other hand, there are a few others, *viz.* Manbhum, Patna and Gangpur, which show a decrease in the number of persons migrating from them to Mayurbhanj. Hazaribagh figures have almost remained stationary during the last two decades. It does not appear that people from Shahabad came to Mayurbhanj previous to 1921.

The *natural* population of Mayurbhanj, or the population born within the State, numbers 838,345, which is more than 94 per cent of the actual population (889,603).

It will be observed that in the main the migration from Singhbhum and Keonjhar is of Kols and Gauras, from Saraikeila, of Santals and Brahmans, from Balasore, of Khondais and Golas, from Nilgiri, of Golas, and from Midnapore, of Santals, with a small proportion of Kumi Kshatriyas. The major portion of this migration may be accounted for by matrimonial alliances and the rest by considerations of trade and labour. As to migration from non-contiguous territories, the Karians of Cuttack and Puri, the Muslims of Gaya, Shahabad and Bankura, the Kumi Kshatriyas of Manbhum, the Mundas of Ranchi and Barmra, the Dharuas of Sambalpur and the Gonds of Sambalpur and Barmra, the Chamaras or Muchis of Raipur, the Mahuris and Baisyas of Patna, Monghyr and Jampur, the Kayasthas of Dacca, the Kumbhars of Hazaribagh and the Kamars and Bhuiyas of Gangpur figure prominently. The main reason for their migration is to find opportunities for trade or to find occupation in timber extraction or other business in the State.

SUBSIDIARY TABLE I —PART I

Immigration from the Mayurbhanj State into Districts or States in and outside the Province of Bihar and Orissa

SUBDIVISIONS	1 Midnapore			2 Balasore			3 Burdwan			4 Singhbhum			5 Keonjhar		
	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F
Sadar	1133	610	193	111	230	181	222	178	11	55	15	10	3	1	2
Bamanghati	21	16	8	1	1					66	53	13	107	89	18
Panchpir	13	11	2	52	52		28	25	3	87	87		104	59	45
Kaptipada	17	14	3	118	68	50	1	1		16	16		1	1	
Total	1187	681	206	585	351	231	251	204	17	224	201	23	215	150	65

SUBDIVISIONS	6 Sunderbans			7 Calcutta			8 Assam			9 24 Pergannahs			10 Hooghly		
	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F
Sadar	181	107	74	92	81	11	50	11	9	82	19	34	70	56	14
Bamanghati				1	1		1	1		5	4	1			
Panchpir							11	8	3						
Kaptipada				18	18		11	32	9	7	7				
Total	181	107	74	111	130	11	103	82	21	94	59	35	70	56	14

SUBDIVISIONS	11 Rangoon			12 Nilgiri			13 Cuttack			14 Howrah			15 Manbhum		
	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F
Sadar	2	1	1	3	1	2	11	3	3	15	12	3			
Bamanghati							2	2					10	8	2
Panchpir	8	8					2	2							
Kaptipada	13	13		17	11	6	1	1							
Total	23	22	1	20	12	8	16	13	3	15	12	3	10	8	2

SUBDIVISIONS	16 Bamra			17 Bolangir			18 Hazaribagh			19 Bikaner			20 Patna		
	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F
Sadar				3	2	1	1		1	6	3	3			
Bamanghati							2	2							
Panchpir	9	6	3				5	1	1				5	4	1
Kaptipada				6	5	1									
Total	9	6	3	9	7	2	8	3	5	6	3	3	5	4	1

SUBDIVISIONS	21 Puri			22 Palasana			23 Sukinda			24 Jaguli			25 Auland		
	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F
Sadar	1	3	1	1	3	1									
Bamanghati															
Panchpir							4	1							
Kaptipada	1	1								3	2	1			
Total	5	4	1	1	3	1	1	1		3	2	1			

SUBDIVISIONS	26 Barpali			27 Ranchi			28 Bhagalpur			29 Nadua		
	P	M	F	P	M	F	P	M	F	P	M	F
Sadar	2	1	1	1	1		1	1		2		
Bamanghati												
Panchpir				1	1		1	1				
Kaptipada												
Total	2	1	1	2	2		2	2				

SUBDIVISIONS	31 Athmallik			32 Sambalpur			33 Saraikela		
	P	M	F	P	M	F	P	M	F
Sadar									
Bamanghati	1		1	1	1				
Panchpir									
Kaptipada							1	1	
Total	1		1	1	1		1		

SUBSIDIARY TABLE I—PART II
Comparative Statement of Immigration from 22 selected Districts
and States during the last three decades, 1901 to 1931

Serial No	District or States	1921 to 1931			1911 to 1921			1901 to 1911		
		Population	Persons, Males	Females	Population	Persons, Males	Females	Population	Persons, Males	Females
1	Singbhum (B & O)	18,210	7,047	11,193	12,487	4,999	7,488	26,079	12,358	13,721
2	Balasore (B & O)	9,725	3,717	6,008	11,120	4,647	6,473	11,884	5,261	6,623
3	Midnapore (Bengal)	6,820	2,633	4,187	7,787	3,293	4,494	9,938	4,973	4,965
4	Keonjhar (B & O)	4,958	1,500	3,458	4,520	1,715	2,805	3,638	1,643	1,995
5	Nalguri (B & O)	2,992	890	2,102	2,433	872	1,561	2,428	955	1,473
6	Cuttack (B & O)	2,320	1,758	562	2,247	1,777	470	1,873	1,568	305
7	Manbhum (B & O)	863	428	435	1,237	671	566			
8	Ranchi (B & O)	719	471	248	625	365	260			
9	Gaya (B & O)	565	389	176	248	168	80			
10	Puri (B & O)	335	252	83	245	190	55	161	137	24
11	Jaipur (Rajputana Agency)	254	170	84	140	101	39	176	145	31
12	Sambalpur (B & O)	252	165	87	225	109	116			
13	Sarakela (B & O)	232	54	178	40	23	17			
14	Shahabad (B & O)	205	184	21						
15	Raipur (C P)	167	90	77	27	7	20			
16	Patna (B & O)	165	95	70	43	18	25	510	367	143
17	Monghyr (B & O)	137	98	39	82	39	43			
18	Bankura (Bengal)	130	50	40	86	60	26			
19	Dacca (Bengal)	126	82	44	69	43	26	61	40	21
20	Hazaribagh (B & O)	116	80	36	119	86	33			
21	Bamra (B & O)	110	90	20	52	31	21			
22	Cangpur (B & O)	106	83	23	163	85	78			

SUBSIDIARY TABLE II.—
IMMIGRATION.

*Distribution by Caste and by Locality of Persons born
in selected Districts and States.*

PART I.

Distribution by Caste and by Subdivision

PART II.

*Distribution by Pergannahs and Puns arranged in order of number
of persons.*

STATIONS	Sadar	Bamanpuri	Panchpur	Kapipada	Total	STATIONS	Sadar	Bamanpuri	Panchpur	Kapipada	Total
1	705	449	256	230	92	128	614	204	410	452	165
2	230	92	128	614	204	410	452	165	287	112	42
3	614	204	410	452	165	287	112	42	308	81	27
4	452	165	287	112	42	308	81	27	217	54	122
5	308	81	27	217	54	122	217	54	122	2	2
6	150	57	93	176	52	124	124	32	26	18	8
7	176	52	124	124	32	26	18	8	104	29	75
8	124	32	26	18	8	104	29	75	104	29	75
9	303	149	154	128	47	81	21	14	7	45	20
10	303	149	154	128	47	81	21	14	7	45	20
11	221	40	121	71	22	43	52	19	33	124	32
12	71	22	43	52	19	33	124	32	26	124	32
13	52	19	33	124	32	26	124	32	26	124	32
14	124	32	26	124	32	26	124	32	26	124	32
15	124	32	26	124	32	26	124	32	26	124	32
16	124	32	26	124	32	26	124	32	26	124	32
17	124	32	26	124	32	26	124	32	26	124	32
18	124	32	26	124	32	26	124	32	26	124	32
19	124	32	26	124	32	26	124	32	26	124	32
20	124	32	26	124	32	26	124	32	26	124	32
21	124	32	26	124	32	26	124	32	26	124	32
22	124	32	26	124	32	26	124	32	26	124	32
23	124	32	26	124	32	26	124	32	26	124	32
24	124	32	26	124	32	26	124	32	26	124	32
25	124	32	26	124	32	26	124	32	26	124	32
26	124	32	26	124	32	26	124	32	26	124	32
27	124	32	26	124	32	26	124	32	26	124	32
28	124	32	26	124	32	26	124	32	26	124	32
29	124	32	26	124	32	26	124	32	26	124	32
30	124	32	26	124	32	26	124	32	26	124	32
31	124	32	26	124	32	26	124	32	26	124	32
32	124	32	26	124	32	26	124	32	26	124	32
33	124	32	26	124	32	26	124	32	26	124	32
34	124	32	26	124	32	26	124	32	26	124	32
35	124	32	26	124	32	26	124	32	26	124	32
36	124	32	26	124	32	26	124	32	26	124	32
37	124	32	26	124	32	26	124	32	26	124	32
38	124	32	26	124	32	26	124	32	26	124	32
39	124	32	26	124	32	26	124	32	26	124	32
40	124	32	26	124	32	26	124	32	26	124	32
41	124	32	26	124	32	26	124	32	26	124	32
42	124	32	26	124	32	26	124	32	26	124	32
43	124	32	26	124	32	26	124	32	26	124	32
44	124	32	26	124	32	26	124	32	26	124	32
45	124	32	26	124	32	26	124	32	26	124	32
46	124	32	26	124	32	26	124	32	26	124	32
47	124	32	26	124	32	26	124	32	26	124	32
48	124	32	26	124	32	26	124	32	26	124	32
49	124	32	26	124	32	26	124	32	26	124	32
50	124	32	26	124	32	26	124	32	26	124	32
51	124	32	26	124	32	26	124	32	26	124	32
52	124	32	26	124	32	26	124	32	26	124	32
53	124	32	26	124	32	26	124	32	26	124	32
54	124	32	26	124	32	26	124	32	26	124	32
55	124	32	26	124	32	26	124	32	26	124	32
56	124	32	26	124	32	26	124	32	26	124	32
57	124	32	26	124	32	26	124	32	26	124	32
58	124	32	26	124	32	26	124	32	26	124	32
59	124	32	26	124	32	26	124	32	26	124	32
60	124	32	26	124	32	26	124	32	26	124	32
61	124	32	26	124	32	26	124	32	26	124	32
62	124	32	26	124	32	26	124	32	26	124	32
63	124	32	26	124	32	26	124	32	26	124	32
64	124	32	26	124	32	26	124	32	26	124	32
65	124	32	26	124	32	26	124	32	26	124	32
66	124	32	26	124	32	26	124	32	26	124	32
67	124	32	26	124	32	26	124	32	26	124	32
68	124	32	26	124	32	26	124	32	26	124	32
69	124	32	26	124	32	26	124	32	26	124	32
70	124	32	26	124	32	26	124	32	26	124	32
71	124	32	26	124	32	26	124	32	26	124	32
72	124	32	26	124	32	26	124	32	26	124	32
73	124	32	26	124	32	26	124	32	26	124	32
74	124	32	26	124	32	26	124	32	26	124	32
75	124	32	26	124	32	26	124	32	26	124	32
76	124	32	26	124	32	26	124	32	26	124	32
77	124	32	26	124	32	26	124	32	26	124	32
78	124	32	26	124	32	26	124	32	26	124	32
79	124	32	26	124	32	26	124	32	26	124	32
80	124	32	26	124	32	26	124	32	26	124	32
81	124	32	26	124	32	26	124	32	26	124	32
82	124	32	26	124	32	26	124	32	26	124	32
83	124	32	26	124	32	26	124	32	26	124	32
84	124	32	26	124	32	26	124	32	26	124	32
85	124	32	26	124	32	26	124	32	26	124	32
86	124	32	26	124	32	26	124	32	26	124	32
87	124	32	26	124	32	26	124	32	26	124	32
88	124	32	26	124	32	26	124	32	26	124	32
89	124	32	26	124	32	26	124	32	26	124	32
90	124	32	26	124	32	26	124	32	26	124	32
91	124	32	26	124	32	26	124	32	26	124	32
92	124	32	26	124	32	26	124	32	26	124	32
93	124	32	26	124	32	26	124	32	26	124	32
94	124	32	26	124	32	26	124	32	26	124	32
95	124	32	26	124	32	26	124	32	26	124	32
96	124	32	26	124	32	26	124	32	26	124	32
97	124	32	26	124	32	26	124	32	26	124	32
98	124	32	26	124	32	26	124	32	26	124	32
99	124	32	26	124	32	26	124	32	26	124	32
100	124	32	26	124	32	26	124	32	26	124	32

1 SINGHBHUM

PART I—continued

SUBDIVISIONS	31 Keut			32 Kharia			33 Mochi			34 Gola			35 Hadi		
	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F
Sadar	23	8	15	38	12	26	13	1	12	43	4	39	20	9	11
Bamanghati	34	14	20	20	5	15	16	5	11				22	11	11
Panchpir	5		5				14	6	8						
Kaptipada							2	1	1	1		1			
Total	62	22	40	58	17	41	45	13	32	44	4	40	42	20	22

SUBDIVISIONS	36 Bania			37 Puran			38 Bhanj Puran			39 Karan			40 Kora.		
	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F
Sadar	19	3	16	2	1	1	3		3	25	4	21	2	1	1
Bamanghati	5	4	1	38	13	25	26	7	19	8	7	1	18	2	16
Panchpir	17	9	8	1		1	8	2	6	3	2	1	14	5	9
Kaptipada															
Total	41	16	25	41	14	27	37	9	28	36	13	23	34	8	26

SUBDIVISIONS	41 Jhara.			42 Dandachhatra Majhi			43 Mankria			44 Tamria.			45 Jogi		
	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F
Sadar	19	7	12	26	8	18							3	1	2
Bamanghati	11	6	8	1		1				22	11	11	25	6	19
Panchpir				6	2	4	31	20	11	9	8	1			
Kaptipada															
Total	33	13	20	33	10	23	31	20	11	31	19	12	28	7	21

SUBDIVISIONS	46 Sunar			47 Sahara			48 Dharua			49 Tambuli			50 Jyotish.		
	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F
Sadar	17	6	11	22	8	14				15	1	14			
Bamanghati	2	2					19	5	14	1	1		17	12	5
Panchpir				1	1					1	1				
Kaptipada	4	2	2							1	1				
Total	23	10	13	23	9	14	19	5	14	18	4	14	17	12	5

SUBDIVISIONS	51 Kayastha.			52 Bathuri			53 Rarlu			54 Barhai			55 Bais.		
	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F
Sadar ..	1		1	15	4	11	16	5	11	14	11	3	4		4
Bamanghati	16	14	2							1	1		2	2	
Panchpir													9	7	2
Kaptipada				2	1	1									
Total	17	14	3	17	5	12	16	5	11	15	12	3	15	9	6

SUBDIVISIONS	56 Kharura.			57 Gohala.			58 Ghani			59 Bagdi			60 Barnasankar		
	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F
Sadar				9	4	5				1		1			
Bamanghati	14	8	6	4	2	2	12		12	6	2	4	9	6	3
Panchpir										4	2	2	1		1
Kaptipada															
Total	14	8	6	13	6	7	12		12	11	4	7	10	6	4

Serial No	PERGANNAH OR PIR	Population			Serial No	PERGANNAH OR PIR	Population		
		P	M	F			P	M	F
SADAR SUBDIVISION—					BAMANGHATI SUBDIVISION—				
1	Pokharua	193	181	317	1	Pal a	651	118	503
2	Nata	335	62	243	2	Tiring	599	98	501
3	Sir a	273	13	230	3	Junda	564	118	446
4	Nij Simlipal	269	111	128	4	Nowpara	514	204	340
5	Kaura	249	137	112	5	Basila	443	98	345
6	Nij Majhalbhag	221	109	112	6	Kulpa	340	104	236
7	Ternauka	163	37	151	7	Jera	333	17	286
8	Majhukhand (Uperbhag)	173	43	130	8	Gartal	233	104	129
9	Barghati	161	154	7	9	Dahma	232	45	187
10	Barchupani	154	96	58	10	Dundu	225	41	184
11	Joka	150	55	95	11	Maghua	216	11	175
12	Nadhna	145	56	89	12	Uperbera	129	70	59
13	Dighi	141	1	90	13	Khasde li	88	37	51
14	Saharbat	141	63	78	14	Gandula	77	30	47
15	Brahmangaon (Uperbhag)	123	27	96	15	Banki	66	40	26
16	Haldia	114	47	67	16	Khantia	61	17	44
17	Satnauka	106	43	63	17	Dumrikudar	56	23	35
18	Chandua	93	37	56	18	Bi ai	15	21	24
19	Baripada Town	46	21	25	19	Saranda	5	1	4
20	Ku aribandh	43	10	33					
21	Baldiha	36	14	22		Total	4,909	1,287	3,622
22	Bargaon	33	23	10					
23	Haripur	26	12	14	PANCHPIR SUBDIVISION—				
24	Raunia	23	6	17	1	Ratanpur	1,606	795	811
25	Nuagaon	22	16	6	2	Dhanyatri	1,213	334	879
26	Baghira	21	8	13	3	Gho da	605	275	330
27	Majhukhand (Majhalbhag)	19	8	11	4	Sukruli	557	181	376
28	Patihinja	14	7	7	5	Nakura	482	206	276
29	Rajnagar	13	10	3	6	Kia	440	133	307
30	Kohi	12	4	8	7	Thakurmunda	309	166	143
31	Deuli	11	5	6	8	Kanika	303	85	218
32	Sathilo	11	4	7	9	Barpara	300	136	164
33	Akhuauduha	9	6	3	10	Karanja	250	121	129
34	Mantri	8	2	6	11	Jamuna Bardanda	237	212	25
35	Kuradiha	7	2	5	12	Baidyanath	234	61	173
36	Brahmangaon (Simlipal)	6	5	1	13	Bhanda	126	62	64
37	Bar-sali	6	3	3	14	Kumbhurda	108	36	72
38	Muruda	6	3	3	15	Khudardesh	73	43	30
39	Banhari	5	1	4	16	Olkudar	1	1	
40	Amarda	5	2	3		Total	6,844	2,847	3,997
41	Kantisali	4	2	2	KAPTIPADA SUBDIVISION—				
42	Gariagon	4	2	2	1	Chourasi	1,957	1,028	929
43	Khanua	4	2	2	2	Poradiha	355	199	156
44	Andola	2	1	1	3	Narangadesh	192	103	89
45	A-sankhali	2		2	4	Khunta Karkachua	11	5	6
46	Rahanda	2	1	1	5	Arpatachulma	10	5	5
47	Gardeulia	1		1	6	Belakuti	9	2	7
48	Chitrada	1		1	7	Taldandi	7	3	4
					8	Joypur	3	2	1
					9	Gartal	3	2	1
					10	Dukura	2		2
					11	Kainsari	1	1	
					12	Taldiha	1	1	
Total					Total				
					2,551 1,351 1,200				

SUBDIVISIONS		Sadar		Bamanghan		Panchpur		Kapipada		Total	
1	Khandar.	P	871	M	232	F	639	P	871	M	232
		F	3	5	8	46	330	654	1,579		
2	Gola	P	609	M	181	F	428	P	609	M	181
		F	137	113	250	859	294	565			
3	Brahman	P	511	M	201	F	310	P	511	M	201
		F	12	13	18	23	152	302			
4	Tanti	P	234	M	75	F	159	P	234	M	75
		F	4	10	14	379	169	254			
5	Teli	P	415	M	166	F	249	P	415	M	166
		F	82	117	199	620	289	331			

SUBDIVISIONS		Sadar		Bamanghan		Panchpur		Kapipada		Total	
6	Karan	P	284	M	142	F	142	P	284	M	142
		F	8	27	34	74	427				
7	Raju	P	388	M	77	F	311	P	388	M	77
		F	1	1	9	20	409				
8	Gaura.	P	308	M	75	F	233	P	308	M	75
		F	1	2	3	81	122	279			
9	Dhoba.	P	143	M	37	F	106	P	143	M	37
		F	1	5	9	106	101	158			
10	Santal	P	239	M	67	F	172	P	239	M	67
		F	1	1	2	69	177				

SUBDIVISIONS		Sadar		Bamanghan		Panchpur		Kapipada		Total	
11	Barshab	P	211	M	78	F	133	P	211	M	78
		F	1	4	6	21	95	240			
12	Bhuny	P	173	M	60	F	113	P	173	M	60
		F	4	22	23	65	139	204			
13	Bhandari	P	136	M	43	F	93	P	136	M	43
		F	4	9	13	50	199				
14	Ratu	P	110	M	21	F	89	P	110	M	21
		F	37	40	77	61	126				
15	Pan (Jenapan)	P	69	M	13	F	56	P	69	M	13
		F	4	46	95	62	109				

SUBDIVISIONS		Sadar		Bamanghan		Panchpur		Kapipada		Total	
16	Mushim	P	147	M	60	F	87	P	147	M	60
		F	1	4	5	17	75	169			
17	Pitra	P	71	M	33	F	38	P	71	M	33
		F	37	44	31	77	75	152			
22	Kumbhar	P	54	M	17	F	37	P	54	M	17
		F	1	25	60	116	43	73			
23	Sunar	P	72	M	22	F	50	P	72	M	22
		F	2	17	29	105	41	64			
24	Kandra.	P	92	M	24	F	68	P	92	M	24
		F	1	11	11	47	56	71			

SUBDIVISIONS		Sadar		Bamanghan		Panchpur		Kapipada		Total	
21	Kaur	P	110	M	30	F	80	P	110	M	30
		F	80	6	16	36	90	126			
22	Kumbhar	P	54	M	17	F	37	P	54	M	17
		F	1	25	60	116	43	73			
27	Oraon	P	77	M	10	F	67	P	77	M	10
		F	67	10	77	10	67				
28	Kayastha.	P	54	M	34	F	20	P	54	M	34
		F	2	1	3	15	75				
29	Khadal.	P	57	M	8	F	49	P	57	M	8
		F	4	7	11	68	15	53			
30	Bais	P	61	M	30	F	31	P	61	M	30
		F	3	1	4	68	34	34			

SUBDIVISIONS		Sadar		Bamanghan		Panchpur		Kapipada		Total	
26	Chamar	P	24	M	14	F	10	P	24	M	14
		F	10	14	24	42	87				
27	Oraon	P	77	M	10	F	67	P	77	M	10
		F	67	10	77	10	67				
28	Kayastha.	P	54	M	34	F	20	P	54	M	34
		F	2	1	3	15	75				
29	Khadal.	P	57	M	8	F	49	P	57	M	8
		F	4	7	11	68	15	53			
30	Bais	P	61	M	30	F	31	P	61	M	30
		F	3	1	4	68	34	34			

SUBDIVISIONS	31 Amata			32 Sadrop			33 Kol			34 Pan Tanti (Patar Tanti)			35 Bania		
	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F
Sadar	12	10	32	56	16	10	20	4	16	36	17	19	23	6	15
Bamanghati							13	7	6	3	1	2	3	1	2
Panchpur										3	2	1	2	1	1
Kaptipada	15	4	11				21	7	14	2	1	1	16	11	5
Total	27	14	43	6	16	10	54	18	36	44	21	23	44	21	23

SUBDIVISIONS	36 Tambuli			37 Chritam			38 Hadi			39 Jyotish			40 Barhai		
	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F
Sadar	31	16	15	23	19	9	32	7	25	18	5	13	17	6	11
Bamanghati				2	2		1	1					1	1	
Panchpur				3	2	1	5		5	6	6				
Kaptipada	3	3	5	5	3	2				14	6	8	15	10	5
Total	34	19	20	38	26	12	38	8	30	38	17	21	33	17	16

SUBDIVISIONS	41 Danachhatra Majhi			42 Chala			43 Kora			44 Bhumya			45 Kshatriya		
	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F
Sadar	29	8	21	26	8	18	25	7	18	21	5	16	13	6	7
Bamanghati															
Panchpur													7	3	4
Kaptipada				2	1	1				2	1	1	2		2
Total	29	8	21	28	9	19	25	7	18	23	6	17	22	9	13

SUBDIVISIONS	46 Cohala			47 Bathuri			48 Joga			49 Dom			50 Kshutiban-ya		
	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F
Sadar	20	4	16	2	1	1	16	5	11	7	1	6			
Bamanghati															
Panchpur															
Kaptipada				16	1	12	1		1	10	5	5	16	7	9
Total	20	4	16	18	5	13	17	5	12	17	6	11	16	7	9

SUBDIVISIONS	51 Kapuria			52 Kuranga			53 Saunti			54 Gokha			55 Karua		
	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F
Sadar	1	1		13	5	8				1		1	5	2	3
Bamanghati															
Panchpur															
Kaptipada	15	9	6				13	1	9	9	3	6	4	2	2
Total	16	10	6	13	5	8	13	1	9	10	3	7	9	4	5

Subdivisions	Sadar	Bamanghati	Panchpur	Kapupada	Total
56 Subuli P M F	9 2 7				9 2 7
57 Kurni Malio (Kurni Kshatriya) P M F	6 2 1	2 1 1		1	9 3 6
58 Sanjayasi P M F	7 2 5		2	2	9 1 5
59 Muli P M F	3		3	1	8 1 4
60 Mahali P M F	7 1 6				7 1 6

Subdivisions	Sadar	Bamanghati	Panchpur	Kapupada	Total
61 Kela P M F	2	2	4 2 2		6 2 1
62 Kanari P M F	1 1 3		2 1 1		6 2 1
63 Thiam P M F	2 1 1		3 2 1		5 3 2
64 Chia P M F	5				5
65 Sahara P M F	2		3		5

Subdivisions	Sadar	Bamanghati	Panchpur	Kapupada	Total
66 Sagarpea P M F	4				4
67 Lodha P M F	3 2 1		1		4 2 2
68 Gunju P M F	1 2 2				1 2 2
69 Mecha P M F	1 1 1		2 1 1		3 2 1
70 Baidya P M F	3				3

Subdivisions	Sadar	Bamanghati	Panchpur	Kapupada	Total
71 Malo P M F	3 1 2				3 1 2
72 Baru. P M F	1	1	1		2 2
73 Sabara P M F		1 1	1		2 1 1
74 Ugra Kshatriya P M F	2 1 1				2 1 1
75 Bagdi P M F			2	1 1	2 1 1

Subdivisions	Sadar	Bamanghati	Panchpur	Kapupada	Total
76 Sankhari P M F	1				1
77 Kharis P M F	1				1
78 Barnasankar P M F		1			1
Total	6,432 2,042 4,390	127 82 45	203 138 65	2,963 1,453 1,508	9,725 3,717 6,008

Serial No	PERGANNAH OR PIR	Population			Serial No	PERGANNAH OR PIR	Population			
		P	M	F			P	M	F	
SADAR SUBDIVISION—				BAMANGHATT SUBDIVISION—						
1	Amrula	1017	202	815	1	Gartal	38	25	13	
2	Kadaha	399	267	622	2	Kulga	21	7	14	
3	Mantra	605	141	165	3	Khasdeh	17	16	1	
4	Amklah	92	119	333	4	Uperbha	13	11	2	
5	Carleha	270	113	352	5	Palla	7	5	2	
6	Ingula Tower	374	227	147	6	Tiring	7	6	1	
7	Mirala	26	50	206	7	Nowpara	6	5	1	
8	Alkadeha	275	106	109	8	Jamda	5	1	4	
9	Olaha	263	70	193	9	Bira	4	2	2	
10	Sadaha	201	92	176	10	Jera	2		2	
11	Narabha	214	45	169	11	Maghua	2	1	1	
12	Katola	162	62	120	12	Dalima	2		2	
13	Sadha	149	79	77	13	Panka	2	2		
14	Lajalli	137	61	76	14	Bahla	1	1		
15	Nij Majhalla	114	63	66	Total			127	82	15
16	Laraha	93	44	49	PANCHPIN SUBDIVISION—					
17	Kahala	85	25	49	1	Karanja	62	44	18	
18	Chahara	76	27	49	2	Katanpur	49	26	23	
19	Hara	50	39	20	3	Thakurmunda	45	24	21	
20	Bahara	50	39	11	4	Kanika	16	16		
21	Chahala	49	16	31	5	Bharda	10	8	2	
22	Kasara	27	7	20	6	Nakura	9	3	1	
23	Nasara	25	13	12	7	Barpara	4	4		
24	Khanra	24	3	16	8	Kia	3	3		
25	Nij Bapra	23	11	12	9	Jamuna Bardanda	2	2		
26	Satraka	20	13	7	10	Sakruli	1	1		
27	Haldia	14	7		11	Ghoda	1	1		
28	Baldia	14	11	3	12	Kumbhirda	1	1		
29	Kola	10	4	6	Total			203	138	65
30	Nodha	8	7	1	KAPTIPADA SUBDIVISION—					
31	Sirra	7	2	5	1	Gartal	1440	711	729	
32	Daha	5	3	2	2	Taldandi	290	170	120	
33	Salarbat	4	1	3	3	Narangadeh	236	123	113	
34	Kahra	4	4		4	Kansari	228	117	111	
35	Mahikhand (Uperbha)	3	1	2	5	Arpatachilma	225	71	154	
36	Andola	3	1	2	6	Poradiha	152	60	72	
37	Brahmangaon (Uperbha)	3	3		7	Khunta Karkachua	134	74	60	
38	Chardaa	3	2	1	8	Belakuti	81	33	43	
39	Pokharia	2	1	1	9	Joypur	79	41	32	
40	Kantaha	1	1		10	Sankula	4	6	36	
41	Brahmangaon (Simhpal)	1	1		11	Taldia	37	21	16	
Total		6,432	2,042	4,390	12	Chourasi	15	1	14	
					13	Dakura	2	2		
					Total			2,553	1,551	1,500

SUBDIVISIONS				Total			
1 Santal	P M F	1,313	147	866	4	2	2
2 Kurmi Mahio (Kurmi Kshatriya)	P M F	982	391	591	4	3	1
3 Bhumij	P M F	466	183	283	3	3	
4 Sadgop	P M F	243	78	165			
5 Pan Tanti (Patar Tanti)	P M F	235	98	137	1	1	
				236	99	137	

SUBDIVISIONS				Total			
6 Khandair	P M F	184	76	108	11	9	2
7 Tanti	P M F	178	59	119	1	1	
8 Kamar	P M F	172	83	89	1		
9 Gaura	P M F	155	55	100	8	5	3
10 Rajy	P M F	150	52	98	8	4	4
				158	56	102	

SUBDIVISIONS				Total			
11 Baishnab	P M F	141	55	86	6	4	2
12 Muslim	P M F	114	49	65	1	1	
13 Keur	P M F	136	53	83			
14 Brahman	P M F	118	43	75	3	3	
15 Kumbhar	P M F	125	35	90	6	2	4
				126	35	91	

SUBDIVISIONS				Total			
16 Tel	P M F	121	57	64	3	2	1
17 Kayastha	P M F	71	37	34	28	16	12
18 Dom	P M F	108	53	55			
19 Karan	P M F	81	32	49	15	7	8
20 Bhandari	P M F	99	46	53	1	1	
				101	48	53	

SUBDIVISIONS				Total			
21 Ujia	P M F	91	26	65			
22 Sahara	P M F	72	29	43	1	1	
23 Dhoba	P M F	69	29	40	1	1	
24 Dandachitra	P M F	70	25	45			
25 Ahir Goura	P M F	69	32	37			
				91	26	65	

SUBDIVISIONS				Total			
26 Chasa	P M F	64	3	61			
27 Bhunya	P M F	57	15	42			
28 Hadi	P M F	51	13	38			
29 Bhanj Puran	P M F	48	7	41			
30 Mochi	P M F	45	18	27			
				64	3	61	

3 MIDNAPORE

PART I —continued

SUBDIVISIONS	31 Cola			32 Buma			33 Mahali			34 Sunar			35 Bagal		
	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F
Sadar	14	3	36	11	13	23	39	17	22	39	25	14	37	18	19
Bamanghati															
Panchpir															
Kaptipada				3	2	1	1	1					1		1
Total	14	3	36	14	15	29	40	18	22	39	25	14	38	18	20

SUBDIVISION	36 Cuala			37 Sambhi			38 Parhar			39 Kuranga			40 Bai		
	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F
Sadar	37	24	13	15	6	10	33	19	14	33	15	18	31	9	22
Bamanghati				16	10	6									
Panchpir				1	1										
Kaptipada															
Total	37	24	13	33	17	16	33	19	14	33	15	18	31	9	22

SUBDIVISIONS	41 Kora			42 Khatriva			43 Cunju			44 Guria			45 Chritian		
	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F
Sadar	29	15	14	26	12	14	25	7	13	21	8	16	22	10	12
Bamanghati				2	2					1	1		1	1	
Panchpir															
Kaptipada															
Total	29	15	14	28	14	14	25	7	13	25	9	16	23	11	12

SUBDIVISIONS	46 Malo			47 Tambuli			48 Lodha			49 Bathuri			50 Barui		
	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F
Sadar	22	14	8	17	1	13	17	6	11	21	8	13	19	7	12
Bamanghati															
Panchpir															
Kaptipada				5		5	4	2	2						
Total	22	14	8	22	1	18	21	8	13	21	8	13	19	7	12

SUBDIVISIONS	51 Khatibansiya			52 Rarhi			53 Sabara			54 Rajuar			55 Kol		
	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F
Sadar	17	10	7	15	4	11	14	3	11	14	4	10	10	1	9
Bamanghati													1		1
Panchpir													2	2	
Kaptipada															
Total	17	10	7	15	4	11	14	3	11	14	4	10	13	3	10

Subdivisions					
56	Jogi	P	M	F	
57	Ghasi	P	M	F	
58	Thatar	P	M	F	
59	Mahisya	P	M	F	
60	Khar	P	M	F	
Sadar					
Bamanghati					
Panchpur					
Kapipada					
Total					
13	4	9			
12	7	5			
11	5	6			
11	9	2			
9	4	5			

Subdivisions.					
61	Karna	P	M	F	
62	Pan (Jenapan)	P	M	F	
63	Baidya	P	M	F	
64	Oraon	P	M	F	
65	Sanyasi	P	M	F	
Sadar					
Bamanghati					
Panchpur					
Kapipada					
Total					
8	2	6			
6	2	4			
6	4	2			
5	2	3			
5	3	5			

Subdivisions					
66	Puran	P	M	F	
67	Sukuli	P	M	F	
68	Khadal	P	M	F	
69	Patra	P	M	F	
70	Baghuti	P	M	F	
Sadar					
Bamanghati					
Panchpur					
Kapipada					
Total					
4		4			
4	3	1			
4	4	4			
4	4	4			
4	2	2			

Subdivisions					
71	Dharua	P	M	F	
72	Kandra	P	M	F	
73	Gond	P	M	F	
74	Sagarpesa	P	M	F	
75	Kansari	P	M	F	
Sadar					
Bamanghati					
Panchpur					
Kapipada					
Total					
2	2	2			
2	2	2			
2	1	1			
2	1	1			
1	1	1			

Subdivisions					
76	Jyotshi	P	M	F	
77	Amata	P	M	F	
78	Mahar	P	M	F	
79	Gandharba	P	M	F	
Total					
1	1	1			
1	1	1			
1	1	1			
1	1	1			
1	1	1			
6,580 2,488 4,092	138 83 55	36 28 8	66 34 32	6,820 2,633 4,187	

Serial No	PERGANNAH OR PIR	Population			Serial No	PERGANNAH OR PIR.	Population		
		P	M	F			P	M	F
1	SADAR SUBDIVISION— Olmara	863	208	655	1	BAMANGHATI SUBDIVISION— Nowpara	42	21	21
2	Muruda	721	229	492	2	Uperbera	36	22	14
3	Haldia	457	204	253	3	Gartai	17	14	3
4	Nij Majhalbhag	416	201	215	4	Kulga	13	8	5
5	Nij Baghra	363	121	242	5	Khanta	7	4	3
6	Baripada Town	358	205	153	6	Palsa	7	4	3
7	Kantisahi	294	100	194	7	Bisai	6	4	2
8	Deuli	274	97	177	8	Khasdesh	5	3	2
9	Rasunia	271	95	176	9	Tiring	3	3	
10	Garigaon	253	111	142	10	Dundu	2		2
11	Chandua	229	83	146		Total	138	83	55
12	Barpalli	214	70	144		PANCHPIR SUBDIVISION—			
13	Banhari	203	113	90	1	Bhanda	13	10	3
14	Sathilo	142	66	76	2	Sukruhi	7	4	3
15	Amarda	136	52	84	3	Karanjia	5	5	
16	Nodhna	134	63	71	4	Jamuna Bardanda	4	2	2
17	Saharbat	133	47	86	5	Nakura	2	2	
18	Kolu	129	38	91	6	Dhanyatri	2	2	
19	Sirsa	94	28	66	7	Kia	1	1	
20	Majhukhand	92	41	51	8	Thakurmunda	1	1	
21	Chutrada	82	21	61	9	Kanika	1	1	
22	Sardiha	80	39	41		Total	36	28	8
23	Nuagaon	73	39	34		KAPTIPADA SUBDIVISION—			
24	Barsahi	60	22	38	1	Khunta Karkachia	17	11	6
25	Brahmangaon (Uperbhag)	59	25	34	2	Arpatachilma	13	4	9
26	Asankhali	56	18	38	3	Dukura	13	6	7
27	Ternaika	52	22	30	4	Gartai	8	4	4
28	Poradiha	45	26	19	5	Taldandi	6	4	2
29	Haripur	44	16	28	6	Joypur	4	2	2
30	Baldiha	39	22	17	7	Sankula	1		1
31	Satnaika	30	11	19	8	Belakuti	1	1	
32	Dighi	28	12	16	9	Poradiha	1	1	
33	Nata	28	5	23	10	Chourasi	1	1	
34	Mantri	27	4	23	11	Nij Kainsari	1		1
35	Kadalia	22	6	16		Total	66	34	32
36	Narangabai	21	4	17					
37	Rahanda	13	6	7					
38	Joka	12	5	7					
39	Brahmangaon (Simhpai)	6	4	2					
40	Akhuadeulia	5	2	3					
41	Gardeulia	4		4					
42	Majhukhand (Majhalbhag)	4		4					
43	Pokharia	3	1	2					
44	Patuhinja	3	1	2					
45	Rajnagar	3		3					
46	Khanua	2		2					
47	Barghati	2	1	1					
48	Kusumbandh	1	1						
	Total	6,580	2,488	4,092					

Subdivisions		Sadar		Bamanghati		Panchpur		Kapripada		Total	
26	Bhandari.	P	M	F	4	1	3	2	11	4	7
27	Kashatrya	P	M	F	4	1	3	6	1	4	10
28	Dharna	P	M	F	4	4	6	5	1	10	9
29	Kora	P	M	F	10	4	6	10	4	6	10
30	Bhat	P	M	F	10	2	8	10	2	8	10

SUBDIVISIONS	31 Guria			32 Tanti			33 Kharia			34 Oraon			35 Patra		
	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F
Sadar	2	1	1							1		1			
Bamanghati							3	2	1	6	2	4	3	3	
Panchpir	7	6	1	9	3	6	1	1	3				2	2	
Kaptipada															
Total	9	7	2	9	3	6	7	3	1	7	2	5	5	5	

SUBDIVISIONS	36 Bania			37 Hadh			38 Dandachhatra Maylu			39 Mankria			40 Chasa.		
	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F
Sadar															
Bamanghati													2	1	1
Panchpir	5	3	2	5	1	1	5		5	4	2	2			
Kaptipada													1	1	
Total	5	3	2	5	1	1	5		5	4	2	2	3	2	1

SUBDIVISIONS	41 Kandra			42 Ghani			43 Kharura			44 Barhai			45 Sundlu		
	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F
Sadar	3		3												
Bamanghati															
Panchpir				2	2		2	2		2	1	1	1	1	
Kaptipada													1		1
Total	3		3	2	2		2	2		2	1	1	2	1	1

SUBDIVISIONS	46 Jhara			47 Kuranga.			48 Sagarpepa.			49 Tamria.			50 Telanga		
	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F
Sadar					1	1									
Bamanghati															
Panchpir	2	1	1				2		2	2		2	2		2
Kaptipada															
Total	2	1	1	2	1	1	2		2	2		2	2		2

SUBDIVISIONS	51 Christian			52 Rajuar			53 Barnasankar			54 Munda.			55 Jyotish.		
	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F
Sadar	1	1		1	1										
Bamanghati							1	1		1	1				
Panchpir													1	1	
Kaptipada															
Total	1	1		1	1		1	1		1	1		1	1	

SUBDIVISIONS.	56 Bhanj Puran			57 Sabara			58 Puran			59 Bais			60 Bagal			Total		
	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F
Sadar				1	1								1		1	77	40	37
Bamanghati																242	144	98
Panchpir	1	1					1		1	1		1				4,299	1,143	3,156
Kaptipada																340	173	167
Total	1	1		1	1		1		1	1		1		1		4,958	1,500	3,458

Serial No	PERGANNAH OR PIR.	Population	P	M	F
1	Kasra	13	4	9	
2	Vij Mahabhar	11	9	2	
3	Sainika	7	3	4	
4	Barpada Town	6	2	4	
5	Akhadeulia	5	1	4	
6	Ternaika	4	4		
7	Halda	4	2	2	
8	Barghan	4	3	1	
9	Brahmangson (Uperbag)	3	1	2	
10	Tantri	3	1	2	
11	Joka	2	1	1	
12	Diphi	2	1	1	
13	Vodina	2		2	
14	Sadilo	2	2		
15	Nugson	2	1	1	
16	Barchipani	2	2		
17	Pokharra	1		1	
18	Sira	1	1		
19	Kusumbandh	1		1	
20	Kuradilla	1		1	
21	Brahmangson (Sumlipal)	1		1	
Svar Subdivision—		13	4	9	
1	Kasra	13	4	9	
2	Vij Mahabhar	11	9	2	
3	Sainika	7	3	4	
4	Barpada Town	6	2	4	
5	Akhadeulia	5	1	4	
6	Ternaika	4	4		
7	Halda	4	2	2	
8	Barghan	4	3	1	
9	Brahmangson (Uperbag)	3	1	2	
10	Tantri	3	1	2	
11	Joka	2	1	1	
12	Diphi	2	1	1	
13	Vodina	2		2	
14	Sadilo	2	2		
15	Nugson	2	1	1	
16	Barchipani	2	2		
17	Pokharra	1		1	
18	Sira	1	1		
19	Kusumbandh	1		1	
20	Kuradilla	1		1	
21	Brahmangson (Sumlipal)	1		1	
Brahmangson Subdivision—		114	65	49	
1	Upertra	114	65	49	
2	Norpara	30	23	7	
3	Barka	19	9	10	
4	Garia	15	12	3	
5	Khasia	13	9	4	
6	Jaria	12	8	4	
7	Baria	12	3	9	
8	Baria	12	8	4	
9	Paria	5	3	2	
10	Taria	4	2	2	
11	Taria	4	3	1	
12	Taria	2		2	
13	Taria	1		1	
14	Taria	1		1	
15	Taria	1		1	
16	Taria	1		1	
17	Taria	1		1	
18	Taria	1		1	
19	Taria	1		1	
20	Taria	1		1	
21	Taria	1		1	
Kaptipada Subdivision—		134	71	63	
1	Chourasi	134	71	63	
2	Poradilla	84	46	38	
3	Garia	67	32	35	
4	Ahunta Karachia	15	12	3	
5	Narangadesi	15	11	4	
6	Dokura	8		8	
7	Talanda	6	5	1	
8	Belakuri	4		4	
9	Nij Kaimasari	4	2	2	
10	Talidha	2	1	1	
11	Joypur	1		1	
Total		340	173	167	
Panchpin Subdivision—		662	147	515	
1	Ghoda	662	147	515	
2	Karania	636	176	460	
3	Dhanyatri	542	120	422	
4	Ratanpur	505	192	313	
5	Thakurmunda	440	107	333	
6	Kumbhirda	408	77	331	
7	Subruli	297	66	231	
8	Barpara	199	82	117	
9	Nakura	197	52	145	
10	Kanika	148	34	114	
11	Baidyanath	109	20	89	
12	Kia	85	32	53	
13	Bhanda	51	25	26	
14	Khudardesh	13	6	7	
15	Jamuna Bardanda	5		5	
16	Itamraja	2		2	
Total		4,299	1,143	3,156	

SUBDIVISIONS	1 Khandait			2 Kol			3 Bathuri.			4 Bhumij			5 Santal.		
	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F
Sadar	103	15	88	77	20	57	5		5	79	18	61	11	4	7
Bamanghati	1		1	1		1							1	1	
Panchpir															
Kaptipada	420	147	273	247	90	157	319	66	253	185	63	122	186	71	115
Total	524	162	362	325	110	215	324	66	258	264	81	183	198	76	122

SUBDIVISIONS	6 Brahman			7 Tanti.			8 Telu			9 Gaura			10 Patra		
	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F
Sadar	62	20	42	18	9	9	18	1	17	41	8	33	4		4
Bamanghati	1	1													
Panchpir	6	3	3												
Kaptipada	113	35	78	116	48	68	96	24	72	69	21	48	74	25	49
Total	182	59	123	134	57	77	114	25	89	110	29	81	78	25	53

SUBDIVISIONS	11 Gola			12 Amata.			13 Sundhu			14 Rarhi			15 Kurmi Mahto (Kurmi Kshatriya)		
	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F
Sadar	25	4	21	12	4	8	7	2	5	20	6	14			
Bamanghati															
Panchpir															
Kaptipada	39	19	20	44	10	34	46	18	28	28	10	18	45	9	36
Total	64	23	41	56	14	42	53	20	33	48	16	32	45	9	36

SUBDIVISIONS	16 Hadu			17 Kamar			18 Bhumya			19 Pan Tanti (Patar Tanti)			20 Dhoba		
	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F
Sadar	12	3	9	8	2	6	2		2	3		3	6	5	1
Bamanghati															
Panchpir							1		1	1		1			
Kaptipada	23	4	19	27	4	23	32	14	18	30	12	18	23	5	18
Total	35	7	28	35	6	29	35	14	21	34	12	22	29	10	19

SUBDIVISIONS	21 Kumbhar			22 Ujia.			23 Sabara			24 Kshatriya.			25 Keut.		
	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F
Sadar	1		1	8	1	7	6	2	4	1		1	3		3
Bamanghati															
Panchpir															
Kaptipada	26		26	15	4	11	17	1	16	21	4	17	18	5	13
Total	27		27	23	5	18	23	3	20	22	4	18	21	5	16

SUBDIVISIONS	26 Guria.			27 Bhandari			28 Pan (Jenapan)			29 Raju.			30 Chamar		
	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F
Sadar	9	3	6	4	2	2	1	1		13	2	11			
Bamanghati															
Panchpir															
Kaptipada	10	4	6	15	4	11	17	5	12	4	1	3	16	7	9
Total	19	7	12	19	6	13	18	6	12	17	3	14			

Subdivisions.		Sadar		Bamanghau		Panchpur		Kupipada		Total	
31	Dom.	P	M.	F	8	3	5	6	6	14	3
32	Karan.	P	M.	F	4	2	2	9	6	13	8
33	Kandra.	P	M.	F	11					11	11
34	Baishnab	P	M.	F	4	1	3	6	1	10	2
35	Kora.	P	M.	F					4	8	8

Subdivisions.		Sadar		Bamanghau		Panchpur		Kupipada		Total	
36	Jyoush.	P	M.	F	1	1		5	5	6	1
37	Khadal.	P	M.	F				6	6	6	6
38	Baur.	P	M.	F					5	5	5
39	Dandachabtra	P	M.	F	1			3	1	4	1
40	Jogi.	P	M.	F	2	2		1	1	3	3

Subdivisions.		Sadar		Bamanghau		Panchpur		Kupipada		Total	
41	Bama.	P	M.	F	2			1	1	3	3
42	Barhar.	P	M.	F				3	1	3	1
43	Golha.	P	M.	F				3	1	3	1
44	Kayastha.	P	M.	F	1			1		2	2
45	Sahara.	P	M.	F					2	2	2

Subdivisions.		Sadar		Bamanghau		Panchpur		Kupipada		Total	
46	Bais	P	M.	F	1					1	1
47	Karna.	P	M.	F	1					1	1
48	Gandharba.	P	M.	F	1					1	1
49	Mahab.	P	M.	F						1	1

Subdivisions.		Sadar		Bamanghau		Panchpur		Kupipada		Total	
50	Waktra.	P	M.	F						1	1
51	Saun.	P	M.	F						1	1
52	Sunar	P	M.	F						1	1
Total		P	M.	F	597	142	455	4	2	2,992	890
					6	3	713	1,639			2,102

Serial No	PERGANNAH OR PIR	Population			Serial No	PERGANNAH OR PIR.	Population.		
		P	M	F			P	M	F
	SADAR SUBDIVISION—					BAMANCHATI SUBDIVISION—			
1	Akhuadula	239	48	191	1	Jamda	1		1
2	Mantri	130	26	104	2	Basila	1	1	
3	Kuradiha	66	12	54	3	Gartai	1		1
4	Kadaha	38	13	25	4	Nowpara	1	1	
5	Barsala	37	8	29		Total	4	2	2
6	Nij Majhalbhag	19	12	7					
7	Baripada Town	13	8	5		PANCHPIR SUBDIVISION—			
8	Haripur	9	2	7	1	Ratanpur	8	3	5
9	Gardula	9	2	7	2	Khudardesh	1		1
10	Rahanda	6		6		Total	9	3	6
11	Banhar	4	1	3					
12	Asankhali	4	3	1		KAPTIPADA SUBDIVISION—			
13	Sathilo	4		4	1	Nij Kainsari	582	117	465
14	Khanua	3	1	2	2	Gartai	401	171	230
15	Joka	2		2	3	Arpatachilma	352	84	268
16	Haldia	2		2	4	Joypur	269	80	189
17	Kohi	2		2	5	Taldandi	230	93	137
18	Sardiha	2		2	6	Narangadesh	176	81	95
19	Rajnagar	2	2		7	Sankula	134	24	110
20	Sirsa	1	1		8	Khunta Karkachua	92	33	59
21	Brahmangaon (Uperbhag)	1	1		9	Taldiha	55	24	31
22	Nodhna	1	1		10	Belakuti	33	11	22
23	Baldiha	1		1	11	Poradiha	31	17	14
24	Barpalli	1	1		12	Chourasi	25	7	18
25	Amarda	1		1	13	Dukura	2	1	1
	Total	597	142	455		Total	2,382	743	1,639

[illegible]

Securities		Kajastha		Patra		Gaura		Bhandari		Gauri	
P	M	P	M	P	M	P	M	P	M	P	M
65	31	50	16	32	22	35	29	11	8	3	3
11	6	5		3	2	2	2	6	6	6	6
1	2			5		1		6	5	1	1
		2		5	2	1		2	2	2	2
38	12	58	52	15	31	39	31	25	21	1	1

SECTIONS		Native			European			Total					
		P	M	F	11	6	5	2	2	1	1	1	1
11	Bairnab	P	M	F	12	9	3	2	2	2			
12	Jyoti	P	M	F	3	1	2	8	6	2	2		
13	Bamia	P	M	F	12	6	6						
14	Dhoba	P	M	F	12	7	5						
15	Christian	P	M	F									

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PART I—continued

SUBDIVISIONS	26 Sagarpesa			27 Kachra			28 Kshutibansiya			29 Ghasi			30 Jogi		
	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F
Sadar	1		1				1	1		1		1			
Bamanghati	2	2											1	1	
Panchpir				3	3		2	2		1		1			
Kaptipada													1	1	
Total	3	2	1	3	3		3	3		2		2	2	2	

SUBDIVISIONS	31 Agarwal			32 Others.			33 Pan Tanti (Patar Tanti)			34 Baidya.			35 Santal.		
	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F
Sadar				1	1		1	1		1		1	1		1
Bamanghati	2	2													
Panchpir															
Kaptipada															
Total	2	2		1	1		1	1		1		1	1		1

SUBDIVISIONS	36 Kandra.			37 Bhat			38 Sadgop			39 Ugra Kshatriya.		
	P	M	F	P	M	F	P	M	F	P	M	F
Sadar	1		1	1	1		1		1	1		1
Bamanghati												
Panchpir												
Kaptipada												
Total	1		1	1	1		1		1	1		1

SUBDIVISIONS	40 Darji			41 Barnasankar			42 Saunt.			Total.		
	P	M	F	P	M	F	P	M	F	P	M	F
Sadar	1	1		1	1					1,295	937	358
Bamanghati							1	1		311	254	57
Panchpir										484	400	84
Kaptipada										230	167	63
Total	1	1		1	1		1	1		2,320	1,758	562

Serial No	PERGANNAH OR PIR.	Population			Serial No	PERGANNAH OR PIR.	Population			Serial No	PERGANNAH OR PIR.	Population		
		P	M	F			P	M	F			P	M	F
1	Sadar Subdivision— Baripada Town	638	455	183	1	Garial	2	2	3	1	Baranghati Subdivision—	80	59	21
2	Niy Majbalbhag	55	37	18	2	Nowpara	48	41	7	2	Garial	67	57	10
3	Muruda	44	30	14	3	Kulgi	18	14	4	3	Upbera	24	19	5
4	Sathilo	40	26	14	4	Khasdesb	15	13	2	4	Kulgi	18	14	4
5	Haldia	38	31	7	5	Palasa	14	13	1	5	Palasa	14	13	1
6	Baldiba	34	18	16	6	Banki	7	7	3	6	Banki	7	7	3
7	Nuagaon	32	24	8	7	Bisai	10	6	3	7	Bisai	6	3	3
8	Kadaha	30	22	8	8	Maghua	11	3	3	8	Maghua	3	3	3
9	Samaika	26	19	7	9	Dalima	12	2	1	9	Dalima	3	2	1
10	Banhar	22	19	3	10	Basia	13	3	3	10	Basia	3	3	3
11	Barsahi	18	10	8	11	Khania	14	3	3	11	Khania	3	3	3
12	Sardiba	18	13	5	12	Saranda	15	3	3	12	Saranda	3	3	3
13	Mantri	14	12	2	13	Gandida	16	2	2	13	Gandida	2	2	2
14	Nodhma	14	7	7	14	Jerei	17	1	1	14	Jerei	1	1	1
15	Niy Baghira	14	12	2	15	Dumrikudat	18	3	3	15	Dumrikudat	3	3	3
16	Bargaon	13	9	4	16	Bara	19	3	3	16	Bara	3	3	3
17	Chandua	13	7	6	17	Karanyia	20	5	9	17	Karanyia	68	59	9
18	Rasunia	13	11	2	18	Bhanda	22	7	7	18	Bhanda	40	33	7
19	Haripur	11	6	5	19	Thakurmunda	27	13	13	19	Thakurmunda	40	27	13
20	Kantusahi	10	6	4	20	Kanika	26	16	10	20	Kanika	26	16	10
21	Deuli	10	7	3	21	Ratanpur	24	22	2	21	Ratanpur	24	22	2
22	Chitrada	9	6	3	22	Dhanyatri	21	19	2	22	Dhanyatri	21	19	2
23	Brahmanganon (Uperbhag)	9	9	3	23	Kia	16	15	1	23	Kia	16	15	1
24	Majbhand (Uperbhag)	8	5	3	24	Nakura	13	13	10	24	Nakura	13	13	10
25	Saharbat	8	8	8	25	Barpara	10	9	1	25	Barpara	10	9	1
26	Olmar	8	8	8	26	Ghosda	8	7	1	26	Ghosda	8	7	1
27	Brahmanganon (Sumipat)	7	7	7	27	Sukruli	6	4	2	27	Sukruli	6	4	2
28	Ternaika	7	5	2	28	Kumbhurda	12	5	5	28	Kumbhurda	12	5	5
29	Khanua	6	2	4	29	Jamuna Bardanda	13	1	1	29	Jamuna Bardanda	13	1	1
30	Alhuvadeulia	6	6	6	30	Khudardesh	14	1	1	30	Khudardesh	14	1	1
31	Cardulia	6	4	2	31	Ramreja	15	1	1	31	Ramreja	15	1	1
32	Amarda	6	6	6	32	Olkudar	16	1	1	32	Olkudar	16	1	1
33	Garragon	6	6	6	33	Total	168	168	36	33	Total	168	168	36
34	Sursa	6	6	6	34	Karanyia Subdivision—	204	168	36	34	Karanyia Subdivision—	204	168	36
35	Kasura	5	3	2	35	PANCHPIN SUBDIVISION—	204	168	36	35	PANCHPIN SUBDIVISION—	204	168	36
36	Barpalli	4	3	1	36	Total	311	254	57	36	Total	311	254	57
37	Joka	4	4	4	37	Baranghati Subdivision—	80	59	21	37	Baranghati Subdivision—	80	59	21
38	Kuradiba	3	3	3	38	Garial	67	57	10	38	Garial	67	57	10
39	Nata	3	2	1	39	Nowpara	48	41	7	39	Nowpara	48	41	7
40	Asankhali	3	2	1	40	Upbera	24	19	5	40	Upbera	24	19	5
41	Rahanda	3	2	1	41	Kulgi	18	14	4	41	Kulgi	18	14	4
42	Rajagar	3	2	1	42	Khasdesb	15	13	2	42	Khasdesb	15	13	2
43	Barghali	2	2	2	43	Palasa	14	13	1	43	Palasa	14	13	1
44	Kohi	2	2	2	44	Banki	7	7	3	44	Banki	7	7	3
45	Niy Sumipal	2	2	2	45	Bandi	7	7	3	45	Bandi	7	7	3
46	Barchipam	1	1	1	46	Basia	13	3	3	46	Basia	13	3	3
47	Pokharna	1	1	1	47	Dalima	12	2	1	47	Dalima	12	2	1
48	Andola	1	1	1	48	Maghua	11	3	3	48	Maghua	11	3	3

SUBDIVISIONS	1 Kurmi Mahto (Kurmi Kshatriya)			2 Santal.			3 Kumbhar			4 Puran			5 Kol.		
	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F
Sadar	38	20	18	10	4	6	22	13	9				1	1	
Bamanghati	15	9	6	2		2	27	12	15	31	13	18			
Panchpir	384	187	197	39	22	17				1	1		29	16	13
Kaptipada	22	13	9												
Total	459	229	230	51	26	25	49	25	24	32	14	18	30	17	13

SUBDIVISIONS	6 Bhandari			7 Bhumij			8 Gond.			9 Sunar			10 Mushm		
	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F
Sadar	1	1		7	1	6							2	1	1
Bamanghati	6	3	3	8	4	4				18	9	9	2	2	
Panchpir	22	12	10	8	3	5	22	8	14				13	6	7
Kaptipada															
Total	29	16	13	23	8	15	22	8	14	18	9	9	17	9	8

SUBDIVISIONS	11 Baishnab			12 Brahman			13 Kamar			14 Sundhi.			15 Banra.		
	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F
Sadar	6	5	1	2	1	1	3	2	1				5	2	3
Bamanghati	7	5	2	11	8	3	1		1	3	1	2	5		
Panchpir	2	2					6	3	3	7	2	5	5		5
Kaptipada															
Total	15	12	3	13	9	4	10	5	5	10	3	7	10	2	8

SUBDIVISIONS	16 Kshatriya			17 Tel.			18 Kayastha.			19 Pan Tanti (Patar Tanti)			20 Gaura		
	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F
Sadar	7	5	2				6	3	3				3	2	1
Bamanghati				4	2	2							2		2
Panchpir	2		2	5	4	1	2	1	1	7	4	3	1	1	
Kaptipada															
Total	9	5	4	9	6	3	8	4	4	7	4	3	6	3	3

SUBDIVISIONS	21 Bhunya			22 Bais			23 Raju			24 Tanti			25 Pan (Jenapan)		
	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F
Sadar	2	1	1				4	2	2	3		3	2	2	
Bamanghati	4	1	3												
Panchpir				5	3	2							1	1	
Kaptipada															
Total	6	2	4	5	3	2	4	2	2	3		3	3	3	

SUBDIVISIONS	26 Thatari			27 Koiri.			28 Keut			29 Dhoba.			30 Khandait			31 Dom.		
	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F
Sadar	1		1										1		1	1	1	
Bamanghati				2		2	2		2	2	1	1						
Panchpir	1		1															
Kaptipada																		
Total	2		2	2		2	2		2	2	1	1	1		1	1		

SUBDIVISIONS	32 Bauri			33 Guria.			34 Baidya.			35 Mahali.			36 Karan.			Total.		
	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F
Sadar	1		1													123	65	54
Bamanghati				1		1	1		1	1			1	1		154	72	62
Panchpir																561	278	266
Kaptipada																22	13	9
Total	1		1	1		1	1		1	1			1	1		263	433	335

Serial No.	PERGAWAH OR PIR.	SADA SECTION—				Serial No.	PERGAWAH OR PIR.	BALA GATAH SECTION—			
		1	2	3	4			1	2	3	4
1	Sadha	25	12	13		1	Katgi	40	20	20	
2	Majha	20	11	9		2	Gatal	40	12	22	
3	Bampada Toru	12	6	6		3	Dalme	32	13	19	
4	Nagana	11	7	4		4	Palu	15	7	2	
5	Sabarbat	11	4	7		5	Thing	7	2	5	
6	Naga	10	6	4		6	Khadan	5	3	2	
7	Nodha	5	2	3		7	Nopara	5	2	3	
8	Dighi	4	4			8	Barki	5	5		
9	Haldia	4	3	1		9	Gandda	2	1	1	
10	Murda	4	1	3		10	Dunda	1	1		
11	Hampur	4	4			11	Lipakara	1		1	
12	Barhan	3	2	1		12	Khanla	1		1	
13	Brhmanagan (Lipibhag)	2	2								
14	Deuli	2		2				15	7	2	
15	Kulabhi	2	1	1							
16	Sainila	1	1								
17	Chandua	1	1								
18	Baldia	1	1								
19	Majha	1	1								
						PAYCHIR SECTION—					
						1	Nakura	237	113	124	
						2	Bargara	104	58	46	
						3	Thakuranda	73	39	34	
						4	Bhanda	54	20	34	
						5	Karanga	57	25	32	
						6	Kanila	12	4	8	
						7	Chanda	7	4	3	
						8	Ka	5	2	3	
						9	Ranapur	4	2	2	
						10	Sakuli	1	1		
						KAPTHA SECTION—					
						1	Dakura	22	13	9	
						Total					
								564	272	286	
						Total					
								22	13	9	

8 RANCHI

PART I

SUBDIVISIONS	1 Munda			2 Blumij			3 Christian			4 Kurmi Mahto (Kurmi Kshatriya)			5 Kol		
	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F
Sadar	121	99	22	91	50	11	54	33	21	6	1	5	6	3	3
Bamanghati				10	4	6	29	20	9						
Panchpir	55	55		1	1		18	18		75	37	38	7	4	3
Kaptipada				14	9	5				6	4	2	32	18	14
Total	176	154	22	116	64	52	101	71	30	87	42	45	45	25	20

SUBDIVISIONS	6 Kumbhar			7 Muslim			8 Oraon			9 Bhandari			10 Chasa		
	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F
Sadar	25	13	12	2	1	1	6	5	1	8	4	4	12	8	4
Bamanghati				25	3	17	1	1							
Panchpir	14	13	1				12	12		5	3	2			
Kaptipada															
Total	39	26	13	27	9	18	19	18	1	13	7	6	12	8	4

SUBDIVISIONS.	11 Pan Tanti (Patar Tanti)			12 Guaju			13 Kshatriya			14 Baishnab			15 Musahar		
	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F
Sadar	6	4	2	9	4	5				6	5	1	6	4	2
Bamanghati							1		1						
Panchpir	2	1	1				7	6	1						
Kaptipada	2	1	1	1	1		2	1	1						
Total	10	6	4	10	5	5	10	7	3	6	5	1	6	4	2

SUBDIVISIONS	16 Pasai			17 Kamar			18 Kansari			19 Rajuar			20 Sundhi		
	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F
Sadar				2	2										
Bamanghati	6	2	1	1		1	3	2	1				1		1
Panchpir				1		1							2		2
Kaptipada										3	2	1			
Total	6	2	4	4	2	2	3	2	1	3	2	1	3		3

SUBDIVISIONS	21 Gaura			22 Barhal			23 Kahar			24 Banja			25 Ahr Gaura.		
	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F
Sadar							2		2	2		2			
Bamanghati	1	1											2	1	1
Panchpir	2	1	1	3	3										
Kaptipada															
Total	3	2	1	3	3		2		2	2		2	2	1	1

SUBDIVISIONS	26 Gond			27 Mochu			28 Kayastha.			29 Others			30 Brahman.		
	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F
Sadar				1		1	1		1	1			1	1	
Bamanghati															
Panchpir	2	1	1												
Kaptipada															
Total	2	1	1	1		1	1		1	1			1	1	

SUBDIVISIONS.	31 Tel.			32 Kharia.			33 Tamria.			34 Thatari			35 Santal			Total.		
	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F
Sadar				1	1											369	239	130
Bamanghati	1		1				1	1		1		1				83	41	42
Panchpir													1		1	206	155	51
Kaptipada																61	36	25
Total	1		1	1	1		1	1		1		1	1		1	719	471	248

Serial No	PERGANNAH OR PIR.	Population	P	M	F
1	Barghat	107	93	14	
2	Ny Simlipal	67	40	27	
3	Baldha	61	38	23	
4	Ny Mayhalbhag	60	24	36	
5	Rasuma	13	9	4	
6	Nuagaon	13	8	5	
7	Barchipani	11	8	3	
8	Joka	7	4	3	
9	Kasura	7	5	2	
10	Murda	6	1	5	
11	Halda	5	2	3	
12	Banhar	5	3	2	
13	Rajnagar	3	2	1	
14	Barehu	2	2		
15	Baripada Town	2	2		
Sadar Subdivision—		369	239	130	
Total		369	239	130	
1	Dundu	25	9	16	
2	Nowpara	23	12	11	
3	Uperbera	15	10	5	
4	Garial	14	8	6	
5	Kha-desb	3	1	2	
6	Pals	2	1	1	
7	Kulga	1	1		
Banyachati Subdivision—					
1	Porahia	26	13	13	
2	Narangadesb	13	8	5	
3	Joypur	8	6	2	
4	Chourasi	7	4	3	
5	Khunta Karbacha	3	2	1	
6	Arpatachilma	1	1		
7	Dukura	1	1		
8	Garial	1	1		
9	Taldha	1	1		
Kaptipada Subdivision—					
1	Porahia	26	13	13	
2	Narangadesb	13	8	5	
3	Joypur	8	6	2	
4	Chourasi	7	4	3	
5	Khunta Karbacha	3	2	1	
6	Arpatachilma	1	1		
7	Dukura	1	1		
8	Garial	1	1		
9	Taldha	1	1		
Panchpur Subdivision—					
1	Jamuna Bardanda	86	84	2	
2	Karanjia	27	15	12	
3	Nakura	16	11	5	
4	Bhanda	16	9	7	
5	Ramraja	15	15		
6	Kia	14	10	4	
7	Kumbhurda	9	4	5	
8	Ratanpur	8	3	5	
9	Baidyanath	6	1	5	
10	Ghosda	5	2	3	
11	Thakurmunda	1	1		
12	Kaniba	1	1		
13	Sukruli	1	1		
14	Dhanyatri	1	1		
Total		206	155	51	
Total		206	155	51	
PERGANNAH OR PIR.		Population	P	M	F

9 GAYA

PART I

SUBDIVISIONS	1 Muslim			2 Bais			3 Mahuri			4 Sundhi			5 Telh		
	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F
Sadar	7	6	1	3	1	2				3	3				
Bamanghati	59	42	17	47	26	21	57	34	23	41	35	6	57	31	26
Panchpir	50	39	11	47	27	20	17	13	4	21	21		1	1	
Kaptipada	3	2	1							3	3				
Total	119	89	30	97	54	43	74	47	27	68	62	6	58	32	26

SUBDIVISIONS	6 Kumbhar			7 Kshatriya			8 Brahman			9 Kamar			10 Bania.		
	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F
Sadar				4	3	1	3	2	1				2	1	1
Bamanghati	37	19	18	10	8	2	11	7	4	9	5	4	8	8	
Panchpir	6	6		2	2					5	3	2			
Kaptipada															
Total	43	25	18	16	13	3	14	9	5	14	8	6	10	9	1

SUBDIVISIONS	11 Kahar			12 Kurmi Mahto (Kurmi Kshatriya)			13 Nonmar			14 Sunar			15 Gaura		
	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F
Sadar	8	5	3	1	1		6	3	3	3	3				
Bamanghati	2	2		3	2	1							2	2	
Panchpir				6	4	2							1	1	
Kaptipada															
Total	10	7	3	10	7	3	6	3	3	3	3		3	3	

SUBDIVISIONS	16 Thatari			17 Baishnab			18 Dhoba			19 Kayastha.			20 Barhar.		
	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F
Sadar	2	2		2	2										
Bamanghati							2	1	1	2	2		2	2	
Panchpir															
Kaptipada															
Total	2	2		2	2		2	1	1	2	2		2	2	

SUBDIVISIONS	21 Agarwal.			22 Baidya.			23 Bhunya.			24 Patra.			25 Dosadh		
	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F
Sadar							1	1		1		1			
Bamanghati	2	2		2	2								1	1	
Panchpir															
Kaptipada															
Total	2	2		2	2		1	1		1		1	1	1	

SUBDIVISIONS	26 Bhandari			27 Mochi			28 Beldar			Total.		
	P	M	F	P	M	F	P	M	F	P	M	F
Sadar										46	33	13
Bamanghati	1	1		1	1		1	1		357	234	123
Panchpir										156	117	39
Kaptipada										6	5	1
Total	1	1		1	1		1	1		565	389	176

Serial No	PERGANNAH OR PIR	Population	P	M	F
1	Barrpada Town	18	14	4	
2	Baldia	7	3	4	
3	Halda	7	4	3	
4	Naj Majhabbar	4	3	1	
5	Samarke	2	2		
6	Kaura	2	2		
7	Pokharra	1	1		
8	Nodima	1		1	
9	Deuli	1	1		
10	Banbari	1	1		
11	Itahanda	1	1		
12	Kadalia	1	1		
Savva Subdivision—		46	33	13	
Total		107	60	47	
1	Central	61	40	21	
2	Chibra	22	22		
3	Nogaura	33	23	10	
5	Bajla	29	17	12	
6	Pura	16	14	2	
7	Bara	15	14	1	
8	Bara	13	11	2	
9	Bara	12	9	3	
10	Bara	10	9	1	
11	Bara	6	5	1	
12	Bara	5	5		
13	Bara	4	4		
14	Bara	3	3		
15	Bara	3	3		
16	Bara	2	2		
17	Bara	2	2		
18	Bara	1	1		
19	Bara	1	1		
20	Bara	1	1		
21	Bara	1	1		
22	Bara	1	1		
23	Bara	1	1		
24	Bara	1	1		
25	Bara	1	1		
26	Bara	1	1		
27	Bara	1	1		
28	Bara	1	1		
29	Bara	1	1		
30	Bara	1	1		
31	Bara	1	1		
32	Bara	1	1		
33	Bara	1	1		
34	Bara	1	1		
35	Bara	1	1		
36	Bara	1	1		
37	Bara	1	1		
38	Bara	1	1		
39	Bara	1	1		
40	Bara	1	1		
41	Bara	1	1		
42	Bara	1	1		
43	Bara	1	1		
44	Bara	1	1		
45	Bara	1	1		
46	Bara	1	1		
47	Bara	1	1		
48	Bara	1	1		
49	Bara	1	1		
50	Bara	1	1		
51	Bara	1	1		
52	Bara	1	1		
53	Bara	1	1		
54	Bara	1	1		
55	Bara	1	1		
56	Bara	1	1		
57	Bara	1	1		
58	Bara	1	1		
59	Bara	1	1		
60	Bara	1	1		
61	Bara	1	1		
62	Bara	1	1		
63	Bara	1	1		
64	Bara	1	1		
65	Bara	1	1		
66	Bara	1	1		
67	Bara	1	1		
68	Bara	1	1		
69	Bara	1	1		
70	Bara	1	1		
71	Bara	1	1		
72	Bara	1	1		
73	Bara	1	1		
74	Bara	1	1		
75	Bara	1	1		
76	Bara	1	1		
77	Bara	1	1		
78	Bara	1	1		
79	Bara	1	1		
80	Bara	1	1		
81	Bara	1	1		
82	Bara	1	1		
83	Bara	1	1		
84	Bara	1	1		
85	Bara	1	1		
86	Bara	1	1		
87	Bara	1	1		
88	Bara	1	1		
89	Bara	1	1		
90	Bara	1	1		
91	Bara	1	1		
92	Bara	1	1		
93	Bara	1	1		
94	Bara	1	1		
95	Bara	1	1		
96	Bara	1	1		
97	Bara	1	1		
98	Bara	1	1		
99	Bara	1	1		
100	Bara	1	1		
Pachira Subdivision—		14	13	1	
1	Bhanda	30	21	9	
2	Nakura	26	22	4	
3	Karanjia	25	14	11	
4	Ghosda	22	14	8	
5	Kamika	15	11	4	
6	Thakurnunda	12	11	1	
7	Subuli	9	9		
8	Barpara	4	4		
9	Kumbhirda	4	2	2	
10	Dhangulri	4	4		
11	Baridyanath	2	2		
12	Kia	1	1		
13	Ramrāja	1	1		
14	Itanpur	1	1		
Total		156	117	39	
Kavripada Subdivision—		1	5	4	1
1	Khuntia Karkachia	5	4	1	
2	Belakuti	1	1		
Total		6	5	1	

10 PURI

PART I

SUBDIVISIONS	1 Karan			2 Brahman			3 Mushm			4 Gaura			5 Telenga		
	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F
Sadar	19	39	10	55	11	11	29	26	3	25	12	13	6	6	
Bamanghati	21	19	5	27	20	7	7	7		1	1				
Panchpur	21	16	5	13	10	3	7	6	1						
Kaptipada	25	18	7	5	1	1	1		1	1			4	1	
Total	119	92	27	100	78	22	11	39	5	27	14	13	10	10	

SUBDIVISION	6 Khandait			7 Guria			8 Bairhab			9 Feli			10 Kayastha			11 Christian		
	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F
Sadar	5	3	2	1	1		3	1	2	1		1	3	2	1	2		2
Bamanghati	1	1		1	1					1	1							
Panchpur	1	1					1	1		1	1							
Kaptipada	3		1	1		1												
Total	10	5	5	6	5	1	1	2	2	3	2	1	3	2	1	2		2

SUBDIVISIONS	12 Patra			13 Khatriya			14 Ghar			15 Bania			16 Bais			Total		
	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F
Sadar	2	1	1	1		1	1	1		1	1		1		1	188	140	48
Bamanghati																62	50	12
Panchpur																14	35	9
Kaptipada				1		1										41	27	14
Total	2	1	1	2		2	1	1		1	1		1		1	335	252	83

10 PURI

PART II

Serial No	PERGANNAM OR PIR	Population			Serial No	PERGANNAM OR PIR	Population		
		P	M	F			P	M	F
SADAR SUBDIVISION—					PANCHITR SUBDIVISION—				
1	Baripada Town	35	66	19	1	Karanja	13	10	3
2	Kadalia	15	3	7	2	Thakurmunda	13	8	5
3	Nij Majhalbhag	14	12	2	3	Bhanda	6	6	
4	Andola	12	6	6	4	Kanika	5	5	
5	Baldiha	11	6	5	5	Ratanpur	3	2	1
6	Muruda	9	7	2	6	Nakura	2	2	
7	Satnauka	3	6	2	7	Barpara	1	1	
8	Patilunja	1	1		8	Ramraja	1	1	
9	Sathilo	1	3	1	Total				
10	Haldia	3	2	1					
11	Asankhali	3	2	1	KAPTIPADA SUBDIVISION—				
12	Haripur	3	3		1	Taldandi	20	11	9
13	Bar-sahi	3	3		2	Khunta Karkachua	6	4	2
14	Nata	2	2		3	Gartai	5	3	2
15	Majhikhand (Uperbhag)	2	2		4	Arpatachulma	2	1	1
16	Deuli	2	1	1	5	Dukura	2	2	
17	Nodhna	2	2		6	Sankula	1	1	
18	Mantri	2	2		7	Chourasi	1	1	
19	Saharbat	1	1		8	Narangadesh	1	1	
20	Nuagaon	1		1	9	Taldiha	1	1	
21	Akhuadeulia	1	1		10	Nij Kainsari	1	1	
22	Olmara	1	1		11	Joypur	1	1	
Total		188	140	48	Total				
BAMANGHATI SUBDIVISION—									
1	Khasdesli	15	10	5	Total				
2	Gartai	13	12	1	41 27 14				
3	Nowpara	8	8						
4	Uperbera	7	5	2					
5	Khanta	5	3	2					
6	Bisai	4	1						
7	Banki	4	2	2					
8	Kulsi	2	2						
9	Palsa	2	2						
10	Jerai	1	1						
11	Saranda	1	1						
Total		62	50	12					

SUBDIVISIONS		Sadar		Bamanghat		Panchpur		Kapupada		Total	
1	Dhaura.	P	M	F	5	4	1	26	17	9	31
2	Gond	P	M	F	1	1	29	1	29	31	31
3	Pan Tanti (Patat Tanti)	P	M	F	26	14	12			26	26
4	Brahman.	P	M	F	2	2	15	11	4	17	17
5	Kamar	P	M	F		15	8	2	2	17	17

SUBDIVISIONS		Sadar		Bamanghat		Panchpur		Kapupada		Total	
6	Christian	P	M.	F	16	7	9			16	16
7	Gaura.	P	M.	F	1	1	10	8	2	13	15
8	Kharia.	P	M.	F			14	6	8	14	14
9	Oraon.	P	M	F			10	7	3	10	10
10	Ghasi	P	M	F			10	4	6	10	10

SUBDIVISIONS.		Sadar		Bamanghat		Panchpur		Kapupada		Total	
11	Khandair	P	M	F	2	2	6	8		8	8
12	Sahara	P	M	F			8	8		8	8
13	Kisan	P	M	F	7	2	5			7	7
14	Barhar.	P	M	F			6	3	3	6	6
15	Bhumij	P	M	F	2	1	1	2	1	4	4

SUBDIVISIONS		Sadar		Bamanghat		Panchpur		Kapupada		Total	
16	Kandul.	P	M	F	3	2	1			3	3
17	Tanti	P	M.	F			3	1	2	3	3
18	Manikria.	P	M.	F			3			3	3
19	Ahur Gaura	P	M.	F			3	1	2	3	3
20	Kasatriya	P	M.	F	2	1	1			2	2

SUBDIVISIONS		Sadar		Bamanghat		Panchpur		Kapupada		Total	
21	Muslim.	P	M	F	2					2	2
22	Hadh.	P	M.	F	2	1	1			2	2
23	Kandh.	P	M.	F	1	1				1	1
24	Jhara	P	M	F			2	2		2	2
25	Teli	P	M	F	1					1	1

11 SAMBALPUR

PART I—continued

SUBDIVISIONS	26 Kayastha			27 Karan			28 Sanyasi			29 Kol			30 Bhuinya		
	P	M	F	P	M	F	P	M.	F	P	M.	F	P	M.	F
Sadar															
Bamanghati	1	1		1		1	1	1							
Panchpur										1	1		1	1	
Kaptipada															
Total	1	1		1		1	1	1		1	1		1	1	

SUBDIVISIONS	31 Dhoba			32 Munda.			33 Baishnab			34 Banua.			Total		
	P	M	F	P	M	F	P	M	F	P	M	F	P	M.	F
Sadar													10	8	2
Bamanghati													169	95	74
Panchpur	1	1		1	1								66	59	7
Kaptipada							1		1	1		1	7	3	4
Total	1	1		1	1		1		1	1		1	252	165	87

11 SAMBALPUR

PART II

Serial No	PERGANNAH OR PIR.	Population				Serial No	PERGANNAH OR PIR.	Population		
		P	M	F				P	M	F
	SADAR SUBDIVISION—						PANCHPUR SUBDIVISION—			
1	Barghati	4	3	1		1	Jamuna Bardanda	50	50	
2	Baripada Town	2	1	1		2	Bhanda	6	3	3
3	Joka	1	1			3	Thakurmunda	4	3	1
4	Sirsa	1	1			4	Khudardesh	3		3
5	Satnaika	1	1			5	Ratanpur	3	3	
6	Nij Majhalbhag	1	1				Total	66	59	7
	Total	10	8	2						
	BAMANGHATI SUBDIVISION—						KAPTIPADA SUBDIVISION—			
1	Nowpara	82	40	42		1	Poradiha	5	3	2
2	Uperbera	53	34	19		2	Dukura	1		1
3	Banki	13	9	4		3	Nij Kansari	1		1
4	Khasdesh	9	6	3			Total	7	3	4
5	Palsa	8	5	3						
6	Dahma	2	1	1						
7	Kulgi	1		1						
8	Gartai	1		1						
	Total	169	95	74						

12 JAIPUR (Rajputana)

PART I

Subdivisions		Sadar		Bhamanghat		Panchpur		Kapipada		Total	
1	Agarwal	2	Brallman	3	Bais	4	Bania.	5	Baisnab	P	M
26	12	15	13	19	15	7	18	5	4	4	4
52	31	44	27	7	5	18	10	1	4	4	4
6	3	1	2	5	4	1	8				
87	51	64	43	49	38	26	16	10	4	4	4

Subdivisions		Sadar		Bhamanghat		Panchpur		Kapipada		Total	
6	Kumbhar	7	Ghasi	8	Khandelwal	9	Mhesri	10	Kshatriya	P	M
26	12	15	13	19	15	7	18	5	4	4	4
52	31	44	27	7	5	18	10	1	4	4	4
6	3	1	2	5	4	1	8				
87	51	64	43	49	38	26	16	10	4	4	4

Subdivisions		Sadar		Bhamanghat		Panchpur		Kapipada		Total	
11	Muslim	12	Mahr.	13	Jyoshi.	14	Teli	15	Kahar	P	M
77	54	23	135	83	52	17	25	12	5	254	170
17	12	84	254	170	84	17	25	12	5	254	170
17	12	84	254	170	84	17	25	12	5	254	170

12 JAIPUR (Rajputana)

PART II

Serial No	PERGANNAH OR PIR	Population	P	M	F
1	Barpada Town	11	26	18	
2	Vij Mahalbhag	11	9	2	
3	Samalka	6	6		
4	Barali	5	1	1	
5	Nodha	4	3	1	
6	Haripur	3	3		
7	Kilnua	3	2	1	
8	Bulha	1	1		
Sadar Subdivision—		77	51	23	
1	Barpada Town	11	26	18	
2	Vij Mahalbhag	11	9	2	
3	Samalka	6	6		
4	Barali	5	1	1	
5	Nodha	4	3	1	
6	Haripur	3	3		
7	Kilnua	3	2	1	
8	Bulha	1	1		
Barpada Subdivision—		77	51	23	
1	Kilnua Karkachia	10	7	3	
2	Garal	3	2	1	
3	Arpatachima	2	2		
4	Joypur	1	1		
5	Dukura	1	1		
Kaptipada Subdivision—		25	21	4	
1	Karanyia	19	15	4	
2	Thakurmunda	3	3		
3	Kanika	3	3		
Total		25	21	4	
Serial No	PERGANNAH OR PIR	Population	P	M	F
1	Kilnua Karkachia	10	7	3	
2	Garal	3	2	1	
3	Arpatachima	2	2		
4	Joypur	1	1		
5	Dukura	1	1		
Kaptipada Subdivision—		25	21	4	
1	Karanyia	19	15	4	
2	Thakurmunda	3	3		
3	Kanika	3	3		
Total		25	21	4	

13 SARAİKELA

PART I

SUBDIVISIONS	1 Santal			2 Brahman			3 Kol.			4 Kurmi Mahto (Kurmi Kshatriya)			5 Bhandari			6 Gaura.		
	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F
Sadar																		
Bamanghati	57	16	41	38	3	35	19	1	18	19	1	18	14	1	13	13	8	5
Panchpir							14	14										
Kaptipada							2	2										
Total	57	16	41	38	3	35	35	17	18	19	1	18	14	1	13	13	8	5

SUBDIVISIONS	7 Khandait.			8 Pan Tanti (Patar Tanti)			9 Thatari			10 Tel.			11 Ghani.			12 Dom.		
	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F
Sadar																		
Bamanghati	9	1	8	8		8	8	1	7	5	1	4	4	1	3	4		4
Panchpir																		
Kaptipada																		
Total	9	1	8	8		8	8	1	7	5	1	4	4	1	3	4		4

SUBDIVISIONS	13 Bhuiya.			14 Bhumij			15 Baishnab			16 Kumbhar			17 Pan (Jena Pan)			18 Jogi.		
	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F
Sadar				2	1	1												
Bamanghati	3		3	1		1	3	1	2	2		2	1		1	1		1
Panchpir	1		1															
Kaptipada																		
Total	4		4	3	1	2	3	1	2	2		2	1		1	1		1

SUBDIVISIONS	19 Ghar.			20 Tanti.			21 Kamar			22 Mushm.			Total		
	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F
Sadar													2	1	1
Bamanghati	1		1	1		1	1	1					212	36	176
Panchpir										1	1		16	15	1
Kaptipada													2	2	
Total	1		1	1		1	1	1		1	1		232	54	178

13 SARAİKELA

PART II

Serial No	PERGANNAH OR PIR.	Population.				Serial No	PERGANNAH OR PIR.	Population.		
		P	M	F				P	M	F
1	SADAR SUBDIVISION—						PANCHPIR SUBDIVISION—			
	Kadalia	2	1	1			1 Jamuna Bardanda	12	12	
	Total	2	1	1			2 Barpara	2	2	
1	BAMANGHATI SUBDIVISION—						3 Kanika	2	1	1
	Jeret	66	10	56			Total	16	15	1
	Tiring	65	13	52						
	Pal-a	42	11	31						
	Kulga	40		20						
	Maghua	13	1	12						
6	Jamda	6	1	5			KAPTIPADA SUBDIVISION—			
	Total	212	36	176			1 Poradiha	2	2	
							Total	2	2	

14 SHAHABAD

PART I

Subdivisions		Total						
Serial No	PERGANNAH OR PIR.	Population	P	M	F	Sadar	Bamanghan	Panchpur
1	Muslim.	116 108 8	12	11	1	4	3	1
2	Kshatriya	7 7	6	4	2			
3	Brahman							
4	Kumbhar							
5	Bania.	3 1 2	3	1	2			
6	Kaur	3 1 2	3	1	2			
7	Sundhi					3	3	
Total		159 148 11	15	13	2	11	10	1

Subdivisions		Total						
Serial No	PERGANNAH OR PIR.	Population	P	M	F	Sadar	Bamanghan	Panchpur
8	Bairahab	1 1	1	1				
9	Guria.	1 1	1	1				
10	Kurmi Mahito (Kurmi Kshatriya)	1 1	1	1				
11	Bunhia	1	1					
12	Kayastha	1 1	1	1				
Total.		205 184 21	34	33	1			

14 SHAHABAD

PART II

Subdivisions		Total						
Serial No	PERGANNAH OR PIR.	Population	P	M	F	Sadar	Bamanghan	Panchpur
1	Naif Mayabhar	21 23 1	21	18	3	1	7	1
2	Sahilo	21 18 3	20	17	3	3	2	1
3	Bamruda Town	20 17 3	17	16	1	3	2	1
4	Murda	17 16 1	16	10	6	4	1	1
5	Balidha	16 10 6	9	9		5	1	1
6	Mayabharad	9 9	8	8		6	1	1
7	Sainika	8 8	7	7		8	1	1
8	Mayabhar	8 8	6	6		20	15	5
9	Mayabhar	6 6	6	6		20	15	5
10	Mayabhar	6 6	6	6		20	15	5
11	Mayabhar	6 6	6	6		20	15	5
12	Mayabhar	6 6	6	6		20	15	5
13	Mayabhar	6 6	6	6		20	15	5
14	Mayabhar	6 6	6	6		20	15	5
15	Mayabhar	6 6	6	6		20	15	5
16	Mayabhar	6 6	6	6		20	15	5
17	Mayabhar	6 6	6	6		20	15	5
18	Mayabhar	6 6	6	6		20	15	5
19	Mayabhar	6 6	6	6		20	15	5
20	Mayabhar	6 6	6	6		20	15	5
21	Mayabhar	6 6	6	6		20	15	5
22	Mayabhar	6 6	6	6		20	15	5
23	Mayabhar	6 6	6	6		20	15	5
24	Mayabhar	6 6	6	6		20	15	5
25	Mayabhar	6 6	6	6		20	15	5
26	Mayabhar	6 6	6	6		20	15	5
27	Mayabhar	6 6	6	6		20	15	5
28	Mayabhar	6 6	6	6		20	15	5
29	Mayabhar	6 6	6	6		20	15	5
30	Mayabhar	6 6	6	6		20	15	5
31	Mayabhar	6 6	6	6		20	15	5
32	Mayabhar	6 6	6	6		20	15	5
33	Mayabhar	6 6	6	6		20	15	5
34	Mayabhar	6 6	6	6		20	15	5
35	Mayabhar	6 6	6	6		20	15	5
36	Mayabhar	6 6	6	6		20	15	5
37	Mayabhar	6 6	6	6		20	15	5
38	Mayabhar	6 6	6	6		20	15	5
39	Mayabhar	6 6	6	6		20	15	5
40	Mayabhar	6 6	6	6		20	15	5
41	Mayabhar	6 6	6	6		20	15	5
42	Mayabhar	6 6	6	6		20	15	5
43	Mayabhar	6 6	6	6		20	15	5
44	Mayabhar	6 6	6	6		20	15	5
45	Mayabhar	6 6	6	6		20	15	5
46	Mayabhar	6 6	6	6		20	15	5
47	Mayabhar	6 6	6	6		20	15	5
48	Mayabhar	6 6	6	6		20	15	5
49	Mayabhar	6 6	6	6		20	15	5
50	Mayabhar	6 6	6	6		20	15	5
51	Mayabhar	6 6	6	6		20	15	5
52	Mayabhar	6 6	6	6		20	15	5
53	Mayabhar	6 6	6	6		20	15	5
54	Mayabhar	6 6	6	6		20	15	5
55	Mayabhar	6 6	6	6		20	15	5
56	Mayabhar	6 6	6	6		20	15	5
57	Mayabhar	6 6	6	6		20	15	5
58	Mayabhar	6 6	6	6		20	15	5
59	Mayabhar	6 6	6	6		20	15	5
60	Mayabhar	6 6	6	6		20	15	5
61	Mayabhar	6 6	6	6		20	15	5
62	Mayabhar	6 6	6	6		20	15	5
63	Mayabhar	6 6	6	6		20	15	5
64	Mayabhar	6 6	6	6		20	15	5
65	Mayabhar	6 6	6	6		20	15	5
66	Mayabhar	6 6	6	6		20	15	5
67	Mayabhar	6 6	6	6		20	15	5
68	Mayabhar	6 6	6	6		20	15	5
69	Mayabhar	6 6	6	6		20	15	5
70	Mayabhar	6 6	6	6		20	15	5
71	Mayabhar	6 6	6	6		20	15	5
72	Mayabhar	6 6	6	6		20	15	5
73	Mayabhar	6 6	6	6		20	15	5
74	Mayabhar	6 6	6	6		20	15	5
75	Mayabhar	6 6	6	6		20	15	5
76	Mayabhar	6 6	6	6		20	15	5
77	Mayabhar	6 6	6	6		20	15	5
78	Mayabhar	6 6	6	6		20	15	5
79	Mayabhar	6 6	6	6		20	15	5
80	Mayabhar	6 6	6	6		20	15	5
81	Mayabhar	6 6	6	6		20	15	5
82	Mayabhar	6 6	6	6		20	15	5
83	Mayabhar	6 6	6	6		20	15	5
84	Mayabhar	6 6	6	6		20	15	5
85	Mayabhar	6 6	6	6		20	15	5
86	Mayabhar	6 6	6	6		20	15	5
87	Mayabhar	6 6	6	6		20	15	5
88	Mayabhar	6 6	6	6		20	15	5
89	Mayabhar	6 6	6	6		20	15	5
90	Mayabhar	6 6	6	6		20	15	5
91	Mayabhar	6 6	6	6		20	15	5
92	Mayabhar	6 6	6	6		20	15	5
93	Mayabhar	6 6	6	6		20	15	5
94	Mayabhar	6 6	6	6		20	15	5
95	Mayabhar	6 6	6	6		20	15	5
96	Mayabhar	6 6	6	6		20	15	5
97	Mayabhar	6 6	6	6		20	15	5
98	Mayabhar	6 6	6	6		20	15	5
99	Mayabhar	6 6	6	6		20	15	5
100	Mayabhar	6 6	6	6		20	15	5

15 RAIPUR

PART I

SUBDIVISION	1 Chamar or Mochi			2 Gaura			3 Telh			4 Gond			5 Gola.		
	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F
Sadar				4	3	1									
Bamanghati	75	16	29	34	18	16	22	10	12	13	2	11	4	2	2
Panchpir															
Kaptipada															
Total	75	16	29	38	21	17	22	10	12	13	2	11	4	2	2

SUBDIVISION	6 Muslim			7 Panika			8 Kumbhar			9 Keut.			10 Kayastha.		
	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F
Sadar													1	1	
Bamanghati	1	3	1	3	2	1	2	1	1	2		2			
Panchpir															
Kaptipada															
Total	1	3	1	3	2	1	2	1	1	2		2	1	1	

SUBDIVISION	11 Kurni Mahto (Kurni Khatiya)			12 Kahar			13 Gareri			Total		
	P	M	F	P	M	F	P	M	F	P	M	F
Sadar	1	1								6	5	1
Bamanghati				1	1		1		1	161	85	76
Panchpir												
Kaptipada												
Total	1	1		1	1		1		1	167	90	77

15 RAIPUR

PART II

Serial No	PERGANNAH OR PIR.	Population				Serial No	PERGANNAH OR PIR.	Population		
		P	M	F				P	M	F
	SADAR SUBDIVISION—						BAMANGHATI SUBDIVISION—			
1	Nij Majhalbhag	4	3	1		1	Nowpara	92	51	41
2	Sathulo	1	1			2	Khasdesh	69	34	35
3	Nuagaon	1	1							
	Total	6	5	1			Total	161	85	76

Serial No	PERGANNAH OR PIR.	Population	Serial No	PERGANNAH OR PIR.	Population
1	Muburr.	P M F	2	Bais	P M F
3	Kumbhar	P M F	3	Kumbhar	P M F
4	Bania	P M F	4	Bania	P M F
5	Muslim	P M F	5	Muslim	P M F
6	Kurmi Mahlo (Kurmi Kshatriya)	P M F	6	Kurmi Mahlo (Kurmi Kshatriya)	P M F
Sadar			Sadar		
Bamanghat			Bamanghat		
Panchpur			Panchpur		
Kapipada			Kapipada		
Total			Total		

Serial No	PERGANNAH OR PIR.	Population	Serial No	PERGANNAH OR PIR.	Population
7	Nomiar	P M F	7	Nomiar	P M F
8	Puran	P M F	8	Puran	P M F
9	Kouri	P M F	9	Kouri	P M F
10	Chamar	P M F	10	Chamar	P M F
11	Sunar	P M F	11	Sunar	P M F
12	Bhandari	P M F	12	Bhandari	P M F
Sadar			Sadar		
Bamanghat			Bamanghat		
Panchpur			Panchpur		
Kapipada			Kapipada		
Total			Total		

Serial No	PERGANNAH OR PIR.	Population	Serial No	PERGANNAH OR PIR.	Population
13	Baisnab	P M F	13	Baisnab	P M F
14	Barhai	P M F	14	Barhai	P M F
15	Kshatriya	P M F	15	Kshatriya	P M F
16	Sundhi	P M F	16	Sundhi	P M F
17	Teli	P M F	17	Teli	P M F
Sadar			Sadar		
Bamanghat			Bamanghat		
Panchpur			Panchpur		
Kapipada			Kapipada		
Total			Total		

Serial No	PERGANNAH OR PIR.	Population	Serial No	PERGANNAH OR PIR.	Population
18	Santal	P M F	18	Santal	P M F
19	Brahman	P M F	19	Brahman	P M F
20	Kayastha.	P M F	20	Kayastha.	P M F
21	Chasa	P M F	21	Chasa	P M F
Sadar			Sadar		
Bamanghat			Bamanghat		
Panchpur			Panchpur		
Kapipada			Kapipada		
Total			Total		

Serial No	PERGANNAH OR PIR.	Population	Serial No	PERGANNAH OR PIR.	Population
1	Barpada Town	27	1	Barpada Town	27
2	Miy Mayababag	21	2	Miy Mayababag	21
3	Sathlo	11	3	Sathlo	11
4	Nodina	4	4	Nodina	4
5	Haldia	2	5	Haldia	2
6	Deuli	2	6	Deuli	2
7	Baldha	1	7	Baldha	1
8	Murda	1	8	Murda	1
9	Mantri	1	9	Mantri	1
Total		70	Total		70
10		42	10		42
28		28	28		28
Sadar Subdivision—			Sadar Subdivision—		
Barpada Town		27	Barpada Town		27
Miy Mayababag		21	Miy Mayababag		21
Sathlo		11	Sathlo		11
Nodina		4	Nodina		4
Haldia		2	Haldia		2
Deuli		2	Deuli		2
Baldha		1	Baldha		1
Murda		1	Murda		1
Mantri		1	Mantri		1
Total		70	Total		70
42		42	42		42
28		28	28		28
Bamanghat Subdivision—			Bamanghat Subdivision—		
Barpada Town		27	Barpada Town		27
Miy Mayababag		21	Miy Mayababag		21
Sathlo		11	Sathlo		11
Nodina		4	Nodina		4
Haldia		2	Haldia		2
Deuli		2	Deuli		2
Baldha		1	Baldha		1
Murda		1	Murda		1
Mantri		1	Mantri		1
Total		70	Total		70
42		42	42		42
28		28	28		28
Panchpur Subdivision—			Panchpur Subdivision—		
Barpada Town		27	Barpada Town		27
Miy Mayababag		21	Miy Mayababag		21
Sathlo		11	Sathlo		11
Nodina		4	Nodina		4
Haldia		2	Haldia		2
Deuli		2	Deuli		2
Baldha		1	Baldha		1
Murda		1	Murda		1
Mantri		1	Mantri		1
Total		70	Total		70
42		42	42		42
28		28	28		28
Kumbhura Subdivision—			Kumbhura Subdivision—		
Barpada Town		27	Barpada Town		27
Miy Mayababag		21	Miy Mayababag		21
Sathlo		11	Sathlo		11
Nodina		4	Nodina		4
Haldia		2	Haldia		2
Deuli		2	Deuli		2
Baldha		1	Baldha		1
Murda		1	Murda		1
Mantri		1	Mantri		1
Total		70	Total		70
42		42	42		42
28		28	28		28
Kumbhura Subdivision—			Kumbhura Subdivision—		
Barpada Town		27	Barpada Town		27
Miy Mayababag		21	Miy Mayababag		21
Sathlo		11	Sathlo		11
Nodina		4	Nodina		4
Haldia		2	Haldia		2
Deuli		2	Deuli		2
Baldha		1	Baldha		1
Murda		1	Murda		1
Mantri		1	Mantri		1
Total		70	Total		70
42		42	42		42
28		28	28		28

17 MONGHYR

PART I

SUBDIVISION	1 Bair			2 Mahuri			3 Muslim			4 Teli			5 Mochu		
	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F
Sadar							6	5	1						
Bamanghati	17	11	6	27	17	10	1	1		7		7	6	4	2
Panchpur	39	27	12												
Kaptipada															
Total	56	33	18	27	17	10	7	6	1	7		7	6	4	2

SUBDIVISION	6 Brahman			7 Muahar			8 Chasa			9 Barhar			10 Sonar		
	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F
Sadar	5	5		5	5		1	1							
Bamanghati										1	1		3	3	
Panchpur															
Kaptipada															
Total	5	5		5	5		1	1		1	1		3	3	

SUBDIVISION	11 Coura			12 Khatrya			13 Kurmi Mahito (Kurmi Khatrya)			14 Santal			15 Kandh.		
	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F
Sadar				2	2					1	1		1	1	
Bamanghati	3	3					2	1	1						
Panchpur															
Kaptipada															
Total	3	3		2	2		2	1	1	1	1		1	1	

SUBDIVISION	16 Mahar			17 Pan Tanti (Patar Tanti)			18 Tanti			19 Munda			Total		
	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F
Sadar	1	1		1	1								26	25	1
Bamanghati													70	44	26
Panchpur							1	1		1	1		41	29	12
Kaptipada															
Total	1	1		1	1		1	1		1	1		137	98	39

17 MONGHYR

PART II

Serial No	PERGANNAH OR PIR.	Population				Serial No	PERGANNAH OR PIR.	Population		
		P	M	F				P	M	F
	SADAR SUBDIVISION—						PANCHPUR SUBDIVISION—			
1	Kasira	18	18							
2	Nij Majhalbhag	5	4	1		1	Bhanda	23	15	8
3	Baripada Town	2	2			2	Karanjia	16	12	4
4	Sathulo	1	1			3	Jamuna Bardanda	2	2	
	Total	26	25	1			Total	41	29	12
	BAMANGHATI SUBDIVISION—									
1	Gartol	42	25	17						
2	Pal-a	10	3	7						
3	Uperbera	8	8							
4	Nowpara	7	5	2						
5	Dundu	3	3							
	Total	70	44	26						

Subdivisions		Sadar		Bamanghati		Panchpur		Kaphupada		Total	
1	Muslim	P	M	1	1	33	23	34	24	10	15
2	Brahman	P	M	3	2	11	7	1	1	5	15
3	Tantur	P	M	14	6	1	1			8	15
4	Barhar	P	M	11	5					6	11
5	Sadgop	P	M	8	6	1	1	10	8	2	10
6	Kayastha	P	M	6	5	2	2	8	7	1	15

Subdivisions		Sadar		Bamanghal		Panchpur		Kapipada		Total	
7	Bhandari.	P M F	5 4 1	1 1	1 1					6 5 1	
8	Santal.	P M F	1 1			4 3 1				5 4 1	
9	Bardya	P M F	1 1	3 3						4 4	
10	Kshatriya	P M F	4							4	
11	Barshab	P M F	1 1	2 1 1						3 2 1	
12	Mochi	P M F	2 2							2 2	

Subdivisions	Sadar	Bamanghati	Panchpur	Kapripada	Total
13 Christians.	2 P M F	2 2	2 2	2 2	2 2
14 Kaur	P M. F	2 2			2 2
15 Sundri	P M F		1 1	1 1	2 2
16 Kumbhar	P M F	1 1			1 1
17 Tambuli	P M F	1 1			1 1
18 Guria	P M F		1 1		1 1

Subdivisions		Sadar		Bamanghan		Panchpur		Kaptipada		Total	
19 Tel	P M F	1	1	1	1	1	1	1	1	1	1
	P M F										
20 Kurum Mahito (Kurum Kshatriya)	P M F	1	1	1	1	1	1	1	1	1	1
	P M F										
21 Kumar	P M F	1	1	1	1	1	1	1	1	1	1
	P M F										
22 Karan	P M F	1	1	1	1	1	1	1	1	1	1
	P M F										
Total.		P M F	34	21	13	48	32	16	43	33	10
		P M F	5	4	1	130	90	40	130	90	40

18 BAKTERIA

PART II

Serial No	PERGANNJH OR PIR.	Population
1	Ternakka	11
2	Baripada Town	6
3	Barahi	5
4	Sira	2
5	Iskhanagan (Lepbhar)	2
6	Halia	2
7	Jua	1
8	Pakaria	1
9	Maungant (Lepbhar)	1
10	Satua	1
11	Sadala	1
12	P. (Satal)	1
Sava Subdivision—		
13		
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99		
100		

19 DACCA

PART I

SUBDIVISIONS	1 Kayastha			2 Brahman			3 Muslim			4 Baidya		
	P	M	F	P	M	F	P	M	F	P	M	F
Sadar	39	23	16	10	8	2	5	4	1			
Bamanghati	18	16	2	37	18	19				4	2	2
Panchpir	3	3		4	2	2	3	3				
Kaptipada												
Total	60	42	18	51	28	23	8	7	1	4	2	2

SUBDIVISIONS	5 Sundhi			6 Bais			7 Baishnab			Total		
	P	M	F	P	M	F	P	M	F	P	M	F
Sadar							1	1		55	36	19
Bamanghati	1	1								60	37	23
Panchpir				1	1					11	9	2
Kaptipada												
Total	1	1		1	1		1	1		126	82	44

19 DACCA

PART II

Serial No	PERGANNAH OR PIR.	Population				Serial No	PERGANNAH OR PIR.	Population		
		P	M	F				P	M	F
	SADAR SUBDIVISION—						BAMANGHATI SUBDIVISION—			
1	Baripada Town	43	26	17		1	Nowpara	30	15	15
2	Sathulo	4	3	1		2	Uperbera	22	16	6
3	Satnanka	2	1	1		3	Khasdesh	7	5	2
4	Brahmanagaon (Simlipal)	2	2			4	Gartai	1	1	..
5	Nij Majhalbhag	2	2				Total	60	37	23
6	Baldiha	1	1							
7	Kasira	1	1				PANCHPIR SUBDIVISION—			
						1	Karanjia	7	5	2
						2	Kia	3	3	
						3	Kumbhurda	1	1	
	Total	55	36	19				11	9	2

21 BAMRA

PART I

SUBDIVISIONS	1 Munda			2 Gond			3 Bhumya			4 Chasa			5 Kandh		
	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F
Sadar	1	1		8	8		4	4							
Bamanghati							14	9	5	7	4	3			
Panchpir	26	26		14	14		1		1				7	7	
Kaptipada															
Total	27	27		22	22		19	13	6	7	4	3	7	7	

SUBDIVISIONS	6 Mankria.			7 Pan Tanti (Patar Tanti)			8 Gaura			9 Kurmi Mahto (Kurmi Kshatriya)			10 Kharia.		
	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F
Sadar													2	2	
Bamanghati				4	2	2	1	1							
Panchpir	6	3	3				1		1	3	2	1			
Kaptipada							1		1						
Total	6	3	3	4	2	2	3	1	2	3	2	1	2	2	

SUBDIVISIONS	11 Ghasi			12 Kshatriya			13 Dharua			14 Khandait.			15 Tanti.		
	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F
Sadar							1	1							
Bamanghati	2	1	1							1	1		1	1	
Panchpir				2	1	1									
Kaptipada															
Total	2	1	1	2	1	1	1	1		1	1		1	1	

SUBDIVISIONS	16 Puran			17 Baishnab			18 Kamar			Total		
	P	M	F	P	M	F	P	M	F	P	M	F
Sadar										16	16	
Bamanghati	1	1								31	20	11
Panchpir				1		1				61	53	8
Kaptipada							1	1		2	1	1
Total	1	1		1		1	1	1		110	90	20

21 BAMRA

PART II

Serial No	PERGANNAH OR PIR.	Population				Serial No	PERGANNAH OR PIR.	Population		
		P	M	F				P	M	F
1	SADAR SUBDIVISION—						PANCHPIR SUBDIVISION—			
	Barghati	16	16			1	Jamuna Bardanda	47	47	
	Total	16	16			2	Khudardesh	6	3	3
1	BAMANGHATI SUBDIVISION—					3	Ghoda	3	2	1
	Nowpara	14	8	6		4	Karanjia	2		2
	Khanta	13	9	4		5	Kanika	2	1	1
	Uperbera	4	3	1		6	Kia	1		1
	Total	31	20	11			Total	61	53	8
							KAPTIPADA SUBDIVISION—			
						1	Poradiha	2	1	1
							Total	2	1	1

STATION	Date	No. of specimens	Total				
				1	2	3	4
1 Kamur	P M F	19 11 8	37 12 10	11 11 2	6 6 6	15 15 15	3 3 3
2 Bhujra	P M F	2	19 17 2	11 11 2	6 6 6	15 15 15	3 3 3
3 Gond	P M F	3	18 18	3 3 3	15 15 15	15 15 15	3 3 3
4 Gaura	P M F	8 6 2	12 10 2	3 3 3	1 1 1	15 15 15	3 3 3
5 Munda	P M F	5 5 2	7 7 7	5 5 2	2 2 2	15 15 15	3 3 3

STATION	Date	No. of specimens	Total				
				6	7	8	9
6 Ghauri	P M F	6 1 2	6 1 2	6 1 2	1 1 1	1 1 1	1 1 1
7 Oraon	P M F	1	5 1 1	1 1 1	1 1 1	1 1 1	1 1 1
8 Pan Tanti (Patat Tanti)	P M F	1 2 2	1 2 2	1 2 2	1 2 2	1 2 2	1 2 2
9 Kandh	P M F	1 3 1	4 3 1	1 3 1	1 3 1	1 3 1	1 3 1
10 Koli	P M F	2 1 1	3 2 1	2 1 1	1 1 1	1 1 1	1 1 1

STATION	Date	No. of specimens	Total				
				11	12	13	14
11 Lanti	P M F	7 1 1	7 1 1	7 1 1	1 1 1	1 1 1	1 1 1
12 Muslum	P M F	1	1 1 1	1 1 1	1 1 1	1 1 1	1 1 1
13 Kisan	P M F	1 1 1	1 1 1	1 1 1	1 1 1	1 1 1	1 1 1
14 Khandari	P M F	1 1 1	1 1 1	1 1 1	1 1 1	1 1 1	1 1 1
15 Kumbhar	P M F	1 1 1	1 1 1	1 1 1	1 1 1	1 1 1	1 1 1
Total	P M F	22 25 19	106 83 23	22 25 19	39 35 1	1 1 1	1 1 1

CHAPTER IV. RELIGION

The main table dealing with the subject of religion is Table VI, which gives the strength of all the religions returned for the whole State, its four subdivisions, the 102 pargannahs and pirs arranged under each subdivision, and Banipada town. The subsidiary Table I, to be found at the end of this chapter which is divided into five parts, gives the pargannahs and pirs under each subdivision arranged in order of the number of persons they hold, belonging to the three different sections of the Hindu community, as also of the number of Muslims, Christians, Animists and others.

Reference to
Statistics

There are two appendices to this chapter. The first gives the classification of the tribes and castes comprising the three different sections of the Hindu community. The second appendix is a note on the State religion, and religious and other kinds of endowments, etc., made by the State.

There are three diagrams and one map in this chapter. The first diagram shows percentage of distribution of the whole population by religion. The next diagram illustrates similar percentage of distribution in each of the subdivisions. The third diagram shows variation in the case of the five main religious communities, *viz.* Hindus, Muslims, Christians, Animists and Others. The map given opposite to this page shows the distribution of the Tribal Hindus, the Caste Hindus, the Other Hindus and the remaining other communities taken together by pargannahs and pirs.

Before entering upon a discussion of the statistics relating to these different religions, it is necessary, in order to make them fully intelligible, to make a few general observations on some important points. First as to the instructions which had to be followed in making the entries regarding religion in column 4 of the schedules. The instructions were "that the answer which each person gives about his religion must be accepted and entered in the said column, but care must be taken not to enter Jains and Sikhs as Hindus. If a man says that he is a Jain or Sikh, he should be entered as such, even though he also says that he is a Hindu. Similarly, Brahmos and Aiyas should be recorded as such. Great care should have to be taken to get a correct return of Christian denominations. Lastly, when a person has no recognised religion such as Christian Hindu, Musalman, Buddhist, etc., his tribe should be entered in the column relating to religion." This last mentioned instruction related to the case of Santals, Mundas, Oraons, Kharias, etc., though some of them professed Hinduism. In the latter case, the instructions were to show them as Hindus if the enumerator was satisfied that they had really embraced that religion as a whole, but, in the case of all those who still adhered largely to their old tribal beliefs, the tribal name (Santal, Munda etc.) was to be entered in column 4.

Introductory
Remarks

The result of the instructions given above was that a very large number of persons belonging to the different aboriginal tribes returned themselves as Hindus and that the enumerators exercising the discretion given to them made entries in the schedules accordingly. A very limited number of aborigines, however, preferred to see their tribal names entered in the column relating to religion. As the enumeration was in progress, a question arose as to who was and who was not a Hindu. It was found to be a vexed question as every attempt by previous Census Officers had failed to define Hinduism with any degree of accuracy. A decision, however, was arrived at to the effect that any one who declared himself to be a Hindu must be returned a Hindu. This decision found support in the correspondence that in the year 1910 had passed between Maharaja Siram Chandra Bhanj Deo of Mayurbhanj through the then Political Agent and Mr. E. A. Gait (afterwards Sir Edward A. Gait), the then Census Commissioner for India. In that correspondence the Maharaja had been requested to apply some of the tests for finding out who was and who was not a Hindu in the State ruled by him.

Who is a Hindu?

In his reply (*vide* No. 2699D, dated Banipada, the 12th November, 1910) Maharaja Siram Chandra thus deals with each of the tests in the manner following —

Maharaja
Sriram
Chandra's views
on the subject

1. *Do the members of the caste or tribe worship the great Hindu gods?*

"There are many sects or Sampradayas, *e.g.*, the Alekhas, the Kartabhajas, the followers of the Charbak School of Philosophy,

etc, who do not worship any gods at all. Such persons are regarded as Hindus. They can not be called Animistic. According to this test such persons and even many Brahmins, who are particular to style themselves Hindus (*vide Census of India, 1901, Vol VI, Bengal, Part I, page 159*), would be excluded from the pale of Hinduism and I find no reason why they should be so discarded."

2 Are they allowed to enter Hindu temples or to make offerings at the shrine?

"There are persons belonging to the lowest classes (Pans, Mehairs, etc), who of their own accord will not enter Hindu temples, such as the temple of Jagannath at Puri, yet they will go on a pilgrimage to have a glance at the deity and make offerings at the shrine from a distance. There was no reason to style them non-Hindus."

3 Will good Brahmins act as their priests?

"The term 'good' would be a very ambiguous one in this matter. There are Brahmins who would not stoop to act as priests to Kayasthas even. According to these people, such Brahmins as would so act should not be called 'good Brahmins'. Again, according to this test, the great community of Namasudras in Bengal, who are nothing but Hindus in their rituals, customs and manner of living, will be kept aside from the bounds of Hinduism, for 'good Brahmins' (by it I mean those that act as priests to the main castes of Brahman, Kshetriya, Baisya and Sudra) will not act as their priests."

4 Will degraded Brahmins do so? In that case, are they recognised as Brahmins by persons outside the caste, or are they Brahmins only in name?

"The inadequacy of this test will be evident from a consideration of the reasons given in connection with test (3) above. The Brahmins who act as priests to low classes will be 'degraded Brahmins' in the eyes of 'good Brahmins' and higher classes, but will receive as much respect from those classes as 'good Brahmins' could expect of their followers."

5 Will clean castes take water from them? and

6 Do they cause pollution (a) by touch, (b) by proximity?

"There are such castes as Muchis, Chamars, etc, whose proximity or touch will cause pollution and from whom no clean caste will take water, yet they cannot be, and are not, regarded as non-Hindus, for they worship goddesses Durga, Kali, etc, in common with the higher classes of Hindus."

"In the above I have endeavoured to show that the tests proposed are neither decisive nor satisfactory. Considering the fact that Hinduism has no definite creed and has no recognised head or founder, such as Christianity or Mohamadamism, and that the term Hindu itself was not known to the early Aryans themselves, it would not be right to assert that such and such persons or classes of persons are not Hindus because they are denied the ministrations of the Brahmins and are forbidden to enter Hindu temples, and who, in many cases, are regarded as so unclean that their touch or even their proximity causes pollution. The Muchis are surely an unclean caste, and dissect the carcasses of cows even; yet they are regarded as Hindus by orthodox Brahmins. It would not be right to lay down that any particular class is not Hindu if it has passed as Hindu for any length of time."

"That modern Hinduism should include a very large proportion of the aboriginal races is clear from Mr. Crooke's Report in the *Report (Quarterly) of India* (*vide Vol I, page 417*), according to whom the primitive form of Brahmanism was, by virtue of Buddhist and Jain movements, in opposition to Brahmanism, introduced into the Hinduism of the present day by the absorption of the various masses of the aboriginal races in two ways, viz,

first, the creation of a national ideal of worship, and, secondly, the combination of non-Aryan forms of belief with the older creed. I think these forces are still at work. There are people who do not know what their creed is. If they do not belong to any of the recognised sects, they should, I think, be styled Hindus as in the previous censuses. If they worship any form of nature, for it is a form of crude Hinduism. I do not think by Hindu is meant only that section of the great community known as such that is more or less acquainted with the subtle philosophy and advanced doctrines of the Indian Aryans. But it also includes those who are at the lowest stratum of evolution.

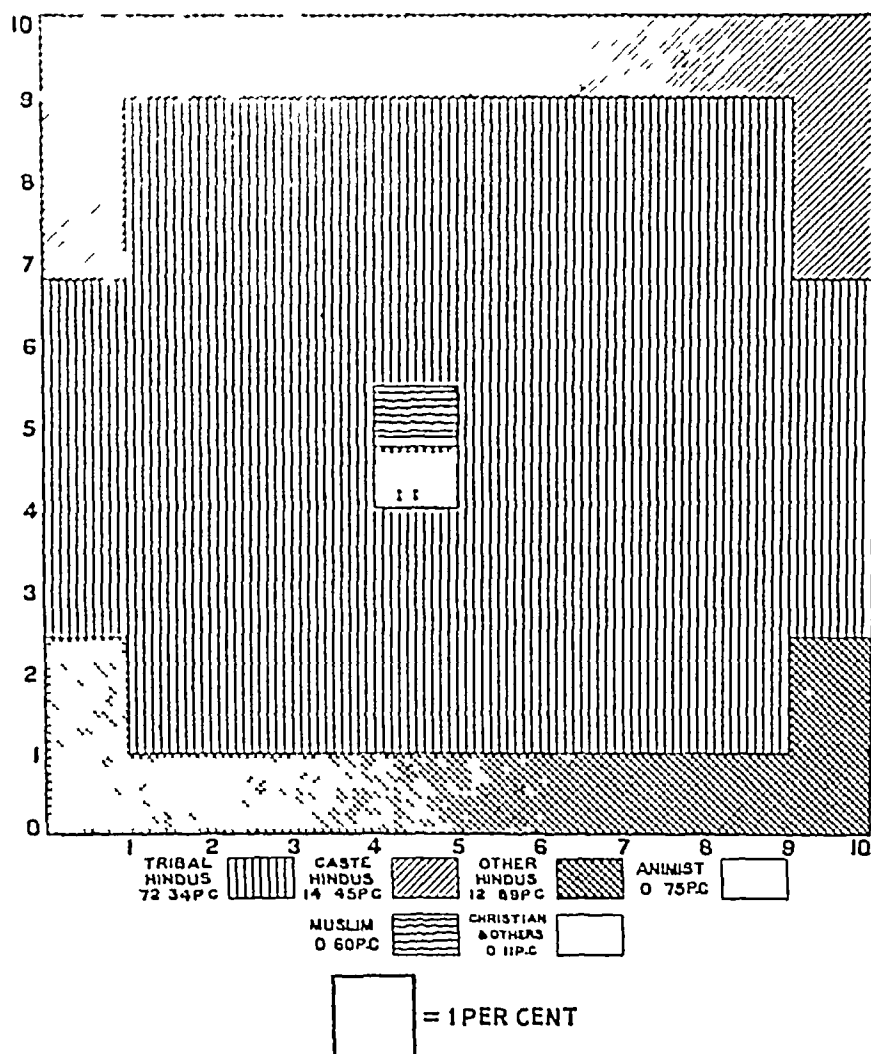
At the present state of society the best solution of the problem would be, to my mind, to return in the census schedules a person as Hindu who calls himself a Hindu or who has passed as such in his locality.

The results of the present census fully bear out the observations then made by that enlightened ruler of the Mayurbhanj State. The process of absorption of the Animists into the fold of Hinduism has progressed in rapid strides with the result that while 112,798 persons were returned as Animists in Mayurbhanj in the year 1891, their number in the present census has come down to 6,725. The rate of absorption from decade to decade and the causes leading to same will be dealt with more fully hereafter.

Like other parts of Orissa, Mayurbhanj is primarily, principally and predominantly a country of the Hindus. An analysis of the statistics relating to general distribution of the people by religion goes to show that, of the total population of the State, 876,616 or 98.51 per cent are Hindus. This figure includes Sikhs, Buddhists, Jains, Brahmos, Arya Samajists and Kumbhipattis or Akkhis who together number 192. The Muslims with a total population of 5,350 form 0.60 per cent of the total population. The percentage of the Christians is only 0.10. Their total number is 882. The Animists number 6,725 or 0.76 per cent of the total population of the State.

General
distribution
of the
people by
religion

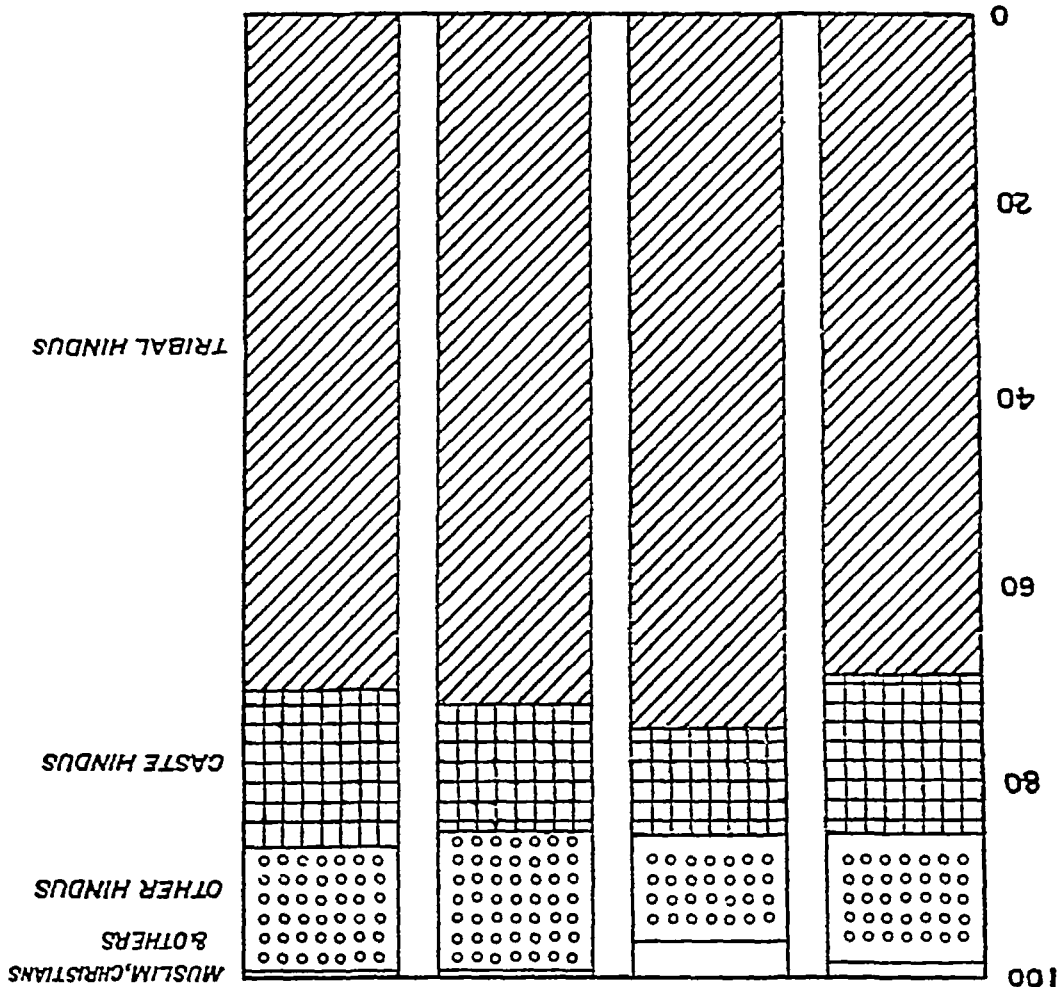
DIAGRAM SHOWING PERCENTAGE DISTRIBUTION
OF THE STATE POPULATION BY RELIGION



PERCENTAGE DISTRIBUTION OF THE
STATE POPULATION BY RELIGION
IN THE SUBDIVISIONS

1 INCH = 20 P.C.

SADAR BAMANGHATY PANCHPIR KAPTIPADA

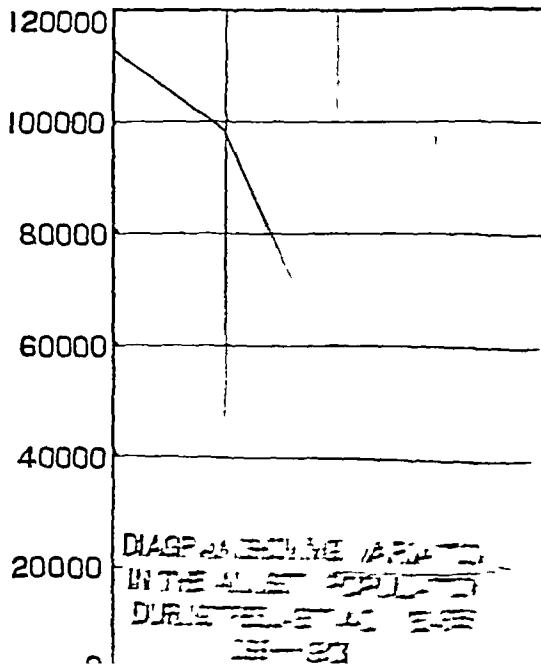
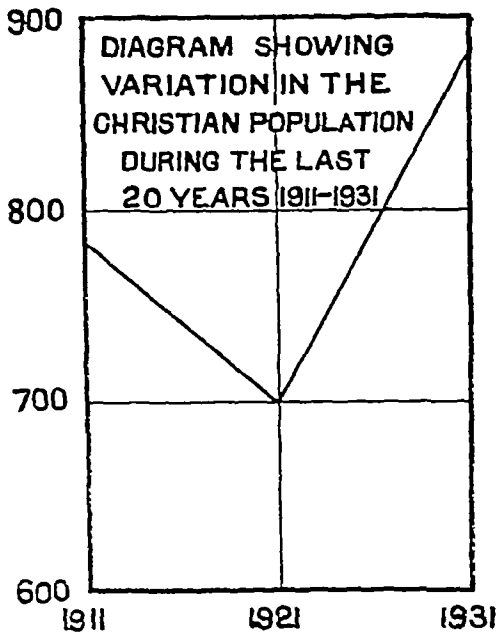
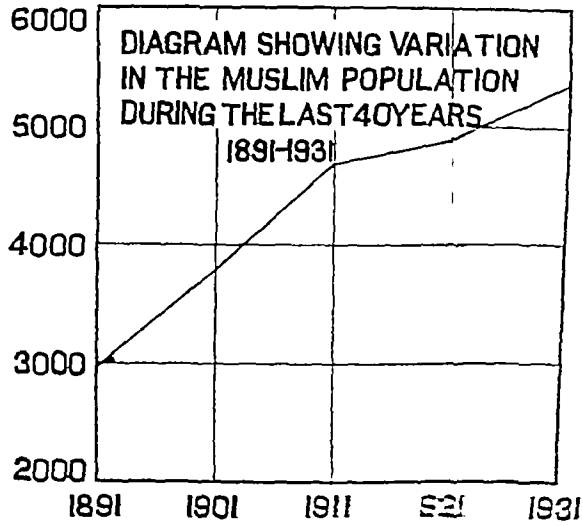
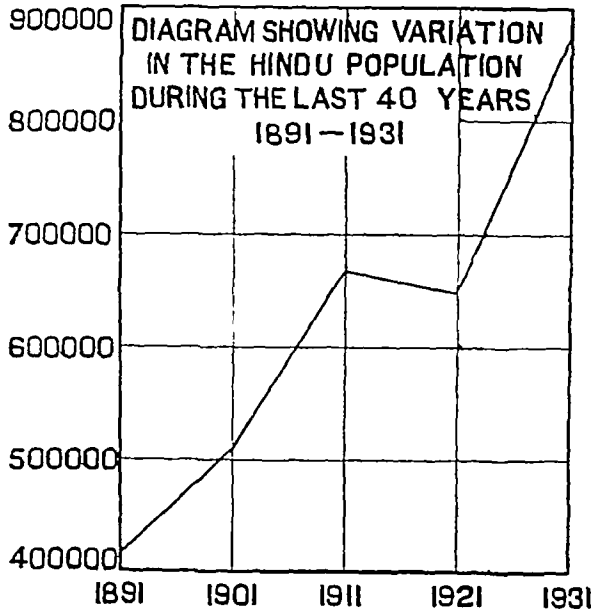


Both the Muslims and the Christians are chiefly to be found in the Sadar and Bamanghati subdivisions. In Panchpir and Kaptipada subdivisions the number of Muslims is not very small, while the Christians in these two subdivisions number altogether only 30. The Animists have been returned in large numbers from the Bamanghati subdivision. In the Sadar subdivision they have been returned only from the few pirs in Simlipal pergunnah. Their total number in Panchpir and Kaptipada is 265 only.

In the statement given below, variations in the population of the five

Persons	1931			1901			1891		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
Head	570,571	255,709	314,862	618,925	321,880	297,045	668,127	331,959	336,168
Muslims	5,120	2,553	2,567	1,884	2,371	2,313	4,689	2,621	2,068
Christians	110	110	110	699	315	384	783	389	394
Animists	3,377	3,377	3,377	59,670	49,195	50,475	55,877	27,395	27,982
Total	101	101	101	25	17	8	24	14	10

population of the State has grown to 876,454 in the present census, of whom 435,569 are males and 440,885 females. In 1891 the Muslims numbered only 2,982, with 1,570 males and 1,412 females. In the present census they have nearly doubled themselves. The censuses of 1891 and 1901 record no statistics for the Christians, though the Roman Catholic Mission was established at Nangalkata some time in 1879 and the Queensland Mission at Baripada in 1900. In 1911, the number of the Christians in the State



the Christians number 852, with 472 males and 410 females. The decrease in the number of Animists during the last 40 years has been noticed above. This decrease has been steady from decade to decade, though in 1921 there was a departure from this general tendency. Against 55,577 Animists, according to the census of 1911, 99,620 were returned under that class in 1921. In the present census, as already observed, their number is very low, which is due to the process of absorption referred to in the preceding paragraphs. In the censuses of 1891 and 1901, no one in this State was returned under 'Others'. In 1911, 24 and in 1921, 25 persons were returned under this head. In the present census, this number has grown to 192, which includes Sikhs, Buddhists, Jains, Brahmos, Aryas and Kumbhipatias. The majority of these (125) belong to the last mentioned order regarding which particulars will be given later on.

Coming to detailed consideration of the statistics relating to each religious community, it is to be observed that from demological considerations the Hindu population has for the first time in the State been distributed under three distinct denominations, viz, (1) Tribal Hindus, (2) Caste Hindus and (3) Other Hindus. The Tribal Hindus belong to those races, castes or tribes which are of Dravidian or Mundari origin. These race-castes, for reasons given by Mr. Gait in pages 362-364 of his *Report (Part I) on the Census of Bengal, 1901*, have been taken to be distinct from the ordinary Hindu caste. In Baroda, those aboriginal tribes which returned themselves as Hindus have been similarly styled 'Tribal Hindus' in the present census (*vide p 377, Ch XI, Part I, Census Report, Baroda*). The Caste Hindus are those who belong to the clean castes, who are *Jalachalaninya* who are served by Brahman priests and who enjoy the benefits of the services of the barber and washerman. 'Other Hindus, as now styled, are those who have hitherto been known under the name of low-castes or semi-Hindus. The different castes or tribes of Hindus, who have been grouped together under the three new heads, have been specified in the Appendix I given at the end of this chapter.

There are 634,168 Tribal Hindus, 127,975 Caste Hindus and 114,311 'Other Hindus' in the whole State. In other words, the Tribal Hindus form 72.34, the Caste Hindus 14.45 and the 'Other Hindus' 12.89 per cent of the total Hindu population. Others, who are also Hindus but who belong to different sects, such as Sikhs, Brahmos, etc. form 0.02 per cent of this population. There is very little difference in the sex proportion of 'Other Hindus'. Against 57,172 males there are 57,139 females, but the males predominate over the females in the case of Caste Hindus while the position is just reversed in the case of Tribal Hindus. Against 65,736 male Caste Hindus, 62,239 belong to opposite sex in that community. The corresponding figures regarding the Tribal Hindus are 312,661 and 321,507. The sex proportion in these three communities goes perhaps to suggest that while the 'Other Hindus' are distinctly permanent residents of the State who add little to their number by immigration, the Tribal Hindus do so by taking more brides from than they give to outside places. The preponderance of males amongst the Caste Hindus may be due to the migration of larger number of males than females belonging to this class from outside the State. The relative strength of the seven different communities referred to above, viz, Tribal Hindus, Caste Hindus, Other Hindus, Muslims, Christians, Animists and others, will now be considered in somewhat greater detail in relation to different subdivisions and parganahs or pirs generally. It will, however, not be possible to trace the variation in the case of the three different communities of Hindus, as no such classification was previously in vogue and therefore no materials are available.

Relative strength of different religious communities

Distribution of the three main Hindu communities in the whole State

Tribal Hindus		Caste Hindus		Other Hindus	
Total	Per cent	Total	Per cent	Total	Per cent
127,975	19.50	127,975	19.50	114,311	17.25
62,239	9.65	62,239	9.65	57,139	8.65
65,736	10.00	65,736	10.00	57,172	8.65
114,311	17.25	114,311	17.25	57,139	8.65
117,301	17.75	117,301	17.75	57,139	8.65
117,301	17.75	117,301	17.75	57,139	8.65
117,301	17.75	117,301	17.75	57,139	8.65
117,301	17.75	117,301	17.75	57,139	8.65
117,301	17.75	117,301	17.75	57,139	8.65
117,301	17.75	117,301	17.75	57,139	8.65

The extent to which the Tribal Hindus are distributed over the 4 subdivisions is indicated in the margin from the figures given it would appear that 41.20 per cent of this class of Hindus are round alone in Sadar. The percentages of their distribution in

the Bamanghati, Panchpir and Kaptipada subdivisions are 26 50, 18 55 and 13 75 respectively. Considered in relation to the strength of the total Hindu population in each of the different subdivisions, it will be found that while in the Sadar, the Tribal Hindus form very nearly 70 per cent of the total Hindu population, in Bamanghati their percentage rises to a little over 77. In Panchpir and Kaptipada they respectively represent more than 72 and 70 per cent. In other words, their percentage is highest in Bamanghati and lowest in Sadar, while there is no very great difference in the percentages returned from Sadar, Panchpir and Kaptipada subdivisions.

In Sadar subdivision the number of Tribal Hindus is highest in Banhari with 17,334 persons, of whom 8,675 are males and 8,659 females. In pirs Baldiha and Nij-Majhalbhag, 14 254 and 14 084 Tribal Hindus have been enumerated. As in Banhari, the difference between the two sexes in these two pirs is not very great. In Baldiha, against 7,008 males there are 7,246 females, while the respective figures for Nij-Majhalbhag are 7,017 and 7,067. The next position is occupied by pergannah Muruda with 13,169 persons followed by Sathilo with 10 327 persons. The respective figures for the different sexes are 6,422 and 6,747 and 5 076 and 5,251. In all other pergannahs and pirs the number of the Tribal Hindus is less than 10,000. Nodhna, Garigaon, Nuagaon and Chandua each claim between eight to ten thousand. From Haldia, a little over 7,500 Tribal Hindus are returned. In Rasunia, Kohi, Nij Baghia, Kuradiha, Chitlada, Sardiha, Deuli, Kadalia, Haripur, Baigaon, Khamua, Kantisahi and Pokhania the number of such Hindus ranges from 5 231 to 6,842. In twenty-three other pergannahs and pirs their number gradually descends from 4,956 to 1,233. In Majhikhand (Majhalbhag) Chakri and Kasua more than 600 but less than 750 persons come under this class. In the Baripada town, only 421 persons have returned themselves as Tribal Hindus. In Baighati and Barchipani, their numbers are 413 and 256. In Rajnagar and Nij Simlipal, only 189 and 26 persons have been returned as such.

Sadar
Subdivision

The largest number of Tribal Hindus in the Bamanghati subdivision is found in pir Khanta which holds 18 182 persons of this class, 8,951 being males and 9,231 females. In Jamda alone, over 15,000 Tribal Hindus were enumerated, the number of males and females being 7,303 and 7,925. In Banki, Tribal Hindus number more than 13,700 of whom 6,835 are males and 6,902 females. In Kulgi, Uperbera, Palsa and Bisai, the number of Tribal Hindus is more than twelve but less than thirteen thousand. In Nowpara, their number is close upon 12,000, while in Khasdesh, but for 15 they would have numbered 11 000. In the remaining 10 pirs, the number gradually descends from 6,829 in Tuing to 1,300 in Dumikudai.

Bamanghati
Subdivision

In the Panchpir subdivision more than 22,680 Tribal Hindus are returned from pir Nakua in pergannah Jashipuri and about 14,000 from pir Bhanda in the same pergannah and more than 10,180 from pergannah Ratanpuri. In Nakua their number 22 683, with 11 090 males and 11,593 females. In Bhanda, their actual number is 13 980, of whom 6,861 are males and 7,119 females. In Ratanpuri pergannah the strength of the Tribal Hindus is 10,182 with 5 104 males and 5 078 females. It is remarkable that of all the other pergannahs and pirs in the whole State the largest number of Tribal Hindus are to be found in pir Nakua, which, as has been seen before, is the only pir the total population whereof is nearly 26,500. As the Tribal Hindus naturally figure most in the population of the whole State pir Nakua retains its position of distinction in holding the largest number of that class of Hindus in comparison with any other pergannah or pir of the State. In pir Sukiuli in pergannah Adipuri and pir Kia in pergannah Jashipuri, which are two adjoining pirs, the number of Tribal Hindus is more than nine thousand but less than ten thousand. The actual figures are 9 851 (4,869 + 4 982) and 9,144 (4,505 + 4,639). In pergannah Baipara, a little less than 8 000 and in pergannah Dhanvati, a little less than 7 000 persons have been classed as Tribal Hindus. In

Panchpir
Subdivision

pergamah Thakurmunda, pirs Ghosda and Khudardesh and pergamah Karanjia, the number of Tribal Hindus gradually falls from 6,625 to 5,737. From pirs Kamika and Kumbhirda, more than 3,300 Tribal Hindus are returned. In pergamah Badyanath, there are more than 2,700 Tribal Hindus, while in pir Jamuna-Bardanda, their number is a little less than 2,000. In Olkudar and Ramrja, more than 600 and 500 persons respectively are claimed as Tribal Hindus.

Next to Nakura in Panchpir comes pergamah Khunta-Karakchia in Kaptipada subdivision in holding a very large number of Tribal Hindus. This number is 18,406, with 9,070 males and 9,336 females. In pirs Jyopur and Kainsari in pergamah Kainsari, 11,697 and 10,631 persons have been classed as Tribal Hindus. Next to them comes Dukura with 8,030. In pir Talidha and Chourasi in pergamah Kaptipada, the number of Tribal Hindus is 6,583 and 6,133. In pergamah Arpatachilma and pir Gartai (Kaptipada estate), more than five thousand but less than six thousand persons are classed as such. In pergamah Belakuti and Poradha and in the two pirs of Taladandi and Narangadesh of Kaptipada estate, the number of Tribal Hindus varies from 4,798 to 1,737. In Sankula, only 349 persons come under this class.

Among the Tribal Hindus, in almost all the pirs and pergamahs of the State, the females, more or less, outnumber the males.

It is only in the Baripada town in the Sadar subdivision and pergamah Dhanayatri in Panchpir subdivision and pir Gartai in Kaptipada subdivision that more than four thousand Caste Hindus are to be found. In Baripada, they number 4,076, with 2,419 males and 1,647 females. In Dhanayatri, out of 4,363 Caste Hindus, 2,108 are males and 2,255 females. The highest number of Caste Hindus is in pir Gartai in Kaptipada, where 2,358 males and 2,259 females make up an aggregate of 4,617 Caste Hindus. The Gauras of Dhanayatri and the Khandats of Gartai increase the number of Caste Hindus to an appreciable degree in these two places. In pergamahs Mantri and Kadalia and pir Barsahi in Sadar subdivision and pir Palsi in Bamanaghati subdivision and in pir Sukruli in Panchpir subdivision, more than 3,000 but less than 4,000 persons have been classed under Caste Hindus. More than 2,000 but less than 3,000 Caste Hindus are scattered in each of the pergamahs or pirs of Amarda, Haripur, Akhadeulia, Sardha and Murda in the Sadar subdivision, pirs Uperbera, Banki, Kulgi and Khasdesh in Bamanaghati subdivision and pergamah Arpatachilma, pir Nij Kainsari and pergamah Khuntakarkachia in Kaptipada subdivision. 17 pergamahs and pirs in Sadar, 5 pirs in Bamanaghati and the same number in Kaptipada and 8 pergamahs and pirs in Panchpir hold more than 1,000 but less than 2,000 Caste Hindus. In other places, the number of these Caste Hindus is less than 1,000. In the different pirs of Simlipal pergamah and its neighbourhood, their number is even less than 100. Except in a few cases, the male Caste Hindus outnumber the female Caste Hindus and this is found to be mostly the case in the Sadar subdivision.

Pergamah Thakurmunda in the Panchpir subdivision alone, of all other pergamahs and pirs in the State, contains as many as 4,571 persons, with almost equal number of males and females coming under this class. Out of these, 3,158 are Sauntis. Next to Thakurmunda comes pir Gartai in Kaptipada subdivision, where the number of "Other Hindus" comes to 3,652, with almost equal number of males and females. It is the Tantis and Golas who largely contribute to the number of "Other Hindus" in this pir. Pergamah Murda and pir Nij-Majhabhag in Sadar subdivision, and pir Ghosda and pergamah Karanjia in Panchpir subdivision, respectively, contain 3,119, 3,099, 3,191 and 3,010 "Other Hindus". The Dandachhatra Majhis and Patar Tantis in Murda, the Doms, Kumbhars

"Other
Hindus"

Caste Hindus

Kaptipada
Subdivision

and Sabais in Nij-Majhalbhag, the Sauntis in pu Ghosda and the Patar Tantis, Jena-Pans and Sauntis in Karanjia, contribute in some cases almost half and in other cases more than half the above numbers. Each of the pergannahs and pirs of Barsahi, Sathilo, Mantu, Nodhna in Sadai subdivision, pirs Jamda, Kulgi, Palsa, Khanta, Uperbera and Khasdesh in Bamanghati subdivision, pu Nakua in Panchpir subdivision, and pergannah Khunta-Kaikachia in Kaptipada subdivision contain more than 2,000 but less than 3,000 "Other Hindus". Of the rest, 13 pergannahs and pirs and Baripada town in Sadai, 4 pirs in Bamanghati, 6 pergannahs and pirs in Panchpir and 4 in Kaptipada return more than 1,000 but less than 2,000 "Other Hindus". In other places, except Simplipal pergannah and its adjoining parts, the number of persons coming under "Other Hindus" varies between 400 and 1,000. In Simplipal and its neighbourhood, the number of such class of Hindus is even less than 100.

Out of 1,370 Animists in Bamanghati subdivision 2,827 come from Jamda, 978 from Palsa, 350 from Kulgi and 202 from Uperbera. All the 2,090 Animists returned from Sadai subdivision almost wholly belong to pirs Kasira, Nij Simplipal and Barhipani in pergannah Simplipal. 192 persons of Khududesh in Panchpir subdivision belong to this group, while the number of Animists returned from Aipatachilma only in the Kaptipada subdivision is 60. Animists

Out of the 6,725 persons, in all, who returned themselves as Animists in the State 3,158 are Santals, 1,611 Kols, 840 Bhumij, 537 Kharias, 168 Mahalis, 55 Mundas and 26 Oraons.

Persons grouped under this head are also mostly Hindus, but there is a distinction between them and those classes of persons who have been grouped together under the head 'Other Hindus'. These 'Others' belong to some prominent and even enlightened sects of Hinduism known as Kumbhipatias (Alekhs), Brahmos, Aiyas-Samajists, Sikhs, Jains and Buddhists. Besides, Zoroastrians or Parsis are included in this term. The Kumbhipatias number in all 128 of whom 70 are males and 58 females, of them, 99 belong to Sadai, 15 to Bamanghati and 14 to Kaptipada subdivisions. In Sadai they are almost wholly found in pu Brahmangaon in pergannah Uperbhag, while in Bamanghati and Kaptipada they are scattered over pirs Uperbera and Gaital and pergannah Dukura. The number of Kumbhipatias in the State is not so small as the above figures would go to show. The cult is slowly finding a footing in the State and spreading mostly among the castes coming under 'Other Hindus' who, however, have not all chosen to return themselves as such. Others

The number of persons belonging to the remaining sects or classes forming this group is very small. Their respective strength is given in the margin.

	Males	Females
1 Buddhist	6	0
2 Zoroastrian	5	7
3 Sikh	6	0
4 Jain	1	0
5 Brahmo	2	0
6 Arva	0	7

The 6 Buddhists are no other than the Kumbhipatias who have returned themselves as such instead of as Hindus. This sect originated in the Orissa States in the middle of the last century in a revolt against Hinduism. The particular features of the Hindu faith to which objection was taken was idolatry and caste system. This new faith found its way into the Mayurbhanj State some time prior to 1911, as would appear from the *Provincial Census Report* for that year. Mr. O'Malley in the said Report of his gives important information relating to this sect (*vide* Part I, p. 211), some of which are reproduced below, together with up-to-date information from other sources.

soul of the father is re-incarnated in the son. To attain salvation, one should avoid rebirth. It is the propensity to procreate that makes man sinful. Perfection is attained only when one is free from all sexual desires. To obtain this result, the Kumbhipatias have to give themselves up every morning to absorbed contemplation on the organs of generation maintaining perfect detachment from sexual feelings. At first, in several respects there appeared to be traces of Buddhism in this new cult. Bhima Bhoi himself called his Guru the Mahima Swami, an *avatar* of Buddha, and several indications of a Buddhist belief have been brought to light, by Mr. Nagendranath Basu in his book, *Modern Buddhism in Orissa*, but, with reference to the doctrines which the Kumbhipatias hold relating to the organs of generation by which, they say, the unseen power of God is manifested the view has been held that they are phallic rather than Buddhist. The present-day enquiries made by Mr. Anderson, an official of the Dhenkanal State, as reported, go to show that the doctrines of the founder of this faith "are *mutatis mutandis* in conformity with the Hindu scripture" and that the present leaders consider themselves to be Hindu with the exception that they do not worship idols and forms."

According to Mr. Anderson, the followers of this cult are divided into three classes, *viz* (1) Kumbhipatias (2) Kamapatias and (3) Gurihi. The first are those Sanvasis who have attained that stage of development which entitles them to wear bark, the second are Sanyasis who simply have *Koupins* and the third class are men living as householders but professing Alekh Dharma. Mr. Anderson thinks that the doctrines taught by Mahima Swami are excellent in themselves, but they fail to gain wider acceptance owing to their unsympathetic and distorted presentation by ignorant disciples.

Almost all the Muslims in the State are of the Sunni sect. A very small number of them, especially females, are converts from the low class "Tribal" or "Other Hindus" of the State. The Muslims found their way into this State more than half a century ago. The census of 1891 records 1,570 male and 1,412 female Muslims in the State. The sex proportion is an indication of the fact that almost from the very beginning these Muslim immigrants have been permanent settlers in the State. In the census of 1901 their number rose from 2,982 to 3,785 when the males to a certain extent out-numbered the females. The relative figures are 2,056 and 1,729. In other words, migration of Muslims to this State by this time had tended to be more of a semi-permanent type which continues to be the case up to date. In 1911, the Muslims numbered 4,689, with 2,624 males and 2,065 females. In 1921, their number rose to 4,884, with 2,571 males and 2,313 females. In the present census, the strength of the Muslims is 5,350, of whom 2,885 are males and 2,465 females. These include Jolabs numbering 91 (40 + 51) and Bhatias numbering 5. Nearly half the Muslims are returned in the present census from the Bamanghati subdivision, where they number 2,652, with 1,364 males and 1,288 females. In this subdivision, the largest number of Muslims are returned from pui Dundu, where their strength is 579, with almost equal number of males and females. Following Dundu, come Khasdesh (426), Nowpara (336), Gartai (330), Kulgi (248), Palsa (211), Uperbera (159) and Jamda (147). In other pui of this subdivision, they number near about 50 or even less than that.

In Sadai subdivision the total strength of Muslims is 1,954, with 1,069 males and 885 females. The difference in the number of the sexes is an indication that migration of Muslims into the Sadai subdivision is of a semi-permanent type as opposed to the permanent type of migration to Bamanghati subdivision. In the Sadai subdivision, Baupada town, with 345 Muslims, occupies the top position in holding the largest number of persons professing this faith. Next to Baupada town comes peigannah Gardeulia, with 300 Muslims. In peigannah Olmaia their number is 261, while in Nij-Majhalbhag pui they number 240. In Chitlada, Muruda, Sathilo and

SUBSIDIARY TABLE I —PART I

Different classes of Hindus arranged in numerical order by locality

(1) Tribal Hindus

Serial No	PERGANA OR PIR	POPULATION			Serial No	PERGANA OR PIR	POPULATION		
		Persons	Males	Females			Persons	Males	Females
SADAR SUBDIVISION					BAYANCHATI SUBDIVISION				
1	Banhari	17,334	8,675	8,659	1	Khanta	18,182	8,951	9,231
2	Baldiha	11,254	7,008	7,216	2	Jamda	15,228	7,303	7,925
3	Nij Majhalbhag	11,084	7,017	7,067	3	Banki	13,737	6,835	6,902
4	Muruda	13,169	6,122	6,717	4	Kulgi	12,831	6,235	6,599
5	Sathilo	10,327	5,076	5,251	5	Uperbera	12,794	6,218	6,576
6	Nodhna	9,198	4,562	4,636	6	Palsa	12,386	5,982	6,404
7	Garigaon	8,592	4,164	4,128	7	Bisai	12,059	5,936	6,123
8	Nuggaon	8,292	4,174	4,118	8	Nowpara	11,994	5,947	6,047
9	Chandua	8,217	4,101	4,116	9	Khasdesh	10,985	5,391	5,594
10	Haldia	7,509	3,749	3,760	10	Tiring	6,829	3,289	3,540
11	Rasunia	6,842	3,353	3,489	11	Gartai	6,230	2,959	3,271
12	Kohi	6,710	3,327	3,413	12	Saranda	5,731	2,855	2,876
13	Nij Baghra	6,263	3,065	3,198	13	Basila	5,606	2,734	2,872
14	Kuradiha	6,245	3,057	3,188	14	Dundu	5,208	2,535	2,673
15	Chitrada	6,076	3,051	3,025	15	Gandua	5,004	2,449	2,555
16	Sardiha	5,870	2,886	2,984	16	Jerei	4,695	2,215	2,480
17	Duli	5,563	2,793	2,770	17	Dalima	4,577	2,206	2,371
18	Kadaha	5,522	2,779	2,743	18	Maghua	2,709	1,336	1,373
19	Haripur	5,505	2,706	2,799	19	Dumrikudar	1,300	664	636
20	Bargaon	5,389	2,691	2,698	PANCHPIR SUBDIVISION				
21	Khanua	5,338	2,591	2,717	1	Nakura	22,683	11,090	11,593
22	Kanti-ahi	5,313	2,645	2,668	2	Bhanda	13,980	6,861	7,119
23	Pokharia	5,231	2,638	2,593	3	Ratanpur	10,182	5,104	5,078
24	Baresahi	4,956	2,421	2,535	4	Sukruli	9,851	4,869	4,982
25	Akhuadeulia	4,654	2,281	2,373	5	Kia	9,144	4,505	4,639
26	Saharbat	4,639	2,319	2,320	6	Barpara	7,812	3,946	3,866
27	Kusumbandi	4,405	2,196	2,209	7	Dhanyatri	6,905	3,387	3,518
28	Majlukhand (Uperbhag)	4,104	2,058	2,046	8	Thakurmunda	6,625	3,325	3,300
29	Barpalli	4,080	1,988	2,092	9	Ghosda	6,168	2,984	3,184
30	Brahmangaon (Uperbhag)	4,021	1,952	2,069	10	Khudardesh	5,899	2,913	2,986
31	Asankhali	3,876	1,850	2,026	11	Karanjia	5,737	2,827	2,910
32	Satnaika	3,803	1,859	1,944	12	Kanika	3,382	1,650	1,732
33	Mantri	3,178	1,723	1,755	13	Kumbhirda	3,326	1,637	1,689
34	Joka	3,023	1,446	1,577	14	Baidyanath	2,710	1,348	1,362
35	Brahmangaon (Simlipal)	2,864	1,474	1,390	15	Jamuna Bardanda	1,948	1,166	782
36	Amarda	2,777	1,345	1,432	16	Olkudar	642	324	318
37	Gardeulia	2,743	1,358	1,385	17	Ramraja	566	281	285
38	Sirsa	2,555	1,233	1,322	KAPTIPADA SUBDIVISION				
39	Nata	2,511	1,242	1,269	1	Khunta karkachia	18,406	9,070	9,336
40	Dighi	2,411	1,176	1,235	2	Joypur	11,697	5,772	5,925
41	Rahanda	2,189	1,036	1,153	3	Nij Kainsari	10,631	5,292	5,339
42	Olmaria	2,057	984	1,073	4	Dukura	8,030	3,935	4,095
43	Ternaika	1,866	906	960	5	Taldiha	6,583	3,215	3,368
44	Andola	1,578	779	799	6	Chourasi	6,133	3,134	2,999
45	Patilunja	1,348	689	659	7	Arpatachulma	5,868	2,871	2,997
46	Narangabaj	1,233	589	644	8	Gartai	5,793	2,866	2,927
47	Majlukhand (Majhalbhag)	739	375	364	9	Belakuti	4,798	2,389	2,409
48	Chakri	638	308	330	10	Poradiha	3,732	1,865	1,867
49	Kasira	624	336	288	11	Taldandi	3,413	1,691	1,722
50	Baripada Town	421	239	182	12	Narangadesh	1,737	861	876
51	Barghati	413	346	67	13	Sainkula	349	168	
52	Barehipani	256	123	133					
53	Rajnagar	189	102	87					
54	Nij Simlipal	26	12	14					

SUBSIDIARY TABLE I—PART I—continued

Different classes of Hindus arranged in numerical order by locality
(ii) Caste Hindus

Serial No	PEZASARAH OR PIA.	POPULATION	Persons. Males Females	Serial No	PEZASARAH OR PIA.	POPULATION	Persons. Males Females		
1	Bangada Town	4,976	2,429	1,647	1	Pala	3,200	1,553	1,647
2	Machin	3,779	1,920	1,859	2	Lipbura	2,530	1,527	1,003
3	Kadala	3,430	1,794	1,636	3	Banhi	2,372	1,100	1,272
4	Barebhi	3,118	1,619	1,499	4	Kulga	2,215	1,105	1,110
5	Ancarda	2,912	1,472	1,440	5	Kilwaleh	2,014	1,015	1,000
6	Harpur	2,259	1,133	1,116	6	Gatal	1,927	1,024	903
7	Akhandevila	2,174	1,057	1,117	7	Janda	1,558	793	765
8	Sardika	2,022	1,041	1,041	8	Thopara	1,232	600	632
9	Muruda	2,045	1,056	989	9	Besi	1,217	622	595
10	Khanra	1,922	978	944	10	Khanra	1,005	500	505
11	Omara	1,764	932	832	11	Basila	915	456	459
12	Vij Mahablag	1,709	950	819	12	Deluma	826	407	419
13	Brahmanaga n (Lipbura)	1,700	907	793	13	Dandi	715	370	345
14	Kuradika	1,743	876	867	14	Tinag	657	329	328
15	Mahabhad (Lipbura)	1,556	771	785	15	Gandda	507	252	255
16	Ramona	1,504	790	714	16	Jetai	469	230	239
17	Machla	1,429	725	704	17	Machla	407	194	213
18	Akhandika	1,442	726	716	18	Saranda	212	106	106
19	Sahil	1,242	717	525	19	Dumrikader	39	32	7
20	Ritunda	1,238	622	616					
21	Sua	1,219	626	593	1	Dhansari	4,553	2,108	2,445
22	Machana	1,201	645	556	2	S. Kuli	3,173	1,572	1,601
23	Halia	1,214	620	594	3	Karanga	1,790	1,042	748
24	Gudika	1,112	543	569	4	Yakura	1,663	839	824
25	Malu	1,071	502	569	5	Goda	1,532	800	732
26	Saradai	1,023	516	507	6	Ka	1,499	761	738
27	Bulha	971	526	445	7	Rahapur	1,217	612	605
28	Thurika	929	455	474	8	Kanika	1,122	593	529
29	Kandhara	872	455	417	9	Banda	1,107	619	488
30	Saranda	858	443	415	10	Kandhara	1,042	533	509
31	Omara	813	429	384	11	Thakuranda	920	473	447
32	Malu	811	413	398	12	Burpa	421	237	184
33	Bulha	712	377	335	13	Kandhara	229	142	87
34	Malu	604	364	240	14	Budhara	276	157	119
35	Bulha	581	294	287	15	Janda	159	82	77
36	Thurika	453	225	228	16	Okala	82	41	41
37	Malu	453	223	230	17	Rahura	2	4	4
38	Kandhara	433	222	211					
39	Malu	431	231	200	1	Gatal	4,017	2,570	2,232
40	Bulha	392	211	181	2	Agarwala	1,514	1,220	1,003
41	Bulha	376	190	186	3	Malu	2,281	1,220	1,061
42	Malu	375	192	183	4	Kandhara	2,010	1,024	986
43	Bulha	311	176	135	5	Bulha	1,500	777	723
44	Malu	191	104	87	6	Thakur	1,455	802	653
45	Malu	187	110	77	7	Jetai	1,371	720	651
46	Malu	176	92	84	8	Malu	1,371	720	651
47	Malu	91	52	39	9	Malu	1,228	610	618
48	Malu	72	41	31	10	Malu	1,228	610	618
49	Malu	71	40	31	11	Malu	1,071	533	538
50	Malu	71	40	31	12	Malu	1,071	533	538
51	Malu	71	40	31	13	Malu	1,071	533	538
52	Malu	71	40	31	14	Malu	1,071	533	538
53	Malu	71	40	31	15	Malu	1,071	533	538
54	Malu	71	40	31	16	Malu	1,071	533	538
55	Malu	71	40	31	17	Malu	1,071	533	538
56	Malu	71	40	31	18	Malu	1,071	533	538
57	Malu	71	40	31	19	Malu	1,071	533	538
58	Malu	71	40	31	20	Malu	1,071	533	538
59	Malu	71	40	31	21	Malu	1,071	533	538
60	Malu	71	40	31	22	Malu	1,071	533	538
61	Malu	71	40	31	23	Malu	1,071	533	538
62	Malu	71	40	31	24	Malu	1,071	533	538
63	Malu	71	40	31	25	Malu	1,071	533	538
64	Malu	71	40	31	26	Malu	1,071	533	538
65	Malu	71	40	31	27	Malu	1,071	533	538
66	Malu	71	40	31	28	Malu	1,071	533	538
67	Malu	71	40	31	29	Malu	1,071	533	538
68	Malu	71	40	31	30	Malu	1,071	533	538
69	Malu	71	40	31	31	Malu	1,071	533	538
70	Malu	71	40	31	32	Malu	1,071	533	538

SUBSIDIARY TABLE I —PART I—continued

Different classes of Hindus arranged in numerical order by locality
(iii) Other Hindus

Serial No	PERGANA OR PIR	POPULATION			Serial No	PERGANA OR PIR	POPULATION		
		Persons.	Males	Females			Persons.	Males.	Females
SADAR SUBDIVISION					BAMANGHATI SUBDIVISION				
1	Muruda	3,119	1,574	1,545	1	Jamda	2,616	1,262	1,354
2	Nij Majhalbhag	3,099	1,561	1,538	2	Kulga	2,596	1,309	1,287
3	Nodhna	2,123	1,213	1,180	3	Palsa	2,420	1,219	1,201
4	Mantra	2,381	1,154	1,227	4	Khanta	2,332	1,149	1,183
5	Sathulo	2,317	1,177	1,140	5	Uperbera	2,169	1,091	1,078
6	Bar-ahi	2,009	993	1,016	6	Khasdesh	2,008	1,024	984
7	Chitrada	1,821	896	925	7	Gartai	1,804	921	883
8	Amarda	1,719	885	834	8	Nowpara	1,746	898	848
9	Rasunia	1,457	723	734	9	Bi-ai	1,477	780	697
10	Olmara	1,396	703	693	10	Banki	1,348	654	694
11	Akhuadulia	1,350	674	676	11	Gandida	929	455	474
12	Baripada Town	1,308	640	668	12	Tiring	867	436	431
13	Kadaha	1,305	652	653	13	Basila	829	414	415
14	Vanakhali	1,274	654	620	14	Dahma	485	248	237
15	Kuradiha	1,263	626	637	15	Jerei	449	222	227
16	Brahmangaon (Uperbhag)	1,239	625	614	16	Dundu	435	228	207
17	Baldiha	1,212	608	604	17	Saranda	246	129	117
18	Haldia	1,123	556	567	18	Maghua	239	121	118
19	Haripur	1,121	576	545	19	Dumrikudar	5	2	3
20	Sardiha	1,037	532	505	PANCHPIR SUBDIVISION				
21	Banhari	951	465	486	1	Thakurmunda	4,571	2,251	2,320
22	Majhikhand (Uperbhag)	949	471	478	2	Ghosda	3,191	1,587	1,604
23	Kolu	913	475	438	3	Karanjia	3,010	1,491	1,519
24	Barapalli	856	435	421	4	Nakura	2,151	1,065	1,086
25	Kusumbandh	842	405	437	5	Bhanda	1,777	868	909
26	Garigaon	827	415	412	6	Ratanpur	1,445	732	713
27	Deuli	766	392	374	7	Sukruli	1,335	670	665
28	Chandua	749	400	349	8	Kia	1,268	660	608
29	Nuagaon	712	363	349	9	Kumbhurda	1,121	566	555
30	Ternaika	667	351	316	10	Dhanyatri	1,017	506	511
31	Nij Baghra	660	348	312	11	Khudardesh	818	390	428
32	Gardulia	653	318	335	12	Kanika	688	339	349
33	Pokharra	646	321	325	13	Barpara	664	349	315
34	Narangabaj	620	317	303	14	Baidyanath	389	195	194
35	Satnaika	603	298	305	15	Jamuna Bardanda	107	66	41
36	Saharbat	560	289	271	16	Olkudar	7	7	
37	Rahanda	521	260	261	KAPTIPADA SUBDIVISION				
38	Kantisahi	509	245	264	1	Gartai	3,682	1,849	1,833
39	Sirsa	484	254	230	2	Khunta karkachia	2,389	1,167	1,222
40	Khanua	470	232	238	3	Joypur	1,778	867	911
41	Bargaon	434	219	215	4	Arpatachilma	1,570	776	794
42	Nata	391	174	217	5	Nij Kansari	1,466	726	740
43	Dighi	363	172	191	6	Belakuti	1,048	522	526
44	Joka	255	134	121	7	Poradiha	985	464	521
45	Andola	159	71	88	8	Dukura	937	447	490
46	Brahmangaon (Simlipal)	148	74	74	9	Taldandi	672	336	336
47	Majhikhand (Majhalbhag)	121	63	58	10	Sankula	476	228	248
48	Patilunja	105	47	58	11	Taldiha	435	205	230
49	Barghati	19	12	7	12	Narangadesh	182	95	87
50	Rajnagar	17	9	8	13	Chourasi	172	93	79
51	Kasira	14	11	3					
52	Nij Simlipal	3	1	2					

Muslims arranged in numerical order by locality

Serial No	PENCANNAN OR PIR.	POPULATION	Persons Males	Persons Females
1	Baripada Town	345	183	162
2	Gardenia	300	142	158
3	Olmeta	261	136	125
4	Niy Majhabhag	240	127	113
5	Chitrada	142	73	69
6	Muruda	130	71	59
7	Sabho	114	65	49
8	Abhadeulia	100	50	50
9	Kohi	52	35	17
10	Noduna	47	22	25
11	Samaika	39	24	15
12	Niy Baghra	30	15	15
13	Baldia	15	15	
14	Kanisahi	15	8	7
15	Kadalia	13	8	5
16	Khanua	13	13	
17	Sabarbat	10	6	4
18	Deuli	9	8	1
19	Barpali	9	9	
20	Nuagson	9	9	
21	Majhaband (Uperbhag)	8	8	
22	Haripur	8	6	2
23	Dighi	7	4	3
24	Chandua	6	4	2
25	Bareahi	6	6	
26	Joka	4	2	2
27	Banhar	4	3	1
28	Rahanda	4	4	
29	Amarda	3	2	1
30	Manuri	3	3	
31	Brahmanagan (Lperbhag)	2	2	
32	Ka ra	2	2	
33	Barzon	1	1	
34	Haldia	1	1	
35	Naragab	1	1	
36	Barbhagan (Simlipal)	1	1	
1	Baripada Town	345	183	162
2	Gardenia	300	142	158
3	Olmeta	261	136	125
4	Niy Majhabhag	240	127	113
5	Chitrada	142	73	69
6	Muruda	130	71	59
7	Sabho	114	65	49
8	Abhadeulia	100	50	50
9	Kohi	52	35	17
10	Noduna	47	22	25
11	Samaika	39	24	15
12	Niy Baghra	30	15	15
13	Baldia	15	15	
14	Kanisahi	15	8	7
15	Kadalia	13	8	5
16	Khanua	13	13	
17	Sabarbat	10	6	4
18	Deuli	9	8	1
19	Barpali	9	9	
20	Nuagson	9	9	
21	Majhaband (Uperbhag)	8	8	
22	Haripur	8	6	2
23	Dighi	7	4	3
24	Chandua	6	4	2
25	Bareahi	6	6	
26	Joka	4	2	2
27	Banhar	4	3	1
28	Rahanda	4	4	
29	Amarda	3	2	1
30	Manuri	3	3	
31	Brahmanagan (Lperbhag)	2	2	
32	Ka ra	2	2	
33	Barzon	1	1	
34	Haldia	1	1	
35	Naragab	1	1	
36	Barbhagan (Simlipal)	1	1	
1	Baripada Town	345	183	162
2	Gardenia	300	142	158
3	Olmeta	261	136	125
4	Niy Majhabhag	240	127	113
5	Chitrada	142	73	69
6	Muruda	130	71	59
7	Sabho	114	65	49
8	Abhadeulia	100	50	50
9	Kohi	52	35	17
10	Noduna	47	22	25
11	Samaika	39	24	15
12	Niy Baghra	30	15	15
13	Baldia	15	15	
14	Kanisahi	15	8	7
15	Kadalia	13	8	5
16	Khanua	13	13	
17	Sabarbat	10	6	4
18	Deuli	9	8	1
19	Barpali	9	9	
20	Nuagson	9	9	
21	Majhaband (Uperbhag)	8	8	
22	Haripur	8	6	2
23	Dighi	7	4	3
24	Chandua	6	4	2
25	Bareahi	6	6	
26	Joka	4	2	2
27	Banhar	4	3	1
28	Rahanda	4	4	
29	Amarda	3	2	1
30	Manuri	3	3	

SUBSIDIARY TABLE I —PART III

Christians arranged in numerical order by locality

Serial No	PERGANA or PIR.	POPULATION			Serial No	PERGANA or PIR.	POPULATION		
		Persons	Males	Females			Persons	Males	Females
	SADAR SUBDIVISION					BAMANGHATI SUBDIVISION			
1	Banharā	264	125	139	1	Uperbera	70	37	33
2	Nij Simlīpal	183	94	89	2	Nowpara	45	22	23
3	Nij Majhalbhag	79	42	37	3	Khasdesh	33	13	20
4	Barghatī	36	31	5	4	Dundu	27	14	13
5	Baripada Town	35	21	14	5	Gartāl	11	8	3
6	Barpālī	32	16	16	6	Bisāī	1	1	
7	Narangabāj	9	4	5					
8	Murudā	8	4	4		PANCHPIR SUBDIVISION			
9	Amardā	5	3	2	1	Jamuna Bardanda	18	18	
10	Satnāikā	3	2	1	2	Karanjia	3	2	1
11	Rajnagar	3	2	1	3	Bhanda	2	2	
12	Barehīpanī	2	2						
13	Sathlō	2	1	1		KAPTIPADA SUBDIVISION			
14	Kasīrā	2	2		1	Gartāl	5	3	2
15	Haripur	1	1		2	Dukura	2	1	1
16	Brahmangaon (Simlīpal)	1	1						

SUBSIDIARY TABLE I —PART IV

Animists arranged in numerical order by locality

Serial No	PERGANA or PIR.	POPULATION			Serial No	PERGANA or PIR.	POPULATION		
		Persons.	Males	Females.			Persons	Males	Females
	SADAR SUBDIVISION					BAMANGHATI SUBDIVISION— <i>contd</i>			
1	Kasīrā	805	426	379	4	Uperbera	202	100	102
2	Nij Simlīpal	655	344	311	5	Nowpara	8	5	3
3	Barehīpanī	574	298	276	6	Basīlā	5	2	3
4	Barsālū	46	21	25					
5	Barghatī	6	6			PANCHPIR SUBDIVISION			
6	Kadālīā	4	3	1	1	Khudardesh	192	97	95
	BAMANGHATI SUBDIVISION				2	Karanjia	9	9	
1	Jamda	2,827	1,356	1,471	3	Nakura	4	4	
2	Palsā	978	466	512					
3	Kulgī	350	185	165	1	KAPTIPADA SUBDIVISION			
						Arpatāchulma	60	26	34

SUBSIDIARY TABLE I —PART V

Others arranged in numerical order by locality

Serial No	PERGANA or PIR.	POPULATION			Serial No	PERGANA or PIR.	POPULATION		
		Persons.	Males	Females.			Persons	Males	Females
	SADAR SUBDIVISION					BAMANGHATI SUBDIVISION			
1	Brahmangaon (Uperbhag)	128	68	60	1	Uperbera	14	8	6
2	Amardā	11	7	4	2	Gartāl	4	3	1
3	Baripada Town	8	1	7					
4	Sīrsā	6	6			KAPTIPADA SUBDIVISION			
5	Nij Majhalbhag	3	2	1	1	Dukura	14	6	8
6	Sardīhā	3	2	1					
7	Kasīrā	1	1						

APPENDIX I.

I.—TRIBAL HINDUS.

(1) Amāta (Amāt,	(10) Jhara (Jhōra)	(19) Māhālī (Māhī)
(2) Bāthuri (Bāthudi)	(11) Kāndh (Kāndha)	(20) Mānkriā (Mānkidiā)
(3) Bedēa (Bediā, Bejēa)	(12) Kaur (Kawar)	(21) Munda
(4) Bhānj Purān	(13) Kharīā (Khādīā,	(22) Oraon (Uraon)
(5) Bhūnjyā (Bhūjyā,	(14) Kisan	(23) Purān (Tāmriā)
(6) Bhūmij	(15) Kol (Ho, Kolha)	(24) Rājūār (Rājwar)
(7) Dhara (Dhanā,	(16) Korā (Kudā, Kurā,	(25) Santāl (Sonthāl,
(8) Cond	(17) Kurmi Māhto (Kurmi	(26) Tāmriā (Tāmuriā,
(9) Cunju (Canju)	(18) Lohā (Nodhā, Loh,	(27) Ujā
	(19) Nodh)	

II.—CASTE HINDUS.

(1) Agarwāl (Agarwālā)	(14) Carei	(26) Koiri
(2) Bagāl	(15) Gaura (Gauda)	(27) Kshatriyā (Chhatrī,
(3) Baidyā (Vaidyā)	(16) Gohā (Goālā)	(28) Māhesri
(4) Bais (Baisyā)	(17) Gurī (Gudiā)	(29) Māhuri
(5) Bais Baniā (Baisyā	(18) Kahār	(30) Mālī (Mālākār)
(6) Baisnab (Bairāgi,	(19) Kamār (Karmakār,	(31) Noniār (Nuniar,
Baistam)	(20) Kāndu (Kanu)	(32) Pātrā
(7) Barhai (Barhī)	(21) Kāpurīā (Kāpurī)	(33) Rājū
(8) Bhandārī	(22) Karan	(34) Sadgop (Satgop)
(9) Brāhman	(23) Kāyastha (Kāyasth,	(35) Sanyāsī
(10) Chasā (Tasā)	(24) Kāet, Kait, Kāyath,	(36) Sudhā (Sudh)
(11) Chitrakār	(25) Khandāit (Khandāet,	(37) Telī (Tili, Tali)
(12) Darji (Darzi)	(26) Khandelwāl	(38) Ugrā Kshatriyā
(13) Candhabanik (Potāl	(27) Khandewāl)	(Agnri)

III.—OTHER HINDUS (INCLUDING LOW CASTES OR SEMI-HINDUS).

(1) Ahir Gaura	(25) Jyotist (Josi)	(46) Panika
(2) Bāghuti (Bāgli,	(26) Kāchra (Kānchārā)	(47) Pān Tanti (Pātār
Bāngli)	(27) Kandrā (Kadmā)	(48) Pasi
(3) Baiti (Baoti)	(28) Kansārī (Kasērā,	(49) Patālī (Patikār)
(4) Bari	(29) Kansera,	(50) Pauriā (Pawariā,
(5) Barnasanakar	(30) Kārūā	(51) Rāhī
(6) Bārui (Barji)	(31) Keut (Kiot, Kewat)	(52) Sabara
(7) Bāuri	(32) Khadāl (Khodāl)	(53) Sagarpesā
(8) Beldār	(33) Kharurā (Khadurā,	(54) Sahara (Sahar, Saura)
(9) Bhāt	(34) Khadrā)	(55) Sankhārī (Sankha
(10) Binjhā (Binjhāl)	(35) Kumbhār (Kumhār,	(56) Sāunti
(11) Chamar	(36) Kumbhār, Kumbhakār)	(57) Sīkalkār (Sīkalgar)
(12) Dandachhātra-Majhi	(37) Kūrangā (Korāngā)	(58) Sinduriā
(13) Dandachhātra-Majhi	(38) Kumār, Kumbhakār)	(59) Sukulī (Sukli)
(14) Dom	(39) Lohi	(60) Sunār (Sunārī,
(15) Dosād	(40) Māhār	(61) Sundhī (Sundi, Sunri,
(16) Gandharbā	(41) Māhisiyā (Chāsī	(62) Tāmuli (Tāmuli,
(17) Chani	(42) Kaibarta)	(63) Tanti (Tantua, Tānti)
(18) Chantargharā	(43) Kaibarta, Das	(64) Telāngā
(19) Chasi	(44) Musahār	(65) Thātārī
(20) Cokhā	(45) Pan (Jōnā Pān)	(66) Tiār (Tiyār, Tiōr)
(21) Coia		
(22) Corait (Korait)		
(23) Hādī (Hārī)		
(24) Jogī (Yogi)		

N B—The Tāmuli were not formerly *Jalachālanya*, but in some parts of the State they are now treated as such. For want of timely information they could not be grouped under Caste Hindus

Though there are aboriginal "Kamars," a large majority of the persons who returned themselves as "Kamars" are not so. For that reason Kamars have been grouped under the Caste Hindus. So in the case with Magdha Gaura, included in Gaura

APPENDIX II

NOTES ON THE STATE RELIGION AND RELIGIOUS INSTITUTIONS AND ON THE
INFLUENCE OF RELIGION AND SOCIAL AND FUNCTIONAL SERVICES ON THE
CREATION OF RENT-FREE TENURES IN THE STATE

The State religion has remained Brahmanic Hinduism since the date of the supremacy of the Bhanja Princes in Mayurbhanj, and the Hindu gods and goddesses of Saiva, Sakta, Saiva, Vaishnava and Ganapatya of Khiching, the first capital of the State, go to establish that the Brahmanic Hindu religion was in vogue in the State nearly a thousand years ago. Images of Jain and Buddhist gods at Khiching also go to show the tolerance of the Bhanja rulers in religious matters. Out of the above mentioned five classes of Hindu gods, only three, *viz*, Siva, Sakti and Vishnu are nowadays worshipped by the people and their temples are scattered in important and thickly populated areas of the State. It is a matter of interest to know that by far the largest number of these temples are dedicated to Siva. From an enumeration of temples found in some representative areas in the different subdivisions of the State, it is seen that, while 91 temples enshrine the god Siva, 21 temples enshrine Vishnu and only a few enshrine Durga or Chandī or Chamunda. There is no such village where there is not a village deity called Thakurani, the Dehuri or priest of which, as a rule, is a low class Hindu, who is recognised as priest even by the orthodox Hindus. The village deities have generally few temples erected to them. They are commonly installed at the foot of trees associated with religion or in particular patches of well protected forests known as Jahira, which offer sufficient shade and shelter both to the deities and their devotees. The worship of the village deity is universally common among all classes of Hindus and Animists alike and there are many villages where an Animist Dehuri performs the worship of the deity for a high class Hindu. As a matter of fact Animists are allowed, as a rule, to offer worship to Hindu gods and goddesses. This mutual tolerance is the main reason as to why the process of absorption of Animists into the fold of Hinduism has been, as noticed, so steady and marked in the State. Out of the three predominating religious faiths, Saivism and Saktism are found to be more popular in the State than Vaishnavism due perhaps to restrictions imposed on animal food by the latter. In the Sanads granted by rulers of Mayurbhanj in the 17th and the 18th centuries, Khichingeswari Thakurani and Jagannath Mahaprabhu were invariably invoked by the grantor as the tutelary deities of the ruling family of the State. Besides, Khichingeswari Thakurani temples at Khiching and Baripada and the temples of Haribaladeva or Jagannath at Baripada and several other places and the Siva temples at Khiching and Mantū and other places, all maintained by the State as permanent and heavily endowed religious institutions, bear further testimony to the popularity of these two faiths.

Early in the 17th century Maharaja Baidyanath Bhanja embraced the post-Chaitanya Vaishnavism preached by Prabhu Shyamananda and his disciple Rasikananda Deva Goswami, whose descendants still live at Gopiballabhpur in Nayabasan estate of Mayurbhanj in the Midnapore District and are to date the spiritual *Gurus* of the ruling house. Besides, there is also a Raj-*guru* of the ruling family, who is a Brahman by caste and creed. The influence of Neo-Vaishnavism was so great that in many Sakta temples Vaishnava form of worship was introduced. The Chandī image (Sakta) in the village Kisoripur in Rahanda peigannah is now worshipped as a goddess of Vaishnavic faith. Such is the case with the worship of goddess Kinchakeswari, the tutelary deity of the ruling family. In Kainsari, Dadhibaban image of Vishnu is still worshipped as a Thakurani to which animal sacrifices used to be offered not long ago. These facts, by themselves, are indicative of the overwhelming influence of Saivism and Saktism and the firm hold these two cults have, in spite of the inroads of Vaishnavism, got on the mind of the people of the State in determining

their attitude towards the different cults of Hinduism. According to *Rasik* *Alangul*, a book dealing with the biography and preachings of Rasikananda Deva Goswami, written in the middle of 17th century, Saivism and Saktism were prevailing in Mayurbhanj when he visited the State and all the followers of Saivism and Saktism, including the ruling family, embraced Vaishnavism under the influence of Rasikananda.

Almost all the maths in the State are dedicated to Vaishnav gods and the date of establishment of these religious institutions, which are all supported by the State and by private contributions, do not go beyond the 17th century, when Radhakrishna worship was introduced into the State. The following tradition clearly indicates the attitude of the people towards Vaishnavism in the early 16th century. On his way to Puri, Chatanya Deva is said to have passed through Amarda village, situated on the eastern borders of the State. The villagers, instead of supplying articles of food, brought firewood for his entertainment and for this reason the village is to this day called *Kathua* (wooden) Amarda and since then orthodox Vaishnavas, remembering the treatment accorded to their master, refuse to take food or water at Amarda. The Chatanya image is to the present day not allowed to pass through the immediate environments of this particular village.

Good many Hindu festivals are duly observed in the State. The Rath-jatra and Chhow-parba and Durga-puja and Dasarah of Baripada, Sibiratri of Mantri, Simla and Kiching, Dole-jatra of Karanjia and Inda-jatra of Bahalda are well known annual festivals in the State. Besides these, many other festivals, such as Makara Sankranti, Raja Sankranti, Kartik Sankranti, Rahasa-jatra, Janmastami and Gahma-purnima, are universally observed by the people.

At the time when the enumeration in connection with the present census was in progress, an attempt was made to know the number of persons who principally derived their maintenance from lakhray or jaigir lands in their occupation. The number of such persons has been found to be 4,105, of whom 2,726 belong to Sadar, 889 to Kaptipada (including Kaptipada estate), 407 to Panchpur and 88 to Bamanaghati. The total area of lakhray and jaigir lands reported to be in the occupation of these people in the whole State comes to 127,593.26 acres or nearly 200 square miles and 28,592.39 acres or nearly 45 square miles respectively (*vide* Statements I and II attached). Apart from such lakhraydars as enjoy these lakhray lands, there is a number of other lakhraydars scattered all over the State, who receive annually Rs 4,688-3-9 as *nagad khanya* or cash grant in lieu of free land tenures surrendered by them in favour of the State. Likewise, a number of jaigirdars, in lieu of their jaigirs, receive annually Rs 13,490-8-6 in cash. The amount of cash grants given to lakhraydars in Panchpur and Bamanaghati comes to Rs 1,366-1-9 and Rs 1,544-11 respectively. In the other two subdivisions, the amount so given is Rs 1,570-15 in Sadar and Rs 206-8 in Kaptipada. Assigned grants in lieu of jaigirs are chiefly noticeable in Sadar (Rs 12,078-10) and Panchpur (Rs 704-1-6). In Kaptipada Rs 707-13 is given away under this head. Bamanaghati has got no such cash grants to pay to jaigirdars.

There are in all 19 different kinds of lakhray, including debottar and pivottar, and 85 different kinds of jaigir in the State. Both kinds of grants have been arranged in Statements I and II attached under 3 different heads, viz, (1) Religious purpose, (2) Social purpose and (3) Service. The statement in the margin gives the total area of lakhray or jaigir lands granted in the State for each of the above purposes. In assessing the

Lakhray		Jaigir	
Land grant in acres	Cash grant in rupees	Land grant in acres	Cash grant in rupees
112 241 13	1 497 9 3	3,082 10	5,828 11 0
193-9-05	190 10 6	18,832 51	1,097 6 6
1,462 78	Nil	6,637 69	1,506 1 0

Lakhray and Jaigir Grants in the occupation of caste and other Hindus

Different kinds of Lakhray and Jaigir lands, Brahman Sasans, Mathas and Village deities

area of lakhraj lands, a complete account could not be taken of minute areas of rent-free lands, mostly in *gunths*, dedicated to the numerous village deities enshrined all over the State that guard the welfare of the country and its people from good old days. Such deities, some of them bearing the same name and enshrined in more than one village, number altogether not less than 168 (*vide* Statement V). There are 42 Brahman Sasans in the whole State, of whom 29 are in Sadar, 6 each in Panchpir and Kaptipada and 1 in Bamanghati (*vide* Statement III). It is believed that Tribikampur Sasan in Baripada is the oldest of them.

A very large number of these Sasans appear to have been granted in the 18th and also in the 19th centuries. Among the grants, the names of Damodar Bhanj and Ranis Sumitra Devi and Jamuna Devi and Jadunath Bhanj stand out prominent. The total area of Sasan-khanja Brahmothar granted to these Sasans in Sadar and Kaptipada comes to 15,785.29 acres or nearly 25 square miles. Grants to Sasan Brahmins in Bamanghati and Panchpir go simply by the name of Brahmothar and their area comes to 4,983.78 or less than 8 square miles. In Sadar, besides Sasan-khanja Brahmothar ordinary Brahmothar grants measure 2,957.55 acres. These grants are not necessarily in favour of Sasan Brahmins. The total area of rent-free and quit-rent grants made in favour of Brahmins generally comes to 34,660.39 acres or 54 square miles against 77,191.28 acres or more than 120 square miles dedicated for the worship of Devas or gods and goddesses.

There are in all some 20 prominent maths or monasteries (*vide* Statement IV) in the State, of which 9 are in Sadar, 6 in Kaptipada, 3 in Panchpir and 2 in Bamanghati. Besides these, there are several other smaller maths in Sadar and Kaptipada subdivisions, the landed properties of any one of them not exceeding 25 *mans*. The total area of landed property owned by all the above 20 maths measures 11,800 acres (18.4 square miles). The receipts of all these 20 maths in kind (rice or paddy) comes to 16,000 maunds and in cash to Rs. 22,134. Expenditure in cash exceeds the receipts under that head, as it amounts up to Rs. 23,386. The deficit is made up from the sale proceeds of rice or paddy, which in its turn under the head expenditure measures 9,750 maunds nearly.

It is more than half a century since the Muslims found their way into the State. The religion of Islam has received the same consideration from the rulers of the State as any other religion. About the year 1900, the Muslims of the Baripada town were allowed to construct their mosque on a piece of land measuring some 16 *ghunths*, which is situated in the very heart of the town and within a few yards from the Rajbati (palace). This piece of land, along with another in a different place in the town where a Muslim saint is enshrined, has been made rent-free by the State, under the denomination *pirottar*. Besides this mosque at Baripada, there is one at Dundu, another at Karanjia, a third at Jashipur, a fourth at Chitrada and the fifth at Gorumahisani, which are all, however, private institutions and stand on private lands. Certain lands in the suburbs of Baripada town, which have been endowed by a Muslim merchant for the maintenance of the Baripada mosque, have been made rent-free by the State. More than 5 acres of rent-free land in the immediate neighbourhood of the Baripada town on the Sarali river has been set apart to be used by Muslims as burial ground. A number of rooms by the side of the Baripada mosque has been constructed lately for being given out on rent for the benefit of the mosque. In the construction of these rooms and a house for the maktab at Baripada, both of which are pucca structures with corrugated roofs, nearly one-fourth of the cost, viz., Rs. 1,300, was received from the State as donation. From a very long time past, on the occasion of Mohurram festival from year to year, the Musalmans of Baripada town have received a donation from the Domestic Department of the State. All this is sufficient indication of the

Concessions to
Islam

fact that not only does the religion of Islam enjoy full amount of toleration in the State but that it has always received active support and sympathy

It was in the year, 1879, that Maharaja Krishna Chandra Bhanj Deo gave to the Roman Catholic Mission, 16 square miles of jungle and waste lands, situated some 10 miles from Baripada on either side of the Balasore Road. By the end of that year, the first Roman Catholic Missionary went to live in the village of Nagalkata situated in the new concession. Since then, the Roman Catholic Mission in Mayurbhanj has come to be known as the Nagalkata Mission. In 1880, the missionary in charge, founded in his jungle a new village, which was called Krishnachandrapur, after the name of the grantor. On two successive occasions, the Mission surrendered to the State the lands in its possessions, with the exception of only a small plot of ground around its buildings at Krishnachandrapur, which from the time of its establishment has become the centre of the Roman Catholic Mission activities in Mayurbhanj.

The Evangelical Missionary Society in Mayurbhanj had its early beginning in 1896. One Miss Gilbert, a pioneer missionary, who had come to Mayurbhanj about that time in course of her missionary round in Bengal and other places, invited Miss Allanby to come and work in Mayurbhanj. Miss Allanby came from one of the most refined and reputed families of Brisbane (Queensland, Australia). She accepted the invitation and soon came to Mayurbhanj and started work. In a short time she acquired sufficient knowledge of Oriya to enable her freely to move among the people of the State and know them intimately. In the year 1902, during the régime of Maharaja Srim Chandra Bhanj Deo, the State made a grant of land measuring 468 acres, opposite the Cutchery buildings at Baripada in favour of the Society, the rent fixed for it being only Rs. 10, in perpetuity. On this land is situate the beautiful Church of the Mission. A school was attached to it for the depressed class boys which, having outlived its usefulness, has recently been closed. Besides the landed properties in Baripada town, the Society owns properties at Rajabasa some 6 miles from the town and at Raianagpur, the headquarters of the Bamanghati subdivision. The former property measures about 60 *mans* and the latter about 12 *mans*, with a pucca Mission building on it. For the Raianagpur block, the State has granted a lease for 99 years, the rent reserved being only Rs. 4-12-6 annually.

The activities of the Mission were subsequently extended to the State Leper Asylum in the suburbs of the Baripada town, in connection with which Miss Allanby, as its Honorary Secretary and Superintendent, did commendable work. She died in 1931.

The Mission has all along enjoyed the reputation of doing useful work in the interests of the people of the State who had unfailing love and respect for Miss Allanby.

Brahmo Samaj

The Brahmo Samaj mandir, which now stands on a plot of land measuring about 20 *ghants*, opposite to the Baripada High School ground, has an interesting history behind it. The first attempt to set up a 'Prayer House' for the few Brahmans then residing in the State was made about the year 1904 at Karanjia. A year later, the Brahmo Samaj transferred its headquarters to Baripada town, the Samaj property at Karanjia having been acquired by the State at a cost of Rs. 500. Passing through many vicissitudes, the constitution of the Prayer House was ultimately completed. The land on which the mandir is situate was formerly assessed to rent. But in the year 1924, under Maharaja Purna Chandra Bhanj Deo's order, it was made rent-free and the Maharaja became also trustee thereof. The management of the mandir now rests in the hands of a committee.

Concessions to
Christianity

Statement of Lakhraj lands in Mayurbhanj State

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Serial No	DESCRIPTION OF THE LAKHRAJ	Mayurbhanj State		Sadar Subdivision		Bamanghati Subdivision		Panchpr Subdivision		Kapripada Subdivision	
		Area in acres	Cash grant in Rupees	Area in acres	Cash grant in Rupees	Area in acres	Cash grant in Rupees	Area in acres	Cash grant in Rupees	Area in acres	Cash grant in Rupees
1	2	3	4	5	6	7	8	9	10	11	12
FOR RELIGIOUS PURPOSE											
1	Dehotur—Lands dedicated for the worship of a deity	77,101 28	4,055-14-3	68,914 44	979 4 0	928 92	1,544-11-0	2,800 34	1,355-7-3	4,517 58	176-8 0
2	Sunan Khunja Brahmothar—Grants in defined shares to Brahmans of a Sasan	15,785 29		15,272 72						512 57	
3	Bajic Brahmothar—Piecemeal grants to Brahmans	8,962 75	441-11 0	7,864 14	411-11-0					1,098 61	30-0-0
4	Brahmothar—Grants to Brahmans	7,941 63		2,957 85		1,944 65		3,039 13			
5	Alomat Brahmothar—Grants of entire village to Brahmans	1,700 90		1,700 90							
6	Bishnubothar—Grants to the followers of the Bishnubate Sect	875 00		861 98				12 68		0 34	
7	Kharida Brahmothar—Jandis granted to Brahmans on quit rent	253 40		223 22		30 18					
8	Niskar Brahmothar—Grants to Brahmans free of rent	16 42		16 42							
9	Pirothar—Grants for the worship of Mohammedan Pirs or Sants	14 76		7 16				7 60			
	Total	1,12,741 43	4,497 9 3	97,848 83	1,390-15 0	2,903 75	1,544-11 0	5,859 75	1,355-7-3	6,129 10	206 8-0
FOR SOCIAL PURPOSE											
1	Datta Mahatman—Grants to non Brahmans for merit	10,862 17	70 10 6	8,831 14	60 0 0						
2	Mourasi—Hereditary grants	1,762 52		1,762 52							
3	Mahatman—Grants to non Brahmans for merit	694 59	120-0 0	694 59	120 0-0			806 23	10-10-6	1,224 80	
4	Adhujana—Jandis assessed at half the rent	27 98		27 98							
5	Niskar Khilal—Rent free grants in honour of grantees	18 66		18 66							
6	Khujmat Mahatman—Grants to non Brahmans for meritorious service	7 96		7 96							
7	Kharida Mahatman—Grants to non Brahmans on quit rent	7 90		7 90							
8	Samantari Mourasi—Heritable and permanent grants	5 27		5 27							
9	Niskar Mahatman—Rent free grants to non Brahmans	2 00		2 00							
	Total	13,389 05	180 10 6	11,358 02	180 0 0			806 23	10-10-6	1,224 80	
FOR SERVICE PURPOSE											
1	Datta Pampika—Grants to non Brahmans for personal service	1,462 78		500 53				323 36		638 89	
	Grand Total	1,27,593 26	4,688 3 9	1,09,707 38	1,570-15 0	2,903 75	1,544-11 0	6,989 34	1,366 1-9	7,992 79	206 8 0

Statement of Jangir lands in Myingbhang State

Serial No	DESCRIPTION OF THE JANGIR	Myingbhang State		Sadar Subdivision		Bumangpau Subdivision		Panchupur Subdivision		Kupitpata Subdivision	
		Area in acres	Cash grant in Rupees	Area in acres	Cash grant in Rupees	Area in acres	Cash grant in Rupees	Area in acres	Cash grant in Rupees	Area in acres	Cash grant in Rupees
1	2	3	4	5	6	7	8	9	10	11	12
FOR RELIGIOUS PURPOSES											
1	Bravakulhara—Standard bearers (of deities)	136		136							
2	Bahri—Carpenters (car of Lord Jagannath)	52 06		52 06							
3	Belpatralia—Bel leaf suppliers	0 54		0 54							
4	Bhakra—Devotees (Chaitrapurba)	42 26	1 8-0	40 56				1 70	1 8 0		
5	Bhogakhausa—Material suppliers for daily offerings	5 37		5 37							
6	Channargakr—(kamar) bearers		53-4-0		53-4 0						
7	Chitkar—Painters and idol makers		11-15-0		11 15 0						
8	Danda Bhakta—A class of devotees (Chaitrapurba)	10 21		10 21							
9	Dasi—Village oracles	13 19		13 19							
10	Dehottar Mahal—Cash grants for the worship of deities		5,713 3 0		5,713 3 0						
11	Dwala mha—Temple climbers	1 25		1 25							
12	Durapaya—Worship of Goddess Durga		28 0-0		28 0 0						
13	Ganana—Musicians	4 60		4 60							
14	Ghanant } for tugging bell	10 19		9 61							
15	Ghanant }	13 40		13 40							
16	Indakakha aniba—1 or supplying timber loaned for the worship of Indra or Rain God	19 30	30 0 0	19 30	30 0 0						
17	Kadali—Trumpeters		15 0-0		15 0 0						
18	Kamar—Blacksmiths (Lord Jagannath's car)	17 17		17 17							
19	Kathputia—Supplying of fuel, leaves, etc	1 37		1 37							
20	Mahabhoi—Supplying of milk and curd	14 02		14 02							
21	Mahuta—Peers	3 45		1 45							
22	Nagarha—Drummers	2 07		2 07							
23	Nijam—Washermen (attached to temple)	1 38		1 38							
24	Nivedhita—Drummers (Chaitrapurba)		3 0-0		3 0 0						
25	Palakhausa—Suppliers of sacred thread (Brahmins)	6 99		6 99							
26	Pasupanda—Suppliers of sacrificial animals	0 51	17 0 0	0 51	13 0 0						
27	Pannhapraba Lohalia—Panchapurba (150 festivals) servants	25 60		25 60							
28	Pashbakra—Devotees who pray for the welfare of the Raj family	22 52		22 52							

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Statement of Jaagir lands in Mayurbhanj State

Serial No	DESCRIPTION OF HIL JAIGIR	Mayurbhanj State		Sadar Subdivision		Bamunglati Subdivision		Panchpur Subdivision		Kaptipada Subdivision	
		Area in acres	Cash grant in Rupees	Area in acres	Cash grant in Rupees	Area in acres	Cash grant in Rupees	Area in acres	Cash grant in Rupees	Area in acres	Cash grant in Rupees
1	2	3	4	5	6	7	8	9	10	11	12
FOR RELIGIOUS PURPOSES—(Concluded)											
29	Pargant—Grants to tribal headmen for performing obsequial services to their customers	32 44		32 44							
30	Pujhari—Temple priest	60 26		60 26							
31	Purohita—Priests	5 11		5 11							
32	Rajguru—Guru or preceptor of the Raj family	2,572 03		2,572 03							
33	Rathia dukua—Menial servants (car festivals)		6-0-0		6-0-0						
34	Sabdakar—Drummers	76 88	5-1-0	41 24	5-1-0						
35	Suar—Temple cooks	16 59	8-15-0	16 59	8-15-0			0 43		32 21	
36	Swastina—Grants for daily prayers for the well being of the Raj family	16 52		16 52							
37	Lalbachhi—Musicians	0 98		0 98							
38	Lalabahu—Menials	19 05		19 05							
39	Tulasidia—Basal leaf suppliers	0 71		0 71							
40	Turia—Trumpeter	0 69		0 69							
41	Ura Patliakia—Grants to shawite devotees who on the occasion of Chautraparba perform feats of flying	10 02		10 02							
42	Yotial—Astrologers	1 99		1 32						0 67	
Total		3,082 19	5,888-14-0	3,046 60	5,887-6-0			2 13	1-8-0	33 46	
FOR SOCIAL PURPOSES											
1	Arsuat Bhumya Mahapatra—Entire village grant to Bhumya Mahapatra family	965 86		965 86							
2	Anuj rahi—Grants made as an act of favour	217 25	36-7-0	121 87				72 19	36-7 0	23 19	
3	Babuan—Grants to Babu Kshatriya	14,274 04	869 8-0	5,456 15	483-15-0			7,538 37	337-15 0	1,279 52	47-10-0
4	Bhalabaka—Grants to upper class Paiks	106 62		106 62							
5	Kharat—Charities	25 75	5-2-0	25 75	5-2-0						
	Khalat—Grants in honour of grantees	211 83		211 83							
	Korposh—Maintenance grants										
	ushas—Grants to respectable people	3,044 26	45-10-0	3,044 26	31-0-0				14-10-0		
	Mahal—Grants to collecting agents in Debottar mahal	6 90		6 90							
			2,138-11-6		1,610-8-0				313 9-6		214-10-0
Total		18,852 51	3,095 6 6	9,939 24	2,130-9 0			7,610 56	702-9 6	1,302 71	262-4-0

Statement of Jaigil	Sadar Subdivision
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(136)

LIST OF BRAHMAN SASANS IN THE STATE

No	NAME (With local names within parenthesis)	PERGANNAH OR PIR WHERE SITUATE
SADAR SUBDIVISION		
1	Tribikampur (Baripada)	Nij Majhalbhag
2	Jiban Kumarpur (Buhikhamari)	Do
3	Bueswarpur (Baidyapur)	Khanua
4	Narainpur (Ambadali)	Do
5	Balabhadrapur	Baisahi
6	Bije Ramchandrapur (Madhupur)	Do
7	Birabikramadityapur	Nuagaon
8	Anandabrundabanpur	Do
9	Krishnadeipur (Jadipal)	Do
10	Nilakanthapur	Haripur
11	Pruthvinathpur (Musagadia)	Kuradiha
12	Kuda Sasan (Lugapur)	Do
13	Pratimadeipur	Manti
14	Chandiamadeipur	Do
15	Ambikadeipur (Patuka)	Do
16	Damodarpur (Salagaon)	Do
17	Damodarpur (Gajadihi)	Akhuadeulia
18	Jamunadeipur (Patisari)	Do
19	Bana Damodarpur	Kadalia
20	Haripurvadeipur (Kusada)	Do
21	Sumitradeipur	Asankhali
22	Do I (Kaintha)	Rahanda
23	Do II (Do)	Do
24	Bije Krishnachandrapur (Deuli)	Deuli
25	Bije Jadunathpur (Jagannath Khunta)	Brahmangaon
26	Bia Jadunathpur (Khanbani)	Do
27	Sii Jadunathpur (Dhangirisul)	Sahabat
28	Umadeipur (Pandra)	Majhikhand
29	Ramadeipur (Dahikuti)	Sathilo
KAPTIPADA SUBDIVISION		
30	Damodarpur	Belakuti
31	Sinathpur (Baula)	Joypur
32	Gadadhai Kumarpur (Gadiamal)	Arpatachilma
33	Jamunadeipur	Do
34	Sarbeswarpur	Kainsari
35	Gobindpur	Do
BAMANGHATI SUBDIVISION		
36	Bije Jadunathpur (Jhargram)	Kulgi
PANCHPIR SUBDIVISION		
37	Chakiadharpur (Kairanjia)	Karanjia
38	Bii Jadunathpur (Indipur)	Adipur
39	Pratap Jadunathpur (Jiuh)	Do
40	Bii Jadunathpur (Sangaon)	Nakura
41	Jadunathpur (Nuagaon)	Ratanpur
42	Sarbeswarpur (Dubapal Sasan)	Do

STATEMENT IV

(138)

List of Mathas or Monasteries with locality and particulars of receipt and expenditure

S. No.	NAME OF THE MATH	Locality	Area in acres	ANNUAL RECEIPT		ANNUAL EXPENDITURE	
				Rs	Mds	Rs	Mds
1		3	4	5	6	7	8
1	Khunia Math	Varangabad Pergamah	3,979 90	6,777 0 0	720 20 0	4,506 0 0	11 12 13
2	Raghunath Jiu Math	Ny Maybalbhag Pir	2,647 34	1,998 2 6	500 0 0	2,500 0 0	14 15 16
3	Wangalpur Math	Amarda Pergamah	320 45	758 7 3	600 0 0	1,020 5 0	
4	Rasobindpur Math	Muruda Pergamah	1,162 07	4,279 0 4	1,177 10 3	3,900 0 0	
5	Kanhi Math	Cardelia Pergamah	1,081 43	1,681 0 6	1,171 30 0	1,572 0 0	
6	Kulbania Math	Mantri Pergamah	326 20	220 3 0	175 0 0	206 14 6	
7	Amara Math	Rahanda Pergamah	194 02	749 10 6	160 0 0	319 10 6	
8	Halidipada Math	Rahanda Pergamah	249 73	228 3 0		188 6 0	
9	Haribaldar Mahapray Math	Amarda Pergamah	313 78	201 5 10	362 6 0	327 11 3	
Total				16,493 0 11	4,926 20 3	14,630 15 3	2,392 30 5
SUBDIVISION BAWANGHATI							
1	Onladubha Math	Garial Pir	140 28	2,728 12 4	739 26 0	2,129 4 0	
2	Gopal Jiu Math	Kulgi Pir	23 62	120 0 0	138 0 0	194 1 3	
Total				163 90	877 26 0	2,323 5 3	333 0 6
SUBDIVISION PANCHPIR							
1	Jashpur Math	Bhanda Pir	612 55	1,362 6 5	7,933 32 10	4,348 2 9	6,146 30 0
2	Karajya Math	Karajya Pergamah	56 15	407 4 6	189 2 0	263 7 6	37 10 0
3	Dogdhar Math	Thakurnunda Pergamah	33 42	549 0 6	481 6 0	499 10 3	83 15 8
Total				702 12	8,604 0 10	5,111 4 6	6,567 15 8
SUBDIVISION KAPIPADA							
1	Katholam Math	Poradha Pergamah	139 07	3	501 0 0	413 13 11	144 10 0
2	Bang Jadhur Jiu and Dadhi	Khunia Karachia Per	20 21	47 0 0	146 0 0	147 3 1	45 30 0
3	Dalibaram Jiu and Bang	Khunia Karachia Per	20 21	47 0 0	146 0 0	147 3 1	45 30 0
4	Varang Jiu and Gopal Jiu	Khunia Karachia Per	39 68	27 7 0	308 10 0	207 0 3	68 0 0
5	Varang Jiu and Gopal Jiu	Khunia Karachia Per	39 68	27 7 0	308 10 0	207 0 3	68 0 0
6	Haribaldar Math	Arpachilma Pergamah	93 42	123 9 0	245 0 0	280 5 7	80 0 0
7	Haribaldar Math	Arpachilma Pergamah	39 32	61 1 3	194 10 0	167 13 8	94 0 0
8	Pradabha Jiu and	Arpachilma Pergamah	26 16	10 15 0	98 10 0	101 8 0	27 0 0
Total				478 16	1,192 30 0	1,320 12 6	459 0 0
Grande Total				11 759 10	22,131 3 2	15,500 36 13	23,286 5 6
							9,752 5 13

STATEMENT V

Names of Village Deities arranged alphabetically

Serial No	Names of Village Deities	In Debanagari Script.
1	Shree Agnipat Thakurani	श्री अग्निपाट ठाकुराणी ।
2	Shree Ambikei Thakurani	श्री आम्बिकेई ठाकुराणी ।
3	Shree Amkei Thakurani	श्री अमकेई ठाकुराणी ।
4	Shree Andhapat Thakurani	श्री अन्धारीपाट ठाकुराणी ।
5	Shree Andhajhari Thakurani	श्री अन्धारफरी ठाकुराणी ।
6	Shree Angnaheta Thakurani	श्री अङ्गिराहता ठाकुराणी ।
7	Shree Arjunpat Thakurani	श्री अर्जुनपाट ठाकुराणी ।
8	Shree Asahupat Thakurani	श्री असाहुपाट ठाकुराणी ।
9	Shree Atharakuani Thakurani	श्री अठरकुअर ठाकुराणी ।
10	Shree Balijori Basuki Thakurani	श्री बालीजाडी वासुकी ठाकुराणी ।
11	Shree Balisulia Thakurani	श्री बालीसुलीया ठाकुराणी ।
12	Shree Bandhukuani Thakurani	श्री बन्धुकुआरी ठाकुराणी ।
13	Shree Baran Thakurani	श्री बडाम ठाकुराणी ।
14	Shree Barakhanda Thakurani	श्री बारखण्डा ठाकुराणी ।
15	Shree Basuki Thakurani	श्री वासुकी ठाकुराणी ।
16	Shree Basuli Thakurani	श्री वासुली ठाकुराणी ।
17	Shree Baula Mahapat Thakurani	श्री बाउलामहापाट ठाकुराणी ।
18	Shree Bauli Thakurani	श्री बाउली ठाकुराणी ।
19	Shree Baunabi Thakurani	श्री बाउनाबीर ठाकुराणी ।
20	Shree Bauri Thakurani	श्री बाउरी ठाकुराणी ।
21	Shree Besauli Thakurani	श्री बसाउली ठाकुराणी ।
22	Shree Bhanabi Thakurani	श्री भँरवी ठाकुराणी ।
23	Shree Bhandapat Thakurani	श्री भण्डापाट ठाकुराणी ।
24	Shree Bhamasuni Thakurani	श्री भजराशुणी ठाकुराणी ।
25	Shree Bholbauti Thakurani	श्री भालबाउती ठाकुराणी ।
26	Shree Bimala Thakurani	श्री बिमला ठाकुराणी ।
27	Shree Bisaipat Thakurani	श्री बीसईपाट ठाकुराणी ।
28	Shree Brahmani Thakurani	श्री ब्राम्हणी ठाकुराणी ।
29	Shree Brahmanipat Thakurani	श्री ब्राम्हणीपाट ठाकुराणी ।
30	Shree Bunga Thakurani	श्री बुङ्गा ठाकुराणी ।
31	Shree Buihi Mahapat Thakurani	श्री बुड़ी महापाट ठाकुराणी ।
32	Shree Buihipat Thakurani	श्री बुड़ीपाट ठाकुराणी ।
33	Shree Buiudih Thakurani	श्री बुर्लुडिही ठाकुराणी ।
34	Shree Champa Basuki Thakurani	श्री चम्पा वासुकी ठाकुराणी ।
35	Shree Champa Kothi Thakurani	श्री चम्पा काठी ठाकुराणी ।

STATEMENT V—continued

Names of Village Deities		Serial No
In Debanagri Script		
श्री चलीया ठाकुरानी।	श्री चलीया ठाकुरानी।	36
श्री चलीयाबाबू ठाकुरानी।	श्री चलीयाबाबू ठाकुरानी।	37
श्री चलीयाबाई ठाकुरानी।	श्री चलीयाबाई ठाकुरानी।	38
श्री चलीयामहं ठाकुरानी।	श्री चलीयामहं ठाकुरानी।	39
श्री चलीयापाट ठाकुरानी।	श्री चलीयापाट ठाकुरानी।	40
श्री चलीका ठाकुरानी।	श्री चलीका ठाकुरानी।	41
श्री चली ठाकुरानी।	श्री चली ठाकुरानी।	42
श्री छलीयानाल ठाकुरानी।	श्री छलीयानाल ठाकुरानी।	43
श्री छलीयापाट ठाकुरानी।	श्री छलीयापाट ठाकुरानी।	44
श्री डकड़ैसुणी ठाकुरानी।	श्री डकड़ैसुणी ठाकुरानी।	45
श्री डालकट्टी ठाकुरानी।	श्री डालकट्टी ठाकुरानी।	46
श्री दयामहो ठाकुरानी।	श्री दयामहो ठाकुरानी।	47
श्री दयामहो ठाकुरानी।	श्री दयामहो ठाकुरानी।	48
श्री दयामहो ठाकुरानी।	श्री दयामहो ठाकुरानी।	49
श्री धलीपाट ठाकुरानी।	श्री धलीपाट ठाकुरानी।	50
श्री धलीपाट ठाकुरानी।	श्री धलीपाट ठाकुरानी।	51
श्री धलीपाट ठाकुरानी।	श्री धलीपाट ठाकुरानी।	52
श्री धलीपाट ठाकुरानी।	श्री धलीपाट ठाकुरानी।	53
श्री धलीपाट ठाकुरानी।	श्री धलीपाट ठाकुरानी।	54
श्री धलीपाट ठाकुरानी।	श्री धलीपाट ठाकुरानी।	55
श्री धलीपाट ठाकुरानी।	श्री धलीपाट ठाकुरानी।	56
श्री धलीपाट ठाकुरानी।	श्री धलीपाट ठाकुरानी।	57
श्री धलीपाट ठाकुरानी।	श्री धलीपाट ठाकुरानी।	58
श्री धलीपाट ठाकुरानी।	श्री धलीपाट ठाकुरानी।	59
श्री धलीपाट ठाकुरानी।	श्री धलीपाट ठाकुरानी।	60
श्री धलीपाट ठाकुरानी।	श्री धलीपाट ठाकुरानी।	61
श्री धलीपाट ठाकुरानी।	श्री धलीपाट ठाकुरानी।	62
श्री धलीपाट ठाकुरानी।	श्री धलीपाट ठाकुरानी।	63
श्री धलीपाट ठाकुरानी।	श्री धलीपाट ठाकुरानी।	64
श्री धलीपाट ठाकुरानी।	श्री धलीपाट ठाकुरानी।	65
श्री धलीपाट ठाकुरानी।	श्री धलीपाट ठाकुरानी।	66
श्री धलीपाट ठाकुरानी।	श्री धलीपाट ठाकुरानी।	67
श्री धलीपाट ठाकुरानी।	श्री धलीपाट ठाकुरानी।	68
श्री धलीपाट ठाकुरानी।	श्री धलीपाट ठाकुरानी।	69
श्री धलीपाट ठाकुरानी।	श्री धलीपाट ठाकुरानी।	70

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STATEMENT V—continued

Names of Village Deities arranged alphabetically

Serial No	Names of Village Deities	In Debangri Script
104	Shree Khiching Thakurani	श्री खिचिंग ठाकुरानी ।
105	Shree Kiasuni Thakurani	श्री किषासुनी ठाकुरानी ।
106	Shree Kichakeswari Thakurani	श्री किचकेश्वरी ठाकुरानी ।
107	Shree Kundasuni Thakurani	श्री कुण्डासुनी ठाकुरानी ।
108	Shree Lakshmi Thakurani	श्री लक्ष्मी ठाकुरानी ।
109	Shree Maha Thakurani	श्री महा ठाकुरानी ।
110	Shree Mahabir Thakurani	श्री महावीर ठाकुरानी ।
111	Shree Mahapat Thakurani	श्री महापाट ठाकुरानी ।
112	Shree Malgaria Thakurani	श्री मालगरीया ठाकुरानी ।
113	Shree Malpati Thakurani	श्री मालपति ठाकुरानी ।
114	Shree Mandabir Thakurani	श्री मन्दावीर ठाकुरानी ।
115	Shree Mandabiraja Thakurani	श्री मन्दावीराज ठाकुरानी ।
116	Shree Mandapal Thakurani	श्री मण्डपल ठाकुरानी ।
117	Shree Mangala Thakurani	श्री मंगल ठाकुरानी ।
118	Shree Mangalpat Thakurani	श्री मंगलपाट ठाकुरानी ।
119	Shree Mendhapat Thakurani	श्री मण्डपाट ठाकुरानी ।
120	Shree Murgasuni Thakurani	श्री मुरगासुनी ठाकुरानी ।
121	Shree Muchiri Thakurani	श्री मुचिरी ठाकुरानी ।
122	Shree Mukunapat Thakurani	श्री मुकुनपाट ठाकुरानी ।
123	Shree Narapat Thakurani	श्री नारपाट ठाकुरानी ।
124	Shree Narsing Thakurani	श्री नरसिंह ठाकुरानी ।
125	Shree Nidrapat Thakurani	श्री निद्रपाट ठाकुरानी ।
126	Shree Niktapat Thakurani	श्री निकटपाट ठाकुरानी ।
127	Shree Pabanakuan Thakurani	श्री पबनकुआर ठाकुरानी ।
128	Shree Pandupat Thakurani	श्री पण्डुपाट ठाकुरानी ।
129	Shree Parbati Thakurani	श्री पार्वती ठाकुरानी ।
130	Shree Paschimamal Thakurani	श्री पश्चिममाल ठाकुरानी ।
131	Shree Pata Thakurani	श्री पाट ठाकुरानी ।
132	Shree Patgasiri Thakurani	श्री पाटगाडीरियरी ठाकुरानी ।
133	Shree Patmunda Thakurani	श्री पाटमण्ड ठाकुरानी ।
134	Shree Patidigi Thakurani	श्री पाटिदिगी ठाकुरानी ।
135	Shree Pottar Thakurani	श्री पौलार ठाकुरानी ।
136	Shree Rakini Thakurani	श्री राकणी ठाकुरानी ।
137	Shree Rambhapat Thakurani	श्री रम्भापाट ठाकुरानी ।
138	Shree Ramrāja Thakurani	श्री रामराज ठाकुरानी ।

STATEMENT V—continued

Names of Village Deities arranged alphabetically

Serial No	Names of Village Deities	In Devanagari Script
139	Shree Rangasuli Thakurani	श्री रंगशुली ठाकुराणी ।
140	Shree Ranjeipat Thakurani	श्री रजेंडंपाट ठाकुराणी ।
141	Shree Ranjeisuni Thakurani	श्री रजेंडंशुणी ठाकुराणी ।
142	Shree Raiuanburi Thakurani	श्री ररुयावुड़ी ठाकुराणी ।
143	Shree Rathakurani Thakurani	श्री रथकुअर ठाकुराणी ।
144	Shree Sagarpot Thakurani	श्री सागरपाट ठाकुराणी ।
145	Shree Sanader Thakurani	श्री साणदई ठाकुराणी ।
146	Shree San Deul Thakurani	श्री सानदुल्ली ठाकुराणी ।
147	Shree Sankula Mahapat Thakurani	श्री साकुला महापाट ठाकुराणी ।
148	Shree Saragipat Thakurani	श्री सरगीपाट ठाकुराणी ।
149	Shree Sarapat Thakurani	श्री सारपाट ठाकुराणी ।
150	Shree Sisida Thakurani	श्री शिरीशिदा ठाकुराणी ।
151	Shree Sita Thakurani	श्री सीता ठाकुराणी ।
152	Shree Sitala Thakurani	श्री शीतला ठाकुराणी ।
153	Shree Sitapati Thakurani	श्री सीतापति ठाकुराणी ।
154	Shree Subarnagamsuni Thakurani	श्री सुवर्णगाइंशिरी ठाकुराणी ।
155	Shree Subarna Parahi Thakurani	श्री सुवर्ण पंडियाली ठाकुराणी ।
156	Shree Subarnapat Thakurani	श्री सुवर्णपाट ठाकुराणी ।
157	Shree Sujunajon Thakurani	श्री सुजुनाचाई ठाकुराणी ।
158	Shree Sunabasuki Thakurani	श्री सुनावासुकी ठाकुराणी ।
159	Shree Sunamuhin Thakurani	श्री सुनामुही ठाकुराणी ।
160	Shree Sunasuta Jhotpat Thakurani	श्री सुनासुता झोटपाट ठाकुराणी ।
161	Shree Sundaigama Thakurani	श्री सुन्दरगाम ठाकुराणी ।
162	Shree Sundarpat Thakurani	श्री सुन्दरपाट ठाकुराणी ।
163	Shree Sunei Rupei Thakurani	श्री सुनईरुपई ठाकुराणी ।
164	Shree Sutturichua Thakurani	श्री सुतुरीचुआ ठाकुराणी ।
165	Shree Sutturiguali Thakurani	श्री सुतुरीगुआली ठाकुराणी ।
166	Shree Tangreisuni Thakurani	श्री टांगईशुणी ठाकुराणी ।
167	Shree Tarini Thakurani	श्री तारिणी ठाकुराणी ।
168	Shree Thanapati Thakurani	श्री थानपति ठाकुराणी ।

This chapter deals with the distribution of the population of the State by "race," "caste" and "tribe." "Race" is a great division of mankind into stocks, having certain physical peculiarities in common which mark it off from the rest of mankind, as the Caucasian or the white race, the Mongolian or the yellow race and the Davidson or the dark race. Sir Flinders Petrie's definition of "race," which is appreciated by Dr. Hutton and has been quoted by him in his *Report on the Census of India, 1931*, is "a group of human beings, whose type has become unified by their rate of assimilation exceeding the rate of change produced by foreign elements." By "caste," is meant any of the several hereditary social classes into which the Hindus are divided and the system or the basis of such division. "Tribe," according to the present-day acceptance of the term, means a local division of a primitive or barbarous people, such as, Santals, Kols, etc. inhabiting Mayurbhanj and the Chhotanagpur plateau. Mr. Mukherjee, in his *Report on the Census of the Baroda State, 1931*, brings out the distinction underlying the above terms clearly by saying, that, while "race" is a division of mankind into stocks, each with a common possession of similar physical character, "caste" is a term especial to Hindus and Jains and represents a system of segmentation of Hindu Society into which, at different times and in various ways, more than one principle of division have entered and coalesced. "Tribe," according to him, is a group of simple kind occupying a concentrated area with a common dialect, a common social organisation, but undeveloped and primitive in mental equipment and civilisation.

Introductory remarks
Race, Caste and
Tribe

The need of a correct definition of "caste," more than that of "race" or "tribe," has engaged the serious attention of different authorities, such as Baines, Nesfield, Risley, etc., from time to time. Mr. Gait (afterwards Sir Edward A. Gait), finding the definition of the term as propounded by each of the above writers to be somewhat defective, made out a definition of his own which, in 1901, met with the approval of the Government of Bengal. This definition is rather more to the point. He defines caste as "an endogamous group or a collection of such groups bearing a common name, who, by reason of similarity of traditional occupation and reputed origin, are generally regarded by those of their countrymen who are competent to give an opinion, as forming a single homogeneous community, the constituent parts of which are more nearly related to each other than they are to any other section of the society." With a definition like this, he (Sir Edward A. Gait) calls tribes "race caste," among whom, generally speaking, there has been less mixture in recent times than in those properly called Hindu castes. In this chapter the different groups or collection of such groups with which we are concerned belong to some such caste or tribe.

Treatment of
Caste with
reference to
Hindu Popula-
tion only

883,856 persons (or 99.5 per cent of the total population) are accounted for herein. The 5,747 persons that remain, with 3,103 males and 2,644 females, are Muslims, Christians (other than the converts), Kumbhipattas, Brahmins, Sikhs, etc. The exclusion of these different groups of persons from this chapter is due to the fact that few or almost none of them practice any caste as distinguished from their religion. The Kumbhipattas particularly omitted to return their caste, and so it could not be known, people of what caste and in what numbers had embraced this cult. Caste statistics of the Christian converts belonging to the State have been given in the explanatory notes attached to the tables on "caste" in Volume II.

It has been the practice until recently to show a section of the Hindu population (including Animists, etc) under the head "Untouchables and Depressed Classes or Primitive Tribes" The only classification that was considered necessary to make of this class of the population in this State has been made in the table relating to religion, where the Hindu population has been divided into "Tribal Hindus," "Caste Hindus" and "Other Hindus" No further classification of these people, therefore, has been made in the table relating to this chapter It is for that reason that no tribe or caste, even though it is represented by a single person, in this State has been excluded from the caste table

Classification of the Hindu Population into untouchables, depressed classes, etc, not necessary

In recording the true caste names, the enumerating staff, under proper instructions, shewed the utmost vigilance and caution to avoid vague entries as far as practicable The result now tabulated would bear testimony to the extent to which success has been attained in this regard A large majority of the people, far from showing any reluctance to return their true caste names, were particular enough to see that the name of the subcaste to which they belong was also entered A section of the Bhuinyas, in certain parts of the Sadar subdivision, expressed a somewhat half-hearted desire to see themselves returned as "Rajkuli Bhuinyas," perhaps recalling to mind the faded memory of some age-old tradition which is still dearly cherished among them A request like that coming as it did from a limited number of persons residing in a limited part of the country, particular notice was not taken of it Likewise some of the Telis were anxious to return themselves as 'Kuber,' while some of the Keuts relished the epithet of "Kaibarta" As a very small section showed their partiality for names of such 'higher meaning,' no very serious notice was taken of the matter Some difficulty, however, had to be encountered in meeting the demands of the weaver class of Pans, as distinguished from Jena Pans, and of Kurmi Mahatos The former wanted to return themselves as Patar Tantis, while the latter aspired to be entered as Kurmi Kshatriyas in order to identify themselves with their name-sakes of Bihar In pursuance of the principle followed by Government and with the permission of the State authorities, the claims of both these communities were accepted, with the result that the old denominations of these two communities were entered in the schedules, with the new designations inserted alongside in brackets So the Pan Tantis are now known as Patar Tantis and Kurmi Mahatos as Kurmi Kshatriyas

Claim to new Caste names of higher meaning

There is a tradition that in former times persons belonging to the Sarak castes used to be met with in the State Some works of public utility still to be found in the State are generally associated with them In the present census, however, no one returned himself as Sarak, though, from report received from the Bamanghati subdivision, it appears that there are still some persons there who claim to belong to the Sarak caste Reference to census schedules goes to show that those persons who call themselves Saraks were returned either as Kurmi, Gunju or the like The reason for this is that these persons are born from mothers belonging to either of these castes This fact points to a mixture of blood between the old Saraks and the indigenous aboriginal tribes in the State According to the account given by Sir Edward A Gait, "the word Sarak is doubtless derived from Siavaka, the Sanskrit word for a 'hearer'" The Jains used to employ this term to indicate the lay men, as distinguished from the Yatis, the monks or ascetics, among them The Buddhists also used the same word to designate the second class of Monks, as distinguished from the highest class of Aihans and the lowest class of Bikshuyus, among them "The origin of the Sarak caste," says Sir Edward A Gait, "is ascribed in the *Brahma Varvata Puran* to the union of a Jolaha man with a woman of the Kuvinda or weaver caste" According to Sir H Risley, the Saraks of Manbhum though generally known as Hindus, retained the tradition of having formerly

Sarak

been Jains. There is a tradition that this caste had their first settlement at Ogra, near Puri, whence they subsequently migrated to Chhotanagpur. In Orissa, the Saraks are weavers and are often known as Saraki Jantis. They are accorded a somewhat higher rank than the ordinary Jantis. Their main settlements are said to be in the Jigiria and Baramba States, in the Banki and Kendrapara Thanas (Cutlack) and in the Pipili Thana (Pui). The Saraks of Orissa call themselves Hindus, but are not served by the Brahmans. Some of the Saraks of Baramba returned themselves as Buddhists in the census of 1901. According to Babu Jaminimohan Das, Deputy Superintendent of Census, 1901, Cutlack, the Orissa Saraks are in many respects similar to the Dasnami Sanyasis of Cutlack, who are the followers of Sankaracharya. Traces of Jainism have been found in a period (10th and 11th centuries) in the history of Mayurbhanj, and so it is possible that the Jains in Mayurbhanj succeeded in making converts from among the aborigines of the State, to whom the name Sarak or Sravaka was given by them. With the decline of Jainism, the caste bearing that name appears to have gradually become extinct here.

The tabulation of caste, as that of religion, has been found necessary at the census, following the practice in vogue in the Indian censuses, with a view to showing that caste still continues to exert a vital influence on the growth and distribution of the population and on some customs of demographic importance.

Before we proceed to consider the caste table and the statistical returns regarding caste, it seems necessary to say a few words here regarding caste government or caste council, as it exists in the State. The vitality of caste polity, as well as the important part played by caste tribunals from time immemorial, is a matter of common knowledge in India. These tribunals derived their recognition and authority, according to the age-old custom, from the king or Raja, whose duty it was to enforce the regulation of the tribunal with the help of his Brahman counsellors. In the Orissa States, the Chiefs still retain the authority of the old Hindu Kings. All affairs relating to caste are dealt with by Caste Council, over whom there is a recognised president, whose appointment in almost all States is made by the Ruler, on his own motion and authority, and in few cases in deference to the views and wishes of the principal caste members. In other instances the castes are allowed to make their own selection.

A Brief Account
of Caste Council
or Caste
Counchery.

Fundamental
strength of the
Caste system

In accordance with this practice, there has been an institution from a long time past in Mayurbhanj known by the name of Dharma Sabha. According to the report received from its president, Kautrai Sahib Sridam Chandra Bhanj Deo, it appears that in this State Dharma Sabha has existed all along. Originally, it was being managed by the "Raj Purohit," under the guidance and control of the Maharaja. In the year 1910, members were appointed, and the Sabha took the form of a Committee, and ever since Kautrai Sahib has been in charge thereof and the powers to decide were delegated to him. Hindu castes generally, including even the Tribal Hindus and Animists, are governed by this "Sabha." The "Sabha" has appointed a "diga panigrahi" in each and every pergannah and there are "caste beheras" almost among each of the different castes or tribes of Hindus. Under these "caste beheras," there are "bhala bhas" in certain places. These "caste beheras" and "bhala bhas" for better management of the work, in their respective jurisdictions (which not infrequently comprise an extensive area), appoint agents under them who are known by various designations, such as, "desh padhan," "mahapatra," "paramanik," etc. These agents report cases calling for action to "bhala bhas" and then, if necessary, to "diga panigrahis," also called Brahma. Final decision in intricate and difficult cases rests with the president of the "Sabha." Persons adjudicated upon as offenders are punished according

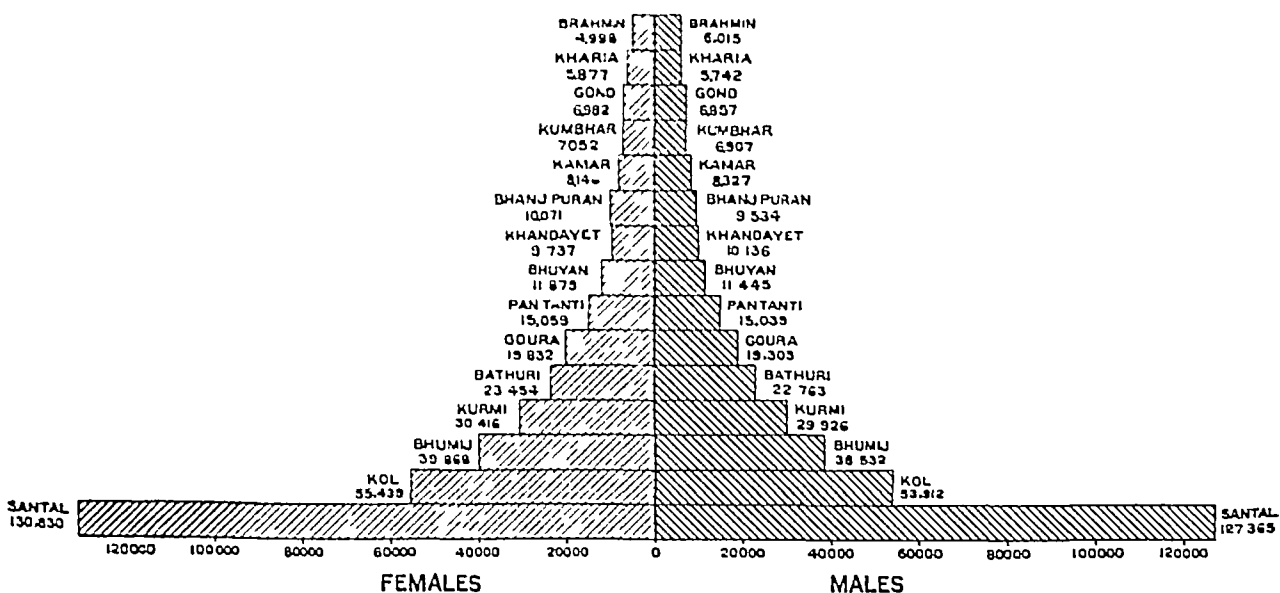
Dharma Sabha
in Mayurbhanj

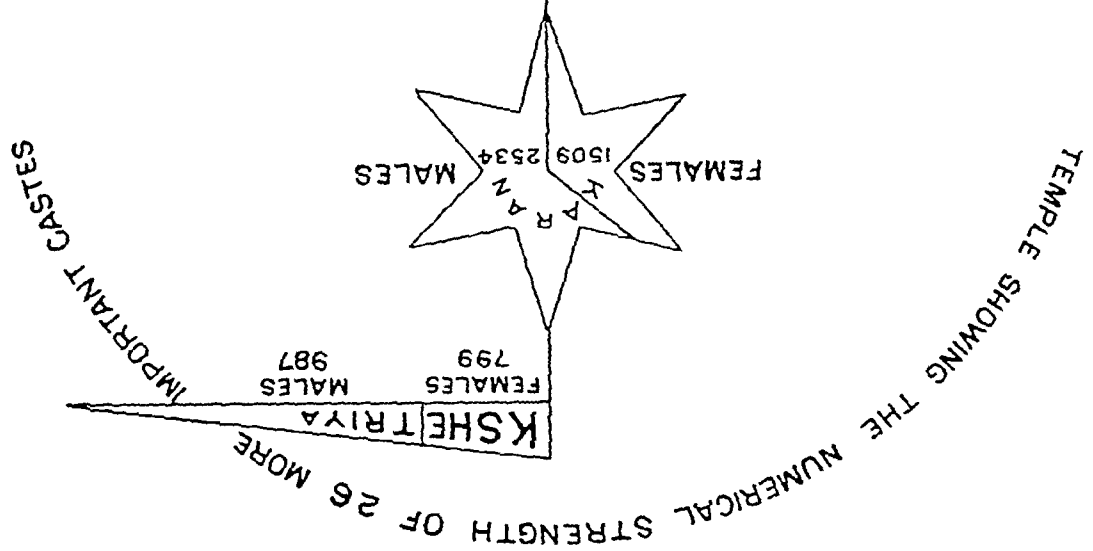
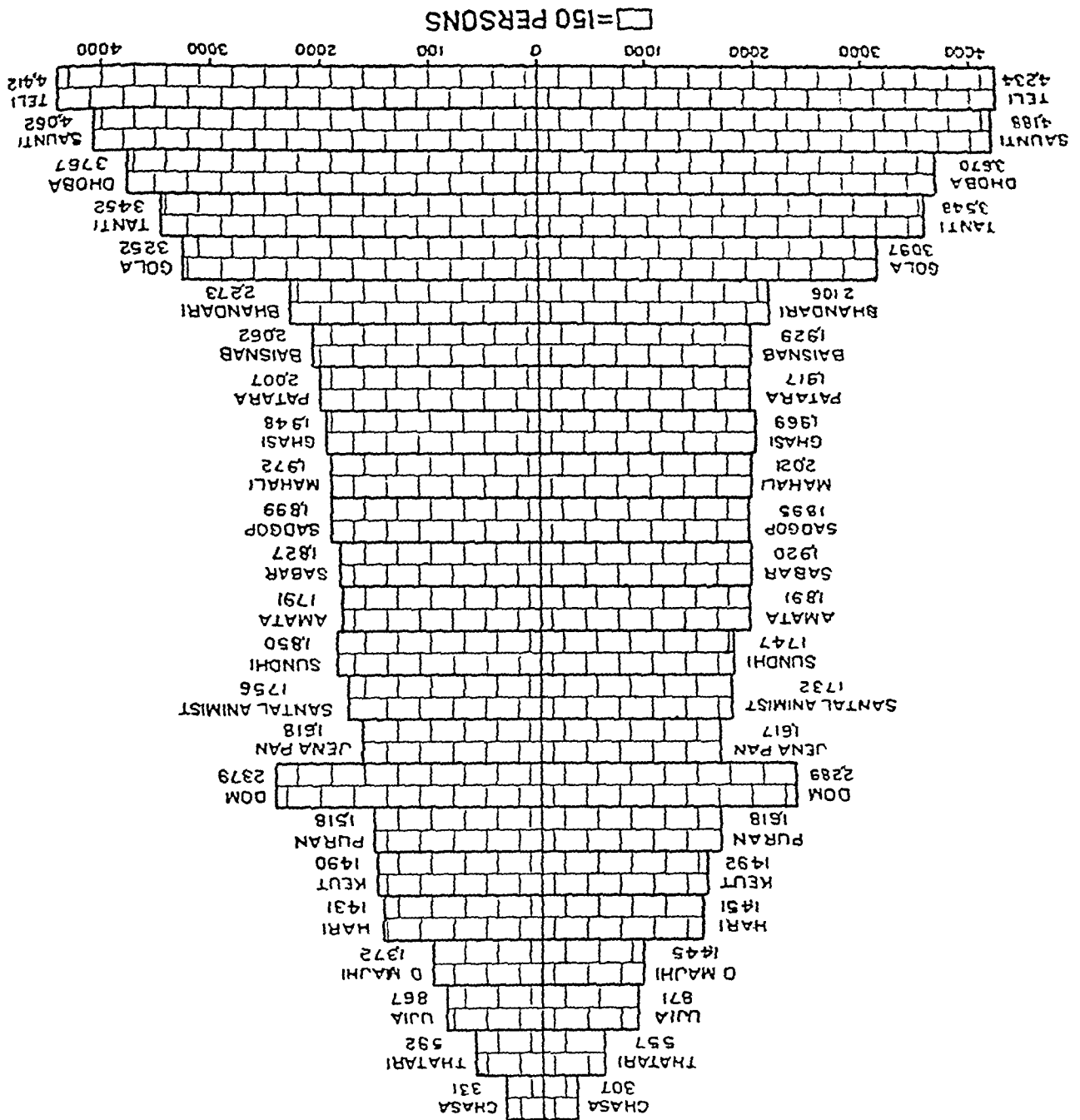
to the Sastha, which consists in excommunication from the society, making the person punished to be treated as an outcast. The door, however, is allowed to be left open for restoration to caste, should the offender express his or her repentance, and his or her desire to be retaken into the society. The 'prayaschitta' ceremony (atonement), which thus becomes necessary, consists in observing "chandiayan" (regulation and restriction of diet from day to day, according to the different phases of the moon). In cases where the offender does not care, or is not allowed to return to society, he or she is considered as socially dead, and for that his kinsmen observe "dasi kumbha" or "dasi ghata" ceremony, which consists in making an effigy of the person so lost to the society and destroying it by setting fire to it. The 'diga panigrahis,' 'bhala bhais," "jati beheias" and all other office-bearers of the "Sabha" annually make *sunia* presents to the president, as fixed by him, in token of respect. That being done, these office-bearers obtain the sanction of the president to continue to act in their different capacities in the areas for which they have been selected or appointed. The document which confers this power and privilege on them is known as *Patta*, which is issued after they execute a "Kabuliyat" in favour of the Dharmi Sabha.

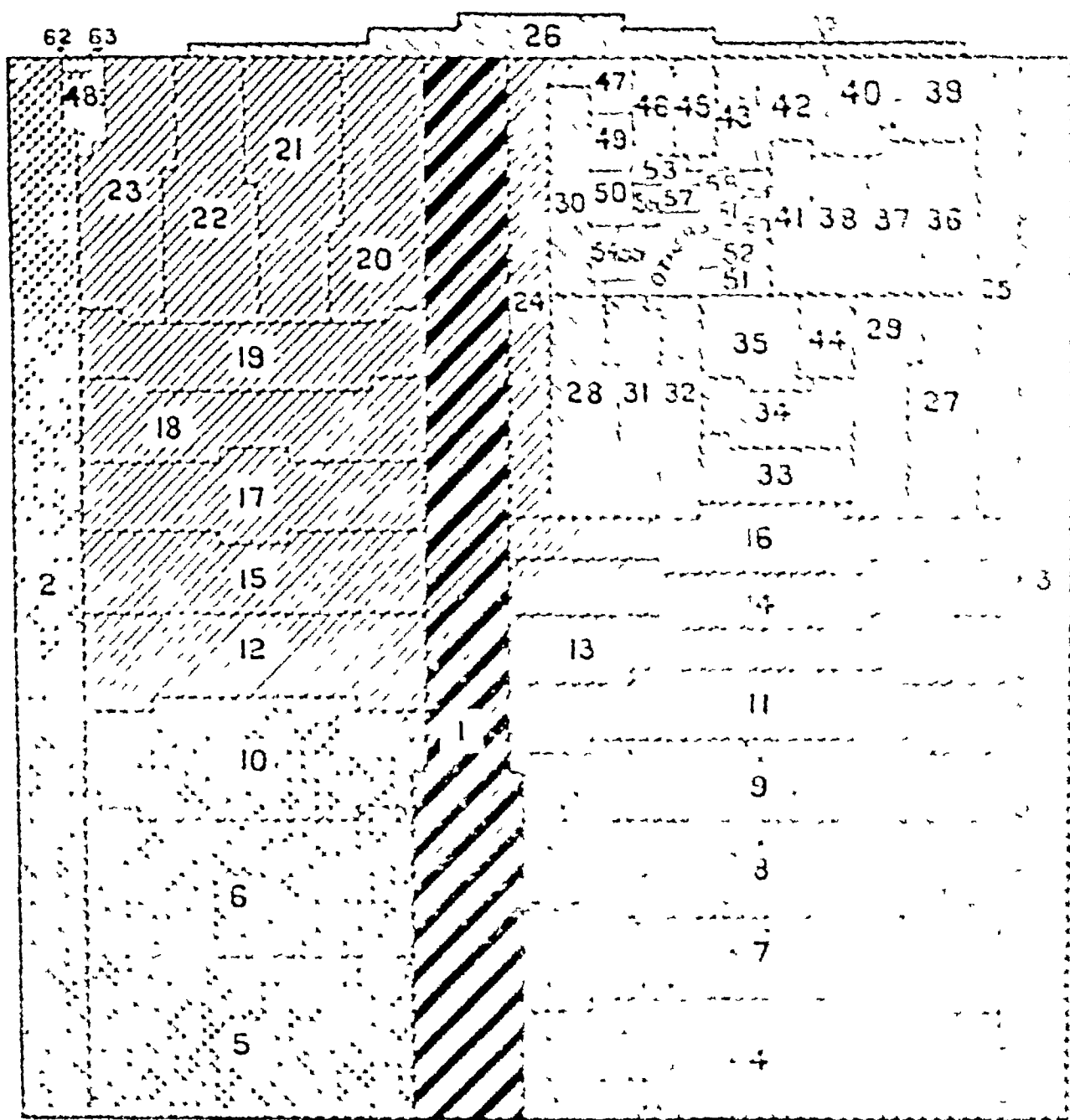
The main statistics of caste are contained in Table VII, which is in three parts. Part I gives the statistics for the more important and numerous castes or tribes. In Part II, all the other castes or tribes have been accounted for. Part III deals with the variation in the population of a few selected tribes or castes. At the end of this chapter, in Appendix I, an abstract of caste table in the form of a glossary has been given. In Appendix II, all the castes and tribes have been arranged in descending order of their numerical strength in the whole State. Their respective strength in the four subdivisions of the State has also been set out in this Appendix.

Reference to
Statistics,
Diagrams and
Maps

There are 3 diagrams and 7 maps in this chapter. The first diagram illustrates the comparative numerical strength by sex of the first 15 outstanding castes. The next diagram does so in respect of the next 26 important castes or tribes. All the remaining castes or tribes have been allotted each a rectangle in the third diagram, according to their respective total numerical strength. The maps show the proportional distribution of some 18 prominent castes or tribes by different pergannahs and pils. These castes or tribes have been combined in convenient groups in each map, in consideration of affinities, racial, functional or the like, existing among them. Where this has not been possible, they have been made into a miscellaneous group.







There are in all 131 different castes or tribes in the State. Of these the outstanding ones number fifteen (tribes 9, and castes 6). Their names, with their respective strength, are given in the margin and they number in the aggregate 751,980, which is 84.5 per cent of the total population of the State. Of these 15 castes or tribes, the Santals, the Kols and the Bhumys alone form together a little over 50 per cent of the total State population. There are only five other castes with a total strength of 37,682, each numbering more than 5,000, but less than 10,000. They are Tel (8,646), Saunti (8,250), Dhoba (7,437), Tanti (7,000) and Gola (6,349). These five castes between themselves form 4.2 per cent of the total population. The above 20 castes or tribes, with 789,671 persons between them, thus together form nearly 89 per cent of the total population. Another 8.8 per cent of the population is shared by 29 other castes or tribes, which number over 1,000 but less than 5,000 each. Their aggregate comes to 78,132. All the 49 castes thus together constitute the main body of the State population. Their total strength comes up to 867,794, or 97.5 per cent of the total population. The rest, representing a little less than 2.5 per cent, returned themselves as belonging to 82 other castes or tribes.

In the following pages, accounts of a number of these castes or tribes are given in two sections. The first relates to their comparative strength and distribution in the whole State, variation in their population (in some cases since 1859) and the volume of their immigration into the State. Attempt has also been made to trace the origin of some of the castes and tribes dealt with in this section. In the other section will be found brief ethnographical notes of the few important and interesting castes or tribes of the State. It has been considered somewhat convenient to deal with these castes or tribes in groups, formed with reference to their reputed common origin, similarity of occupation, or some such other relation or affinity as not infrequently tends to render it difficult to discriminate any one of them from another. The plan adopted, it is believed, will be found suitable.

SECTION I BRIEF ACCOUNTS RELATING TO STATISTICS AND ORIGIN

All the tribes in this group are Kolarian. The manner in which they are interrelated will be apparent from the notes given below.

Group 1: Santal,
Kol (Ho),
Mund, Bhumil,
Tanti, Kharia,
Majuli and
Karia.

The Santals in Mayurbhanj constitute a little over 29 per cent of the total population. Their total strength is 255,195 (127,365 males and 127,830 females) of whom 254,596 are returned Hindus, 3,435 Animists and 111 Christians. They are found all over the State, though their stronghold is north and north east Mayurbhanj. In their sub-division, they number 116,095, of whom 105,797 are returned Hindus, 1,207 Animists and 91 Christians. The following figures for Bamaughari are 94,414 (total), 92,191 (Hindus),

2,203 (Animists) and 20 (Christians) In Panchpuri, the Santals number 11,511, with 11,460 returned as Hindus and 51 as Animists In Kaptipada subdivision, out of 42,175 Santals, 42,148 are Hindus and 27 Animists

In 1891, only 91,490 Santals were returned from this State In 1901, they numbered 185,149 which is more than double the previous figure A further increase by more than 15 per cent in their number occurred in the census of 1911, when they numbered 214,164 In the succeeding census of 1921, the rate of increase was abnormally low It was a little over 3 per cent The influenza epidemic was responsible for this result In the present census, the rate of growth has been nearly by 17 per cent Since 1921 a large majority of these Santals have returned Hinduism as their religion Less than 1½ per cent of the present total Santal population, or in other words, 3,405 persons are immigrants who returned places outside the State as their birth-place Prominent among these places are Singbhum and Midnapore, with 1,363 and 1,325 persons respectively Balasore, Keonjhar and Nilgiri are some of the other places from where 246, 132 and 198 Santals have immigrated into the State Manbhum, Sarakela and Hazaribagh are respectively returned as the birth-places of 51, 57 and 24 Santals

According to a tradition, which is still current among the Santals of the State, it is supposed that the Santals as a tribe were called Kherwals or Kherwars (Santal puritan) before they settled in the country round about a place called Saont in Midnapore There seems good reason to hold that the Santals are only a branch of the Kols or Mundas, and that they have been given a distinct designation by their Hindu neighbours Their customs and traditions have been modified apparently either by long separation from the Mundas of Chhotanagpur or by contact with Hindu influences Sir George Grierson's account of the two dialects, Santali and Mundari, shows that they closely resemble each other, and differ only in minor particulars to the extent the Santals have borrowed their vocabulary from their Aryan neighbours The principal deity of the Santals, Marang Buru (big hill), is a Munda god In his article on Ho, Sir H. Risley states that the Santals, Hos and Mundas are local branches of the same tribe From their features Colonel Dalton felt inclined to class the Santals as Kols There is intermingling between male members of these two tribes in this State, provided that the food, if it has to be cooked, should be cooked in a new vessel or pot, if it is earthen Among females belonging to the two tribes, there is only interdrinking of Handia On social occasions food has to be prepared separately for each community which they take separately from each other There is also intermarriage between the two communities, though with certain restrictions A Santal who has taken a Kol wife allows the children born of such union a recognised position in his society, though a Kol, under similar circumstances, shows a certain amount of reluctance to grant the same privileges to the children born of his union with a Santal wife For all these reasons, as has been observed above, there seems good reason to hold that the Santals are only a branch of the Kols or Mundas, and this view finds favour with, and is generally accepted by, the local Santals There are, however, some points of similarity between Kurmis and Santals which might require a word of explanation The Santals bear the title Majhi, while the Kurmis call themselves Mahato Both these terms mean headman of the tribe or village Like the Santals, the Kurmis still worship Marang Buru, which is believed to be a big hill or mountain somewhere in the Santal Pergannahs Again, though there is an absolute want of reciprocity on the part of the Kurmis, the Santals freely take food from the Kurmis without any restriction whatsover A Kurmish woman is not commonly available to a Santal to be taken

a Santal always cherishes a desire and aspires to set up a matrimonial connection with that community. Again, some of the habits and modes of life of a Santal have hitherto gradually found their way into a section of the Kumi community. This section, like the Santals, freely indulge in taking Handia, fowls, etc., which the more advanced section of the community now strongly resents. On the other hand, in various other vital matters, there is a marked disagreement between the two communities. Of these, the difference in the language of the two tribes is the most outstanding. The difference in their general habits and modes of life is no less marked. Their mental qualities also differ. To a careful observer, while the Kumi is by birth a cultivator, a Santal is hardly so, even under the pressure of outside influence. Jungle clearance with the object of raising shifting crop engages the attention of a Santal, while intensive and regular cultivation of the hold-ing in his occupation is the habitual vocation of a Kumi. The former is improvident to a degree, while the latter is proverbially known for his thrifty habits and his anxiety to provide against rainy days. They also differ widely in their moral qualities. The Santal is a simple, frank and credulous individual who can never be accused of any guile in his conduct with others, but may well be the victim of guile at the hands of his neighbours. Again, unlike his kin the Kol, he is less given to criminal propensities. In contrast with the Santal, a Kumi is a shrewd and clever man and would hardly allow himself to fall a victim to the machination of others. All the qualities which fit one for trade are to be found in abundance in a Kumi. In the business circle, such as it is in the State, the Kumi man and woman always attract attention. Communities, so wide apart in their general temperament, outlook of life and language, could hardly be supposed to have descended from a common ancestor.

Kol (Ho).

In the present census, the Kols number 109,351 or 12.3 per cent of the total population of the State, with 53,912 males and 55,439 females, of these, 107,398 returned themselves as Hindus, 1,611 as Animists and 342 as Christians. In the Sadai subdivision, they number 12,319, of whom 11,367 (5,676 males and 5,691 females) are Hindus, 720 (401+319) Animists and 232 (135-97) Christians. In Bamanghati, 17,836 male Kols and 19,037 female Kols make up the aggregate of 36,873 Kols for that subdivision, of these 35,967 returned themselves as Hindus, 813 as Animists and 93 as Christians. In Ranchpur subdivision, the Kol number in all is 243, with 23,758 males and 24,455 females, 48,157 are Hindus, 69 Animists and 17 Christians. The numerical strength of the Kols in Kaptipada is 11,916, with 6,076 males and 5,840 females, all these were returned as Hindus, except 9 who returned themselves as Animists. Of the total Kol population of this State, the percentage in Sadai is 11.3, in Bamanghati 33.7, in Ranchpur 44.1, and in Kaptipada 10.9. In other words the proportion of Kol population is highest in Ranchpur and next to it is Bamanghati. In the two subdivisions together about 75 per cent of the total Kol population of the State reside. The remainder is almost equally divided in Sadai and Kaptipada.

Comparative
research and
distribution

as compared with that of the Santals, among whom only 15 per cent are immigrants

The majority of Kol immigrants come, as it appears, from the four adjoining Pns of the Kolhan Government Estate of Singhbhum, viz, Anla, Lalgunh, Thor and Bhaibharia, which formed an integral part of the territory of Mayurbhanj till 1837 when their administration went over to the British Government, and which now forms a compact block in the eastern frontier of the Kolhan Estate. Out of the total immigrants, 8,147 come from these places. Of the remainder 676 come from Keonjhar and 325 from Nilgiri. The migration is mostly to the adjoining parts of Bamanghati and Panchpru subdivisions and to a particular part in the Kaptipada subdivision adjoining Panchpru. It is influenced by a feeling among the Singhbhum Kols, as they prefer to be called in Mayurbhanj that Mayurbhanj was their original home where they have still their relations and kinsmen with whom they freely unite.

The Kols are known as Larka or fighting Kols who were once noted "for their jealous isolation of many years standing and long occupation of one particular territory and their contempt for all other classes that come in contact with them." But in Mayurbhanj the Kol community has gradually become liberal towards their neighbours in settling side by side in different localities. The Kol tribe has given its name to the territory where it has made its home (Kolhan) and to the Kolarian family of tribes and languages.

The number of Mundas in the State is small. They form less than 0.1 per cent of the State population. Out of 894 (546 + 348) enumerated in all, 135 were found in Sadar, 607 in Bamanghati and 152 in Panchpru. Kaptipada does not return any one of them. 55 Mundas returned themselves as Animists and 1 as Christian. In Bamanghati there are more female Mundas than male ones, while in Panchpru the females are conspicuous by their absence.

In 1891 12,215 persons returned themselves as Mundas in the State. In 1901, their number fell to 130. In 1921, they rose to 494, while, in the present census, their number is double of that. Less than half the present number, or 309 Mundas returned such places as Singhbhum, Ranchi, Bama etc., as their birth-place. The first two places stand out prominent with 96 and 176 persons born in each of them who were enumerated in this State in the present census.

In Chhotanagpur, those Kols who have partly adopted Hinduism and have become to some degree civilized, are commonly known as Mundas. In fact, Munda is the common term employed by the Kols for the headman of a village, and has come into general use as an honorific title, just as Majhi in the case of the Santals, and Mahatos in the case of Kurmis. The Hos are believed to be only a subdivision of the Mundas, though they claim superiority over the Mundas of Ranchi. There is good reason to believe, from the names of places and from local traditions that the Munda tribe was once spread over Bihar and parts of the Gangetic valley, and it is presumed that the advance of the Aryans or the Hindus from the North drove the Mundas from the open country to the seclusion of hills and forests. The Mundas appear now to be a very mixed group. It is possible that the village headman of various tribes having adopted the designation "Munda," by intermarriage with the families of other headmen, brought into being a superior group which got admitted into the Munda tribe, and has since come to be known as belonging to that tribe. Unlike the Hos, the Mundas have always moved from place to place, without rigidly confining themselves to any particular part of the country. As a matter of fact, the Mundas have not yet permanently settled in Mayurbhanj.

The Bhumij with a population of 78,400 persons (38,532+39,868) constitute about 9 per cent of the total population of the State. They are chiefly concentrated in the central part of the Sadar subdivision, while in Panchpur they are rather rare. In Bamanaghati and Kaptipada, they are almost equally distributed. The Table given below gives the comparative strength and distribution of the Bhumij population in different subdivisions. 840 Bhumij returned themselves as Animists, 68 as Christians and the rest as Hindus.

Subdivision	Persons		Percentage of the total Bhumij population
	Males	Females	
Sadar	48,369	23,863	24,506
Bamanaghati	14,663	7,179	7,484
Panchpur	3,081	1,509	1,572
Kaptipada	12,287	5,981	6,306
			16 7
			3 9
			18 7
			61 7

Within the last 40 years (1891-1931), the Bhumij population has grown by over 50 per cent in the State. Until 1921, the addition to the number of Bhumij in the different intercensal periods was between 4 and 5 thousand persons. In the present census, they show rather an unusual rate of growth, by the addition of over 18,000 persons to their number. The rate of growth is 20 per cent, calculated on their number as recorded in 1921. This rate is higher even than that noticed in the case of Santals which is 17 per cent. About 2,100 persons (or 2.6 per cent of the total number of Bhumij) returned places outside the State as their birth-places, chief among which are Singhbhum with 959, Midnapore with 473, Nilgiri with 264, Balasore with 204, Ranchi with 116 and Keonjhar with 49 persons.

In Mayurbhanj, probably as anywhere else, another name for Bhumij is Munda. The Santals hardly call a Bhumij "Bhumij", they call him by the other name. In fact Bhumij, of which Tamaria is a sub-section, is a more Hinduised section of the Munda tribe. Sir H. Risley states that they are closely allied to, if not identical with, Mundas. In some localities they intermarry with the Mundas, and are known as Bhumij-Munda. Of all the other Munda tribes, the Hinduisation of this tribe is proceeding apace. This subject has received some consideration in the chapter on Language.

Tamaria

Tamaria, otherwise known as Telu Bhumij, is that section of the Bhumij who consider Tamai, in the district of Ranchi, as their home. There are more Tamaria Bhumij in the State than have returned themselves as such. In the returns from the Sadar subdivision, where there is a goodly number of this class of Bhumij, there is not one returned as such, probably because the Tamarias in this subdivision are loath to perpetuate the distinction. In the other three subdivisions, the total number of Tamarias returned is 728, of whom 520 belong to Bamanaghati, 118 to Kaptipada and 90 to Panchpur.

In 1901, they numbered 1,422 in the whole State, which figure rose to 6,551 in 1911. Their strength in 1921 is not registered. In the present census, it is estimated their total number should be somewhat near 7,500. 34 Tamarias only appear to be immigrants, 31 of them having been born in Singhbhum, 2 in Keonjhar and one in Ranchi. Tamarias in the State deal in different kinds of oil, chiefly oil pressed out by them from Kukum and Mahua seeds.

In the accounts available of this tribe, a distinction has been made between Karua cultivators and notables, who are to be found in Surguja and Jashpur States in the Central Provinces, and the "Hill Karuas," who are described as the most savage-looking of all the Kolarian tribes. The former class has the tradition of having been rulers, and the fact that, for the propagation of the local spirits, Karua Bagas or Dehurias are always selected shows that they are treated as the first settlers on the land. This tradition of distinction no longer attaches itself to the Karuas found in Mayurbhanj, who appear to be the descendants of the "Hill Karuas." They are generally employed as *syces* or scavengers.

The total strength of the Kurmi Mahatos, who are now styled as Kurmi Kshatriyas, in the whole State is 60,342, with 29,926 males and 30,416 females according to the present census. They thus form nearly 6·8 per cent of the total population of the State. 43 of them returned themselves as Christians and all the rest as Hindus. They are chiefly found in Sadar and Panchpur subdivisions, where they form 47·4 and 30·9 per cent of their population respectively, as set out below. Their proportion in Bamanaghati is 18·1, while in Kaptipada it is only 3·6.

Group II
Kurmi Mahato
(Kurmi-
Kshatriya),
Beda and
Koli (Kori)

Comparative strength and distribution

Subdivision	Persons		Percentage of the total Kurmi population
	Males	Females	
Sadar	28,619	14,245	47·4
Bamanaghati	10,880	5,287	18·1
Panchpur	18,674	9,391	30·9
Kaptipada	2,169	1,111	3·6

In 1901, 35,968 persons were returned as Kurmis in the whole State. During the last 30 years they have grown by about 68 per cent, the rate of growth being particularly marked in the first and the last decades comprising this period. In 1911, they grew by about 24·5 per cent, while in the present census, the rate of growth is over 20 per cent. In the intermediate decade, *viz.*, 1911 to 1921, the increase in their number was a little over 12 per cent. In their rate of growth in the present census, the Kurmis occupy an intermediate position between the Santal (17 per cent) and the Koli (22·6 per cent). 2,723 Kurmis (representing 4·5 per cent of their present population) are immigrants, having their birth-places in, among other such prominent places as, Midnapore (993), Singhbhum (605), Manbhum (468), Keonjhar (456) and Ranchi (87). The Kurmis are found in Bihar and Chhotanagpur, noticeably in Manbhum. According to one view, they have descended from the Dravidian stock, whereas according to another view, they can be traced back to some of the earliest Aryan colonists of Bengal. Russell, however, thinks that they are a representative agricultural tribe recruited from some aboriginal and non-aboriginal tribes like the Kumbis of the Mahratta territory with whom they would generally admix.

The present public opinion among the Kurmis of the State is strongly against the conclusions drawn by Sir H. Risley to the effect that the Kurmis could be identified with the Santals. They take part in the All-India Kurmi-Kshatriya conference where endeavours are being made to identify the Kurmis of Chhotanagpur with those of Bihar. The claim of both classes to be called Kurmi-Kshatriya in the present census has, after some agitation, been accepted by the census authorities. Though the habit of Handia-dinking and some other aboriginal customs still survive in a section of this

tribe, the door to reform has been thrown open for some time past in this State as elsewhere, though not much headway has been made as yet. Some outstanding members of the community, to be met with in different subdivisions, have taken up the cudgel in their hands to obtain for themselves a higher status in the Hindu society, for which they have been striving so long. In the chapter on Language, it has been observed that, as soon as the Kurmis succeed in their attempt to be differentiated from the non-Aryan tribes, they will universally adopt Oriya as their mother tongue.

According to the present census, the total strength of Bedias, who call themselves Chot Kurmi or San Kurmi, is 578, with 292 males and 286 females. They are all returned from the Bamanghati subdivision. Though they claim to be allied in one way or another to the Kurmis, the latter relegate them to the position of that class of gipsies, acrobats and snake-catchers, who, under a similar name but with a different spelling (Bediya) are found in Bihar. This small tribe is generally known in the State for their filthy habits and criminal propensities.

According to Mr. O'Malley Koiri and Kurmi are two great cultivating castes of Bihar. Koiri and Kori is a sub-caste of the Kurmis recruited from the weaver caste of that name. The Koiris themselves trace their origin from Kabir the apostle of the weaving caste. In the Central Provinces, the caste appears to be almost entirely a functional group made up of members of other castes who were either expelled from their own community or of their own accord adopted the profession of weaving, as Kurmis adopted that of cultivation. 21 Koiris, of whom 13 are males, were enumerated in pirs Khasdesh and Gaital, in Bamanghati. They are not true residents of the State, but are employed in the Iron Mines.

All the tribes in this group belong to the Dravidian family. The Gond is the principal tribe of this family, and is considered to be the most important non-Aryan or forest-tribe in India. Khond is a territorial name for Gond, as in Khondmal or Kandhamala in Angul. The Oraons are no less an important tribe of this family.

Group III
Gond, Khond,
Dharua, Oraon,
Kora, Kisan,
Khadal, Bauri

The numerical strength of the Gonds in the State, according to the present census, is 13,839, with almost equal number of males and females. They form 1.5 per cent of the total State population, 33 of them returned themselves as Christians and all the rest as Hindus. They are chiefly found in Panchpir, and next in number in Bamanghati. In the former place, they number 10,854, with 5,338 males and 5,516 females. In the latter, 1,256 males and 1,202 females make up their total number which is 2,458. Only 339 Gonds are found in Sadar, and 188 in Kaptipada subdivisions. All the 33 Christian Gonds are returned from Sadar.

In 1891, only 107 persons returned themselves as Gonds from this State. In 1901, their number rose to 6,280 which is less than half their present number. In 1911, there was a further increase in their number by 33.4 per cent, when their strength rose to 8,376.

Their rate of growth suffered a set-back in 1921 on account of influenza epidemic in 1918, when it fell to less than one-half of what it was in the next previous decade, though in that census their number rose to 9,630. Their rate of growth, as disclosed in the present census, is rather phenomenal. It is more than 43 per cent calculated on their population as recorded in 1921. This is due to heavy immigration in the decade in question. 989 persons, or more than 7 per cent of the present population, returned different places outside the State as their birth-place. Singhbhum and Keonjhar respectively contributed 438

Variation and
immigration

Gond

and 448 persons, while the number of immigrants from Marbhun, Sambalpur, Raipur, Bamra and Gangpur is limited between 20 and 30 persons

The Gond dynasty possessed a great part of the territory of the Central Provinces formerly known as Gondwana or the country of the Gonds comprised of the Satpura plateau and a section of the Nagpur plain and Nalbudda valley to the south and west. The Gonds are

believed by some as a section of Konds or Kanhds (Kanhds) of the Khondal The former call themselves "Kui," while the latter call themselves "Ku". The Telugu people call the Kanhds "Gonds". The Gonds speak a language of the same family as Tamil, Canarese and Telugu. The name "Gond" is believed to have been modified into "Khond" in the Oriya country. The language of the Gonds, i.e., Gondi, is more nearly allied to Tamil, while that of the Kanhds to Telugu

Various parts of the Central Provinces were under the rule of the Rajput dynasty from about the 6th to the 12th century, after the fall of which Gond kingdoms were found established in the different centres in the said Provinces. This became possible on account of the fact that the Mahammadan invasion of Northern India by that time had weakened or destroyed the central authority of the Hindus and prevented any assistance being afforded to the outlying settlements. After having established themselves there, the Gonds succeeded in governing the Province for three centuries, and became known for the spacious forts they built with masonry tanks and wells inside them, and for their tolerance and beneficence towards the Hindu immigrants. "Under them, the country prospered, its flocks and herds increased and the treasury filled". Private persons excavating tanks at their cost used to get a grant of land free of revenue. But the weak point about the Gond Rulers was that they had no strength for defence, of which the Maratha Chiefs of the 18th century took advantage, after having acquired some knowledge of the art of war and military training by their war against the Mughals. The country fell before the Maratha army almost without a struggle. The Gonds were badly treated which made them soon lose every vestige of their civilization, and they became cruel and treacherous savages

With the pacification of the country under the British rule, the Gonds became the timid and inoffensive people they now are here in this State as anywhere else. The Gonds of Mayurbhanj call themselves Raj-Gonds, probably under the impression that they are the descendants of the Rulers of Gondwana

Only 24 persons returned themselves as Kanhds or Kands in the present census from pirs Kasua and Barghati, pergannah Simlipal in Sadar, pir Tiring in Bamanghati and pir Jamuna Baidanda in Panchpur

In 1901, 5,833 persons were returned as Kanhds in the State. In 1921, their number fell down to 544. It is difficult to say why and when they abandoned the State and in such large numbers

The resemblance between Gonds and Kanhds has been explained in a previous paragraph where it has been made clear that while the Gonds are more related to Tamil, the Kanhds are so related to Telugu. Their home is in Khondmals in the district of Angul

528 persons returned themselves as Dharuas in the present census, in almost equal numbers, from Sadar and Bamanghati. Only 3 of them are returned as Christians, and all the rest as Hindus

Khond

Dharua

Comparative strength and distribution

Variation and immigration

Comparative strength and distribution

According to the census of 1901, 732 persons were returned under this tribal name, so it appears their number is gradually falling
 Variation and immigration 63 of them are immigrants from Singhbhum, Keonjhar, Sambalpur and other places

The Dharuas are one of the several septs of Gonds who are otherwise known as Naiks, according to Sir H. Risley. He calls them "Daroa". They are the ordinary Gonds who in most districts form one endogamous group. The word Dharua, according to Russell, may be derived from 'dhu', (dust), that is, the common people as opposed to the Raj Gonds. Another name of the Dharuas is Dhuir Gonds. According to Sir Edward A. Gait the Dharuas were once the predominant tribe in the Narsingpur State and formed the main element in its militia, as in that of Mayurbhanj. At that time they ranked high and enjoyed the services of Brahman, Bhandari and Dhoba in both the States, all of which services are now denied to them as they are no longer of any political importance. They are believed to have gradually formed an entirely distinct community from the Gonds. In the Bamanghati subdivision, they were among the earliest settlers. According to Col. Dalton, "they were the military retainers of the Mahapatra of Bamanghati, a feudatory of the Raja of Moharibhanj, who were driven out of Bamanghati with their leader and permitted to settle in Singhbhum in consequence of his having rebelled against his lord paramount." The Santals who followed the Dharuas now live in Bamanghati on sites where exist tanks, etc., said to have been excavated by the Dharuas.

The total number of the Oraons, according to the present census, is 1,435, with almost equal number of males and females. They form about 1/10th per cent of the total population, 13 of them returned themselves as Christians and 26 as Animists. They are chiefly found in peigannahs Asankhali and Narangabaj in the Sadar subdivision. A few of them are also returned from Muruda. In Bamanghati their number is 187 and in Panchpuri 31. They are not at all returned from the Kaptipada subdivision. Christian and Animist Oraons are more numerous in Bamanghati than in Sadar.

The Oraons are less numerous (by nearly 40 per cent) than they were in 1891, when their number was 2,410. The heaviest decrease in their number occurred in 1901 when they suffered a loss by over 65 per cent. Their number then suddenly dropped to 832. As it appears, they are gradually recovering the lost ground which is evident from the increase in their number both in 1921 and in the present census. 128 Oraons (or about 9 per cent) returned themselves as immigrants. 77 of them were born in Balasore, and the rest in such places as Ranchi, Sambalpur, Keonjhar, Gangpur, Midnapore and Singhbhum.

In the Central Provinces, the Oraons are commonly known as Dhangai. In Chhotanagpur, Dhangai means a farm-servant. Among the Hindus, the principal characteristic of the Oraons is their universal employment as farm-servants and labourers. The Mundas, being earlier settlers, are employed by the Oraons as priests of the village god, which is a function regularly assigned to the earliest settlers of a place. The Oraons in this State, as in Balasore, are generally earth-diggers and growers of vegetables, some of them having risen to the position of well-established cultivators of the land.

615 persons, with barely equal number of males and females, returned themselves as Kora by caste and Hindu by religion in the present census.

In Sadar, they number 259 and in Bamanghati, 161. About of them are returned from Panchpuri and Kaptipada each.

In 1901, 781 persons returned themselves as Kora in this State. In 1921, their number became almost half. Their present number is still less 106. Kora are returned as immigrants, 34 of them being born in Singbhum, 25 in Balasore, 29 in Midnapore and the rest in several other places.

According to the inquiries made by Mr. B. C. Majumdar and Rai Bahadur Hirajal, the Koras are really Oraons under a different name.

48 persons only returned themselves as Kisans in the present census, of whom 40 are males. They are returned from Bamanaghati and Ranchpur.

In the previous decade, their number was only 34. Of the Kisans, 7 are immigrants from Sambalpur and 1 from Gangpur.

Like the Koras, the Kisans are really Oraons. The Oraons in Sambalpur are all known as Kisans. The name is probably derived from the Persian word *Kisan* which means a cultivator.

406 persons returned themselves as Khadals, with almost equal number of males and females, in the present census. 30 of them are returned from Kaptipada and all the rest from the Sadar sub-division. They are found side by side with the Oraons in the same localities.

In 1901, the Khadals numbered 379. So there has not been much of an increase in their number since then. 68 Khadals returned in Balasore and 6, Nilgiri, as their respective birth-places.

The Khadals are described as a small Diavidian caste of labourers in the Orissa country, who are allied to the Oraons and are probably an offshoot of the great Bauri caste of Orissa. The name Khadal is a functional one denoting persons who worked with a hoe, and may be supposed to have been derived from the Sanskrit word *Khanan*, meaning to dig. The traditional occupation of the two castes, Bauri and Khadal, is palanquin-bearing and field-labour. In 1901, they were found to be most numerous in Balasore and Midnapore, from where they have evidently penetrated into Mayurbhanj.

217 persons only returned themselves as Bauris. Two-thirds of them were returned from Kaptipada and the rest from Sadar.

In 1901, the Bauris numbered 410. So their number is gradually on the decrease. None of them returned any place outside the State as their birth-place.

In the opinion of Sir Edward A. Gait, the Bauris are probably recruited from various aboriginal sources, and the Khadals are probably an offshoot of the Bauris. Both of them are small Diavidian castes and are allied to the Oraons.

The tribes brought together in this group are completely Hinduised, all of them having long abandoned their original tribal language, if they had any. The real or supposed connection between all these tribes will be noticed in the proper place.

The numerical strength of the Bhuinyas in the State, according to the present census, is 23,324, with 11,445 males and 11,879 females. They form 2.6 per cent of the total State population. Pergamah Upabag in the Sadar subdivision is the home of the Bhuinyas in the State. In this

Group IV:
Bhuinyas,
Bauris,
Bhujpurs,
Puras and
Rajurs
Bhuinyas

Bauri

Khadal

Kisan

subdivision, they number 14,662, which is about 63 per cent of their total strength. The difference in sex proportion of the Bhuinyas in this or in any of the other subdivisions is small. Against 7,189 male Bhuinyas in Sadar, there are as many as 7,473 female Bhuinyas there. Next to Sadar, they are found in larger numbers in Kaptipada and Panchpuri, where they respectively number 3,332 (1,638 + 1,694) and 3,162 (1,554 + 1,608). In these two subdivisions, they form 14.2 and 13.5 per cent of their total strength. In Bamanghati, where only 2,168 persons are returned as Bhuinyas, they form only 9.3 per cent of their population.

In 1901, 31,753 persons were returned as Bhuinyas in the State. In that census, all the Purans and Bhanjpurans were included in this figure. In 1911, when figures for the Bhuinyas were separately compiled in the State, they numbered 20,139. In 1921, according to the compilation made by Government, their number again grew to 35,834, on account of the inclusion as before of the two classes of Purans in this figure. On account of this confusion, the rate of growth of this tribe cannot be correctly followed or traced from decade to decade. Comparison can, however, be made between their figures in 1911 and in the present census. During the twenty years covering this period, they have grown from 20,139 to 23,324, which represents a growth by less than 16 per cent. This nearly corresponds with the whole State rate of growth. 568 persons, or 2.4 per cent of the total strength of the Bhuinyas, are immigrants. 249 of them returned Singhbhum and 166 Keonjhar as their respective birth-places. Immigration from such other places as Balasore, Midnapore, Manbhum, Bamra and Hazaribagh is small.

Variation and
immigration

they are known as "Musahars" or rat-eaters 5 persons under this caste-name have been enumerated in Mayurbhanj in the present census. In Chhotanagpur and the Central Provinces, where Hindu immigration has only been partial, and the forests have not been largely cleared, they have been allowed to retain their old tribal organisation and admitted as a body into the hierarchy of castes, ranking above the impure castes, but below the Hindu cultivators.

The Bhuiyas in Mayurbhanj were once the sub-proprietors or zamindars in Perganah Uperbhas in Sadar, and Ratanpur in Panchpur. They appear to have degenerated to a noticeable extent, and are now a lazy and indolent people.

Bathuri.

There are nearly twice as many Bathuris in the State as there are Bhuiyas. The former number 46,217, which is over 5 per cent of the total State population. Except 5 of them (returned from Sadar), who are converts to Christianity, all the rest returned themselves as Hindus. The Bathuris are chiefly found in Panchpur where they form 41.4 per cent of their total population. Their proportional distribution in Sadar and Kapripada is, however, not small. In the former place they form 33.3, and in the latter 24.2 per cent of their total strength. Bamanaghati, with only 1.1 per cent of them, is very poor in respect of the Bathuri population.

Since 1891, the number of Bathuris in the State has grown from 26,018 to 46,217, which is more than 77.5 per cent of the former number. The most noticeable increase in the growth of their population occurred in the periods covered by the years 1901 to 1911 and 1921 to 1931. In both these decades, the rate was almost uniform, being near about 25 per cent. In the other two decades, they grew by over 5 and less than 10 per cent. 89.5 Bathuris, or about 2 per cent of their total population, returned themselves as immigrants. 51.5 of them are born in Keonjhar and 32.4 in Nilgiri.

Among the different sub-castes of the Bhuiyas, found in different places like Singbhum, Manbhum and North Bihar, Sir Edward A. Gait put down Bathuris as one of them. Mr. Russell makes a similar record in his *Tribes and Castes of the Central Provinces*. According to him, the Bathuria subdivision of the Bhuiyas, as he calls them, form an inferior group who are said to be looked down upon, because of having taken food from other low castes. According to the local tradition the Bathuris consider themselves to have come from Ayodhya or Oudh. They have not been able to substantiate this claim on their part. For that reason the opinion has sometimes been held that the Ayodhya they refer to is probably a village of that name in the Nilgiri State.

Bhanja Purans

The Bhanja Purans with 19,605 persons, of whom 9,534 are males and 10,071 females, form like the Khandats, over 2 per cent of the total State population. Nearly 84 per cent of them are returned from Sadar, particularly from those parts as adjoin the Midnapore District. 11 per cent are returned from Bamanaghati, and a little over 5 per cent from Panchpur. Kapripada is completely free from Bhanja Purans. All of them returned themselves as Hindus.

Except in the present census, separate figures were not compiled for the Bhanja Purans and the Tamaras. Purans taken together numbered 17,269 in the census of 1911. Their combined strength in the present census is 22,741. So, during the last 20 years, they have increased by about 32 per cent. Only 86 persons (or less than $\frac{1}{2}$ per cent) returned themselves as immigrants, the immigration being chiefly from Singbhum and Midnapore.

Variation and
immigration

Comparative
strength and
distribution

The variation of this tribe cannot be traced for want of materials
Only 18 persons among the Rajuars returned themselves as
immigrants from Midnapore, Keonjhar and Ranchi

The Rajuars are a low cultivating caste of Bihar and Chhotanagpur,
who are probably in offshoot of the Bhumiya. In the Central Provinces,
the Bhumiya have a sub caste called Rajuar. The Rajuars of Bengal give
a different story, admitting that they are the descendants of
mixed unions between Kurmis and Kols. In Chhotanagpur,
the Rajuars like the land holding branches of other forest tribes, claim to
be an inferior class of the Rajputs. In Mayurbhanj, all Rajuars returned
themselves as Hindus

The Gunjus of Mayurbhanj also call themselves Rautia. The Rautias
and Kauris are said to have some close ancestral connection

Group V:
Ganju (Gunju)
and Kaur

Gunju

640 persons, with almost equal number of males and females, returned themselves as Gunju or Rautia. All of them returned themselves as Hindus. 441 of them are enumerated in the Sadar and 165 in the Kaptipada subdivisions. Of the remaining 34 persons, 31 are enumerated in Bamanaghati and 3 in Ranchpur.

Comparative strength and distribution

Their strength in the previous censuses could not be traced. 39 Gunjus, or 6 per cent of their total population, are immigrants, 25 of whom were born in Midnapore, 9 in Ranchi, 4 in Balasore and 1 in Singhbhum.

Variation and immigration

Only 5 persons returned themselves as Kaurs in the present census. All of them were enumerated in Baripada. They are described as a primitive tribe living in the hills of the Chhatisgarh district (north of the Mahanadi). Mention has been made of the zamindars of this tribe in Bilaspur. Of their several endogamous subdivisions, Rautia is one. It is probable that they belong to the Dravidian tribal family. They are immigrants from Sambalpur and Ranchi, and are generally believed to be Kauras in origin.

Kaur

Group VI:
Lodha and
Lodhi
Lodha.

675 persons, with 317 males and 358 females, were enumerated as Lodhas in the present census. 569 of them were returned from the Sadar subdivision, where they are chiefly found in pergunahs Banahari, Bagrha, Muruda and Gargaon. The remaining 104 persons were returned from pur Gatal and pergannah Dukura in the Kaptipada subdivision.

Comparative strength and distribution

Their number in the previous censuses was not recorded. 26 persons are returned as immigrants, chiefly from Midnapore.

Variation and immigration

Lodh, Lodha or Nodh is the name of an aboriginal tribe of Angul and the Orissa States. Their head-quarters are in the Central Provinces where they have become land-holders, and are addressed by the honorific title of "Thakur," ranking with the higher cultivating castes. They are also found in Midnapore whereto they migrated from Singhbhum and Mayurbhanj, and where (Midnapore) they are considered as allied to Sabais and Sahars. In Mayurbhanj, they form a notorious criminal tribe, and are considered to be one of the oldest tribes of the State. They are sometimes called Lodha Kharria.

Origin

There is a caste called Lodha in the United Provinces, who claim kinship with the Lodhis of Central India, and who are apparently of non-Aryan origin. These Lodhas should not be confused with the Lodhas found in Orissa States. The former appear to be a mixed class descending from aboriginal and Aryan parents.

Group VII
Sauntii

The Sauntis numbering 8,250 persons, with almost equal number of males and females, form a little below 1 per cent of the total population of the State. About 89 per cent of them are returned from Ranchpur, where they number 7,329, with almost negligible difference in their sex proportion. 867 persons forming over 10 per cent of their population are returned from Kaptipada. In Bamanaghati, they number 52 and in Sadar, only 2. All the Sauntis returned themselves as Hindus.

Comparative strength and distribution

In 1911, their number was 6,646. Thus during the last two decades they have grown by nearly 24 per cent. In the present census, 540 of them returned themselves as immigrants, of whom 525 are born in Keonjhar, 13 in Balasore and one each in Nilgiri and Cuttack.

Variation and immigration

The head-quarters of the Sauntis are in Musakhuri, in Keonjhar, which is about 10 miles from Karanja, the head-quarters of the Panchpuri subdivision in Mayurbhanj. The Saunti caste took its origin some three centuries ago, when its first founder, Joygobinda Das of Puri, said to be a Khandait by caste, was allowed to settle in Mananta, one of the villages in Keonjhar, near Musakhuri. There is a story current among the present-day Sauntis, of whom the *Berdhajal* (Bhagnathi Das) of Musakhuri is now the acknowledged leader, that Joygobinda Das came to Keonjhar from Puri in 1010 Oriya Sal, corresponding to 1603 A.D. Joygobinda Das, though said to be a Khandait by caste, is believed to have come out of his caste to form a new caste of which he is now considered the acknowledged founder. "The nucleus of the caste," says Mr. O'Malley, "consisted of persons out-casted from respectable Oriya castes who were allowed by the Chief of Keonjhar to settle in Mananta, one of the villages in his State. Their numbers grew rapidly as they received other out-castes with open arms. The only qualification for admission was that the new-comers must have belonged to some castes from whom Brahmins would take water." The caste name, *Saunti*, is said to have been derived from the word *Saunta*, meaning "gathered in," thus pointing to the manner in which the members of the newly-formed caste were gathered in. The title "*Berdhajal*" which the headman of the caste bears means "surrounding with a net" (from *Berdha* meaning surrounding, and *Jal* meaning net). The present-day Sauntis, including the *Berdhajal*'s family, appear to have no idea of this history of conversion of out-castes, and of the resulting formation of their caste. Consequently, such conversion of outsiders to this caste is now practically out of vogue. The Sauntis occupy a position of distinction and privilege in Keonjhar, which still continues to be their head-quarters and stronghold. Next to Keonjhar, they are found in large numbers in Mayurbhanj, where also they have received consideration at the hands of the Rulers. The States of Nilgiri, Bonai and Bamia and the district of Singhbhum are some of the other places where Sauntis are found, though in rather small numbers. In Keonjhar, in all State functions or in social functions connected with the Ruler of the State, the procession starts with the *Berdhajal* of the Sauntis in the vanguard. In consideration of the special services rendered by the Sauntis in Keonjhar, the *Berdhajal* is allowed to bear the title "Guman Ganjan Singh Berdhajal Mahapatra Pata Zamindar." In course of time, the title of "Rajkumar" came to be added to this already-too-long-a-title, when one Ram Gobinda Singh was recognised as the founder of a special branch of Sauntis, the male members of which were allowed to add "Rajkumar" to their title. Members of this family in Keonjhar now bear the title "Singh," while those in Mayurbhanj still call themselves "Rajkumar." It was more than a century ago that the senior branch of the *Berdhajal* family for some reason or other crossed the borders of Keonjhar and settled in Thakurmunda pergannah, in the Panchpuri subdivision, of the Mayurbhanj State. The Rajkumar, whose full name is not available, and who with his party thus came over to Mayurbhanj, got the opportunity of serving the State in the capacity of one of its Sardars of the bygone ages,—his area comprising the Thakurmunda pergannah. His son, Chakradhar Das Rajkumar Guman Ganjan Berdhajal Bhuyan Mahapatra, succeeded in obtaining, by Sanad, *Datta Jagu* and *Datta Mahatran* (or quit rent grants), with an aggregate area of nearly 150 *Mans* (equivalent to about 100 acres), lying in villages Baliposi and Bansdiha, in pergannah Thakurmunda, from Maharaja Jadunath Bhanj and his son Srinath Bhanj. The descendants of Chakradhar Das are still in possession of these Lakhraj grants. But unlike the Sauntis of Keonjhar, the Sauntis of Mayurbhanj have no particular service to render to the State. Though the Sauntis of Mayurbhanj are the members of the senior branch of the *Berdhajal*'s family, on account of their immigration to Mayurbhanj, they have lost that position of distinc-

tion in their community, and are no more treated as the members of its headman's family, and have ceased to bear the title of "Berdhajal". Their present title is simply *Das*. These Sauntis of Mayurbhanj, however, have now a caste council of their own to which caste matters are referred for arbitration. They now seldom refer their matters to the Berdhajal at Musakhuri, though they are supposed to be virtually under his jurisdiction. The Sabars and the Sabars are separate branches of the same tribe, though sometimes a line of distinction has been drawn between them. Sir Edward A. Gait observes that Sabars are said to be different from the Sabars, while Mr. O'Malley is of opinion that in some parts it is impossible to distinguish the two,—'those who have come in contact with the Hindus and have adopted Hindu customs being called Sabars, and those who have not yet reached that stage, Sabars'. In Mayurbhanj, persons belonging to this tribe have returned themselves more as Sabars than as Sabars though practically it is difficult to make any hard and fast distinction between them. In some parts, as in Panchpur, members of the Sabar branch have become *Jalachalanias*, while, in other parts of the State, they have not yet reached that stage.

Group VIII:
Sabar and Sabar

3,747 persons, with small difference in the number of males and females, forming less than $\frac{7}{8}$ per cent of the total State population, were enumerated as Sabars. More than 67.5 per cent are returned from the Sadar, and more than 24.5 per cent from the Kapripada subdivision. In Panchpur, less than 7 per cent of their total population were enumerated, whereas in Bamanaghati, their proportional strength is a little over 1 per cent. 1,155 persons, on the other hand, were enumerated as Sabars, with almost equal number of males and females, forming about 1/10 per cent of the total State population. About 52 per cent of them are returned from Sadar, and more than 30 per cent from Panchpur. Their proportional strength in Kapripada subdivision is just 17.5 per cent, while in Bamanaghati only 4 persons returned themselves as Sabars.

Sabar

Comparative
strength and
distribution.

It is not possible to trace the variation of the two branches separately. Taken together, between the years 1891 and 1931, they appear to have grown by about 71 per cent. In the first decade of this period, their growth was by more than 30 per cent. During the last three decades, there has been an addition of 1,156 persons to their combined strength, the increase being by about 31 per cent. 40 persons, or a little over 1 per cent of the Sabars, and 153 persons, or nearly 16 per cent of Sabars, are immigrants,—the Sabar chiefly from Nilgiri and Midnapore, and the Sabar from Midnapore and Keonjhar.

Origin.

Orissa is the principal home of the tribe. Of the six lakhs of Sabars enumerated in India in 1911, Orissa contained 5 lakhs. The rest were found in Bundelkhand district in Central India. The Sabars are believed by some authorities to be formerly the dominant branch of the great Kolarian family, and it used to be the striking peculiarity of the Sabars that they were seldom seen without an axe in their hands. There appears also to be some local tradition in the Orissa States regarding the Sabars. The Dhenkanal State is said to have derived its name from Dhenka Sabara.

Group IX:
Jena Pan and
Pan Tanti

The Pans are mainly divided into two branches, viz, Jena Pan and Pan Tanti or Patar Tanti. The former is an unclean caste, while the latter have become clean Sudras.

3,235 persons, of whom 3 are Christians and the rest Hindus, with equal number of males and females, forming less than $\frac{3}{4}$ per cent of the

total State population, were enumerated as Jena Pans. About 41 per cent of them are returned from Panchpur, and more than 27 per cent from Bamanghati. Their proportional strength in Sadar and Kaptipada is about 18 and 14 per cent respectively. As regards the Pan Tanti or Patar Tanti, in the present census 30,098 persons, with almost equal number of males and females, forming about 3.4 per cent of the total State population, returned themselves as such. They are more or less evenly distributed throughout the State. Their proportional strength in Bamanghati is more than 35 per cent of their population. In Sadar and Panchpur, they form about 29.5 and 23.6 per cent of their total strength. In Kaptipada subdivision, where their proportional strength is lowest, they form 11.7 per cent.

In the former censuses no distinction was made between Jena Pan and Pan Tanti. Besides the above two main divisions, there is a third class of Pan called Panika, who are outsiders. 2 males and 1 female have been enumerated in the State in the present census under this caste name. Taking the three classes together, it appears that since 1901, when the Pans numbered 24,762 persons, there has been an increase in their strength by more than 34.5 per cent, as disclosed in the present census. Between the years 1901 and 1911, there was an addition of about 2,500 persons, or more than 10 per cent, to their number. In 1921 the rate of growth fell to about 7 per cent. In the present census, there has been an addition of more than 4,250 persons, or more than 14.5 per cent, to their number. This increase is shared by all the subdivisions of the State.

1,293 persons, or more than 4 per cent of the Pan Tantis, are immigrants, while 349 persons, or about 11 per cent of the Jena Pans, are so. 639 Pan Tantis returned Singhbhum as their birth-place while 236 and 279 of them are born in Midnapore and Keonjhar. Balasore, Nilgiri and Sambalpur contributed to the number of immigrants by 44, 34 and 26 persons respectively. 35 persons in the aggregate are returned as born in Cuttack, Manbhum, Ranchi, Sareikela, Monghyr, Bamia and Gangpur. The largest contribution of Jena Pan immigrants is from Balasore with 171 persons. Next come Singhbhum and Keonjhar, with 81 and 64 persons respectively. Nilgiri contributes 18 to the number. The remaining 15 persons are born in Midnapore, Cuttack, Manbhum and Sareikela.

Little is known about the origin of the Pans. In the list of caste precedence for Orissa prepared by Sir Edward A. Gait, in 1901, the Pans are classed with Mahuria, Dom and Hari who are marked as beef-eaters and scavengers. Sir Edward A. Gait states that in the Orissa States "the Pan ranks higher, he is there largely employed as a weaver and calls himself Patra Pan or Buna Pan." These Patra Pans, or more correctly Patar Pans, are now known as Pan Tantis, who are a recent accretion to the Tantis, of whom mention has been made elsewhere.

This group consists of the lowest castes who are scavengers or the like. 4,678 persons, with almost equal number of males and females, forming 1.4 per cent of the total State population, were enumerated as Dom. About 54 per cent of them were enumerated in Sadar, and one-half as many (27 per cent) in Bamanghati. In Panchpur, they form more than 11 and in Kaptipada, about 8 per cent of their total population.

Group X -
Dom, Ghasi,
Hari, Mahuria,
Kandra
Dom

In 1901, the Doms numbered 2,743. Their number rose to 3,793 in 1921. Their present strength is more than 70.5 per cent of what it was 3 decades ago. 288 persons, or over 6 per cent of the total, are immigrants chiefly from Singhbhum and Midnapore, which contribute

and 109 persons respectively Balasore, Keonjhar and Nilgiri between themselves contribute some 50 persons 5 persons are born in Manbhumi and Sareikela

3,917 persons, with almost equal number of males and females, forming less than 7 per cent of the total State population, were enumerated as Ghasi None of them are returned from the Kaptipada subdivision About 48 per cent of them are returned from Bamanaghati and more than 34 from Sadar In Panchpur, they form less than 18 per cent of their total strength

In 1901, the Ghasi numbered 2,699 in the State There was an addition of about 700 persons, as disclosed by the census of 1921 Since 1901 they have grown by more than 45 per cent 190 persons, or about 5 per cent of the Ghasis, are immigrants chiefly from Singbhum and Keonjhar which contribute respectively 105 and 42 persons More than 40 persons returned Balasore, Midnapore, Cuttack, Puri, Sambalpur, Jaipur (Rajputana), Sareikela, Bamra or Gangpur as their birth-places

2,882 persons, or less than 3 per cent of the total State population with almost equal number of males and females, were enumerated as Hari Comparative strength and distribution In Bamanaghati they form 3 5 and in Panchpur only 5 per cent of their total strength

In 1901 the Hari numbered 2,052 In 1921 their number rose to 3,016 During the last decade there has been a decrease in their number by over 4 per cent, but compared with their number in 1901, they have grown by over 40 per cent 173 persons, or 6 per cent of their total strength, are immigrants almost in equal numbers from Singbhum, Balasore, Midnapore and Nilgiri which are the birth-places respectively of 42, 38, 51 and 35 Haris enumerated in Mayurbhanj Keonjhar contributed 5 and Sambalpur 2 to the list

4 persons only were enumerated as Mahurias from pur Uperbera, in Bamanaghati They are players on a musical wind instrument called "Mahuri"

581 persons, with 278 males and 303 females, were enumerated as Kandras only in the Sadar subdivision In 1901, the Kandras numbered 513 In 1921 the number rose to 558 persons In the present census they are numerically stronger by over 13 per cent than in 1901

No authoritative statement can be made regarding the origin of these castes

The Muchi is a cobbler, while the Chamar in Orissa and the Pasi in Bengal and Bihar are toddy-drawers In Upper India cobblers are called Chamar

756 persons, with almost equal number of males and females, forming a very small percentage of the total State population, were enumerated as Muchi 45 per cent of them are returned from Sadar and more than 37 per cent from Bamanaghati In Panchpur and Kaptipada each, they form less than 10 per cent of their total strength

The Muchis numbered 631 in the previous decade (1921) They are now more numerous by about 20 per cent 182 persons, or about 24 per cent of their total population, are immigrants, 75 of whom were born in Raipur and 45 each in Singbhum and Midnapore The districts of Balasore, Ranchi, Gaya, Patna, Monghyr and Bankura contribute the remaining 17 immigrants

244 persons, with equal number of males and females, were enumerated as Chamar 71 of them, or less than 30 per cent, are returned from Sadar, and 173, or more than 70 per cent, from the Kaptipada subdivisions. In the other two subdivisions, their number is nil. Between 1901 and 1921, their number rose from 110 to 209. They have now more than doubled as compared with 1901. 104 persons, or more than 42 per cent of them, are immigrants. 87 of them returned Balasore and 16 Nilgiri as their respective birth-places.

10 persons, with exactly equal number of males and females, were enumerated as Pasi in pir Gartal in the Bamanghati subdivision.

Toddy-drawers are called Pasi in Bengal, Bihar and other places. The Chamars of Orissa follow the same occupation. Those enumerated as Chamars in Mayurbhanj do not form an exception to this general statement. The Muchis cobble shoes and are admittedly descended from the Chamars. The Chamars were formerly tanners which occupation they seem to have given up in Orissa. Mr Nesfield observes, "The industry of tanning is preparatory to and lower than that of cobblery, and hence the caste of Chamar ranks decidedly below that of Muchi." In Mayurbhanj, as in the rest of Orissa, the Chamars have given up tanning. Hence the Muchis rank below them. The latter are both tanners and cobblers in Orissa. Elsewhere some of the Muchis are known as *Zingar*, as they make saddles and harness, others bind books and are called *Jildgar*. There are still others who paint and make clay idols and are given the designation either of *Chitrakar* or *Murtikar*. These classes of Muchis generally dissociate themselves from the Chamar caste. They call themselves Thakur or Rajput. In Bengal, they have assumed the name of Rishi and claim to be debased Brahmans. In U P, Mr Crooke considers them to be connected with Sribastava Kayasths, with whom they intermarry and agree in manners and customs. In Bombay the caste prefers to style itself Arya Somabansi Kshatriya or (Aryan Kshatriya of the lunar division). They have all the regular Brahminical gotras, as, Bharadwaja, Vashistha, Gautama, and so on.

The tribes or castes of this group are connected with fishing and boat-ing, though some of them have given up their traditional occupation in favour of cultivation. All of them are more or less completely Hinduized. The relation between some of these castes is so close that, in Mayurbhanj, some Amatas make no distinction between themselves and the Dandachhatra Majhis or Ujias.

Group XII :
Amata,
Baghuti, Balti,
Dandachhatra
Majhi, Ghani,
Gokha, Jhara,
Keut, Mahisya,
Malo, Tiya
and Ujia

3,682 persons, the males being just 100 less than the females, were enumerated as Amata in the present census. They form less than one-half per cent of the total State population. They are not found at all in Bamanghati and Panchpir. More than 60 per cent of them are found in the eastern part of Sadar, and less than 40 per cent in the eastern part of Kaptipada.

Amata

Their number has grown from 2,248 in 1901 to 3,682 in the present census, the percentage of increase being about 64 during the last three decades. In 1921, by some accident, their recorded number had fallen to 1,313. 114 persons, or more than 3 per cent of their total strength, are immigrants, 57 of them having been born in Balasore and 56 in Nilgiri. The remaining 1 person was born in Midnapore.

They have no tradition as to their origin.

802 persons were enumerated as Baghutis in the whole State, with almost

equal number of males and females. They form nearly one-tenth per cent of the total State population. More than 53 per cent of them are found in Sadar, and more than 43 in Bamanaghati. More than 3 per cent were enumerated in Panchpir, while only one Baghuti was returned from Kapitpada.

Since 1901, they are less numerous by about 74 per cent. In that census their number was 3,117. 26 persons, or more than 3 per cent of them, are immigrants, 20 of whom were born in Singbhum, 4 in Midnapore and 2 in Balasore.

Bagdis of Bengal and Baghutis of Orissa are almost homonymous. In this State they generally call themselves Bagdi which very much resembles Bagdi, on which account presumably Bagdi and Baghuti were classed together in 1891. They form a small community living in the subdivision of Jajpur, in the district of Cuttack, and the adjoining parts of Balasore and the Orissa States. They have no tradition as to their origin, though they rank somewhat higher than the Bauiis. Their title is Modri, and their distinctive occupation is to prepare pack-bullock saddles.

Only 4 Baitsis are returned from Pir Chandua in Sadar. They are now lime-burners or mat-makers. They are also called Chumari.

2,817 persons, of whom only 3 are Christians and the rest Hindus, with 1,372 males and 1,445 females, returned themselves as Dandachhatia Majhi or simply as Danda Majhi. They form 0.3 per cent of the total population. More than 93 per cent of them are found in Sadar and about 3 per cent in Panchpir and Kapitpada each. Only 25 of them, or less than 1 per cent, were enumerated in Bamanaghati.

Their strength in the previous censuses not being known, it is not possible to note variation in their case. 141 of them, or about 5 per cent, are immigrants, 70 of them being born in Midnapore, 33 in Singbhum, 29 in Balasore, and the remaining 9 in Keonjhar and Nilgiri.

The Danda Majhis are found mainly in Midnapore. They believe their original occupation to have been fishing which they still largely follow. Some are also cultivators and day-labourers. They trace their origin to a Majhi who held the earthen pots (Danda) containing resin used for Charakh Puja of the god Siva. They are Saktas by sect.

108 persons, with almost equal number of males and females, were enumerated as Ghani in the present census. Except 2, all of them were returned from Bamanaghati. They are chiefly found in this State and in Balasore. They are possibly a sub-caste of the Kaivartas or Keuts. They catch fish.

59 Gokhas are returned from this Gartal Taluandi and Kamnari in the Kapitpada subdivision. In 1901, only one person was returned as Gokha in this State. 13 of them are returned as immigrants, 10 of whom being born in Balasore and 3 in Nilgiri. They catch and sell fish and rank far below the Keut or Kaivarta.

115 persons are returned as Jhara in the present census, with equal number of males and females. One-half of them are returned from Sadar and a lesser number from Bamanaghati. Only 16 of them were enumerated in Panchpir. They are not at all found in Kapitpada. In 1901, they numbered 133. They have thus remained almost stationary during the last 30 years. 37 of them are immigrants, of whom 33 were born in Singbhum and 2 each in Keonjhar and Sambalpur. Formerly they were gold washers, they are now fishermen, cultivators and field-labourers.

2,982 persons, with almost exactly equal number of males and females, **Keut** are enumerated in the present census as Keut. They form less than $\frac{1}{3}$ per cent of the total State population. 73 per cent of them are found in Sadai, 12 per cent in Panchpur and more than 10 per cent in Kaptipada. 132 persons only, forming about 4.5 per cent of their population, are returned from Bamanghati.

In 1901, 2,245 Keuts were returned from this State. In 1911, their number rose to 3,964. In the present census they appear to have sustained a loss of about 1,000 persons. 382 persons, or nearly 13 per cent of their population, are immigrants. 136 of them were born in Midnapore, 126 in Balasore, 62 in Singhbhum, 29 in Keonjhar, 21 in Nilgiri, 4 in Cuttack, 2 in Manbhum and 2 in Raipur.

According to one account, the name of which "Kaivarta" is a variation, is derived from 'Ka,' water and 'Varta' livelihood, while, according to another account, the derivation is from "Kivarta" which is a corruption of 'Kimvarti,' meaning a person following a low or degrading occupation. The Keuts are believed to have almost certainly derived their origin from the primitive tribes. Formerly Hindus would not take water from them but that is not the case at present. They catch fish, parch grains and are cultivators.

29 persons, all enumerated in Sadai, returned themselves as Mahisya. **Mahisya.** 11 of them are immigrants from Midnapore. The Mahisyas call themselves Chasi Kaivarta or Das Kaivarta and they urge that they are entirely distinct from Jaha Kivartas, having been descended from a Kshatriya father and a Vaisya mother. The most vigorous of all the agitations that arose in 1901 in connection with the caste question was that of this class of Kaivartas in Bengal. The caste is rising in social estimation, altogether sinking the Kaivarta and it is believed that eventually they may succeed, as Mr. Risley predicted in his ' Tribes and Castes of Bengal ' in securing a place with the Nabasakha.

679 persons, with 327 males and 352 females, are returned as Malo. **Malo** They form less than one tenth per cent of the total State population. More than 65 per cent of them are returned from Kaptipada and the rest from Sadai. 25 of them or more than 3.5 per cent of their population, are immigrants from such places as Midnapore and Balasore. The Malo is a boating and fishing caste. They are also called Jhalo. There may be some relation between the Mallah (boating caste) and Malo and the latter are sometimes loosely called Mallah. There is a Telugu caste of labourers and cotton weavers called Mala. It must be noted that they are distinct from Malo.

6 persons were enumerated in pergunnah Kadalia, in Sadai, as Tiyars, **Tiyar** of whom 2 are immigrants from Midnapore and 2 from Manbhum. Tiyar is a boating and fishing caste of Sambalpur and Bengal, in the latter place it being more numerous. The name is derived from the Sanskrit word "Pivari" a hunter, the Tiyars styling themselves as the hunters of the sea.

1,738 persons with almost equal number of males and females, form **Ujia** nearly $\frac{1}{5}$ per cent of the total population. More than 70 per cent of them are returned from Sadai and the rest from Kaptipada. In the other two subdivisions they are not found at all. They are more numerous by more than 8 per cent than in 1901. 205 persons, or nearly 12 per cent of their population, are immigrants. 90 of whom were born in Balasore and 91 in Midnapore. Nilgiri is returned as the birth-place of 23 out of the remaining 24 persons. Balasore and the adjacent Indian States are considered to be the home of Ujia caste. Their traditional occupation is fishing, and the caste-name is said probably to have been derived from "ujan" (to go against the current), as the Ujias manage their nets while swimming. Like Baiti or Chunari, some also manufacture lime.

The castes mentioned in this group are the milk-men, cattle-herd or shepherd castes. Different communities of them occupy different positions in society. Some have altogether given up their traditional occupation

3,794 persons, forming less than one-half per cent of the total State population, were enumerated as Sadgop. Nearly 99 per cent of them are found in Sadar, 26 of them having been enumerated in Kapripada, 12 in Bamanghati and 8 in Panchpir.

In 1901, the number of Sadgops was 1,722. Within the last 30 years, they are more numerous by more than 120 per cent. This is on account of the fact that persons belonging to other allied communities always show an anxiety to style themselves Sadgop. 531 persons, or nearly 14 per cent of the Sadgops, are immigrants, 243 of whom were born in Midnapore, 221 in Singbhum, 56 in Balasore, 10 in Bankura and 1 in Cuttack.

The Sadgops claim to be Vaisyas and are commonly regarded as purified sub-caste of Goala, who are known as Gohala in Mayurbhanj. They have succeeded in obtaining a higher position than the rest by adopting agriculture as their occupation and by acquiring proficiency in it. West Bengal is their principal home. They are not known in Bihar. According to Sir Edward A. Gait, the Sadgops enjoy higher status in that they were formerly the dominant caste in Gopabhum or the country between the Ajai and the Damodar river.

258 persons only are enumerated as Gohala in the present census. More than 60 per cent of them are returned from Sadar and more than 30 per cent from Bamanghati. They are not at all returned from Panchpir. In Kapripada they form more than 8 per cent of their total population.

For want of materials, it is not possible to trace variations in their case. 70 of them (of whom 37 were born in Midnapore, 20 in Balasore and 13 in Singbhum) are immigrants, who form nearly 25 per cent of the total population of the caste.

It has been observed above that the Goalas style themselves Gohalas in this State. The two names are interchangeable, in the same way as Goala is interchangeable with Ahir. Various aboriginal tribes in the Chhotanagpur plateau have gradually come to be known as Goala, though they do not belong to the true Goala caste. In 1901, the figures for Mahakur were included in Goala, the Mahakurs being described as a wandering tribe who hailed from Orissa and came into the jungles of Ranchi district to graze buffaloes.

355 persons were enumerated as Ahir Gaura in the present census. 339, or more than 95 per cent of them, are returned from Sadar and the remaining 16 persons from the other 3 subdivisions. They together with Bagal numbered 1,976 in the present census and are thus less numerous (by more than 2 per cent) than in 1901, when they with Bagal numbered 2,020. The males slightly predominate over the females. 74 persons, or nearly 21 per cent of their population, are immigrants, of whom 69 were born in Midnapore, 2 in Ranchi and 3 in Sambalpur.

Ahir Gaura

Gohala (Goala)

Group XIII:
Sadgop, Ahir
(Goala) Gohala
Gaura, Bagal,
Gaura, Kahar
and Gauri
Sadgops

Mr Edward A. Gait According to Mr Russell, the Ahirs of Central Provinces are largely recruited from the Gond and other tribes. They do not tend cattle or cultivate land. They are acrobats, jugglers and exhibitors of puppets. Some of them have taken to herding cattle and cultivation.

1,621 persons were enumerated as Bagal in the whole State in the present census, with 784 males and 837 females. They form nearly 1/5 per cent of the total State population. 1,321 (or 81.5 per cent of them) are returned from Sadar and 234 persons (or 14.5 per cent) from Kaptipada. 52 of them (or over 3 per cent) are returned from Bamanghati, while, in Panchpir, they number only 14, which is less than 1 per cent of their population. **Bagal.**

Comparative strength and distribution

For want of materials, variations of number in this caste can not be traced from decade to decade. 47 persons, or nearly 3 per cent of them, are immigrants, 38 born in Midnapore, 8 in Singhbhum and 1 in Keonjhar. **Variation and immigration**

The Bagals are cattle-herds. Herding cattle is their principal occupation. In the census of 1901, the Bagals of Midnapore were included in Ahir and Gohala, and those of Bankura in Bauri. In the caste-index prepared by Government for the province of Bihar and Orissa in the present census, Bagal has been listed in Part B of the index as a vague and indefinite entry which should be carefully excluded from column 8 (caste) of the census schedule. There the Bagals have been described as the cow-herds of any caste. But a note has been left to the effect that they form a real caste in Mayurbhanj and Sarakela States which is a fact. Though a large number of Bagals still follow their traditional occupation, many of them have taken to agriculture. *

Origin

39,135 persons, with an excess of more than 500 females over males, enumerated as Gauras, form nearly 4.5 per cent of the total State population. 13,453 persons, or over 34 per cent of them, were enumerated in Panchpir alone. Their distribution in Sadar and Bamanghati (in each of which place they form nearly 28 per cent of their population) is almost equal. About 10 per cent of them are found in Kaptipada. The figures for Gaura include 14,050 Magadha Gaura (who are a sub-caste of Gaura and are probably a recent accretion from some aboriginal tribes). Col Dalton remarks that, in Bengal (including Bihar and Orissa), the features of the Mathuravasi Gauras are high, sharp and delicate, and they are of light brown complexion. Those of the Magadha sub-caste, on the other hand, are undefined and coarse. They are dark-complexioned, and have large hands and feet. "Seeing the latter standing in a group with some Singhbhum Kols, there is no means distinguishing one from the other. There has doubtless been much ~~intermixture~~ blood." **Gaura.**

Comparative strength and distribution

and next to it in Bamanaghati. In these two subdivisions they form more than 15 and 10 per cent of their population respectively. In Sadar and Kapitpada subdivisions, more than 6 and 4 per cent of them respectively were enumerated.

The Gauras together with the 288 Gohalas are more numerous (by a little over 32 per cent) than in 1901 when their number was 29,861. In 1911 and 1921, their number remained almost stationary with 35,724 and 35,941 persons respectively. In 1911, their number was about 11,000 in each of the subdivision of Sadar, Bamanaghati and Panchpur. In that year they numbered 2,733 in Kapitpada during the last 20 years, while addition to their numbers in Sadar, Bamanaghati and Kapitpada was between more than 150 and less than 300 persons, in Panchpur they grew by 2,236 persons. This phenomenal increase in Panchpur is due to the Magadha Gauras only 3,273 persons, or nearly 8.5 per cent of the total population, are immigrants, more than one-half of whom were born in Singhbhum. This district has been returned as the birth-place of 1,768 Gauras. Next in order are Keonjhar, Balasore, Midnapore and Nilgiri, which have been returned as the birth-places of 653, 401, 166 and 110 persons respectively. Immigration of the Gauras from several other places, such as Cuttack, Raipur, Puri, Sambalpur, Saraikela, Gangpur, Hazaribagh, Ranchi, Gaya, Manbhoom, Monghyr and Bama, mentioned in order of the number of immigrants, is confined to 45 persons in the highest and 3 persons in the lowest. The total number of immigrants from these 12 places comes to 175 persons.

The Gaura is the Gola caste of Orissa. The Mathurapuri or Mathurabasi sub-caste ranks highest in Balasore, as in Mayurbhanj, other sub-castes are Khandual and Gopapuri. 7,589 persons returned themselves as Mathurabasi, 12,600 as Gopapuri and 4,896 as Khandual Gaura in the present census. The figure for Magadha has been given above. Though the traditional occupation of the Gauras is cow-keeping and dealing in milk and other products from it, in this State they appear to have completely forgotten that occupation, having made themselves prominent in cultivation and other means of livelihood. The Magadha sub-caste has nothing to do with cow-keeping. They are very like the aborigines in their habits and customs and take to handia-selling business generally. Members of all other aboriginal tribes will take handia from them. They are now cultivators in large numbers.

44 persons only returned themselves as Kahars in the present census, chiefly from the Sadar subdivision. It is not possible to trace their variation. 18 of them are immigrants, of whom 10 were born in Gaya and the rest in Singhbhum, Ranchi and other places. They were palikibearers, but are now frequently domestic servants.

Only 2 persons are returned as Gareri from pur Nowpara, in Bamanaghati. They are immigrants from Bihar, where they are shepherds, goatheids and blanket weavers. The correct name is Gadaria.

The weaver castes are collected together in this group. The Patar Tanti, who are also weavers, have already been dealt with elsewhere, and therefore are not included in this group.

7,009 persons, with little difference in the number of their males and females, forming 4.5 per cent of the total population of the State were enumerated as Tanti. More than 56 per cent of them are returned from Sadar and 30 per cent from Kapitpada. In Panchpur, they form more than 10 per cent of their population while in Bamanaghati their proportional strength is a little over 3 per cent.

Group XIV
Tanti, Patra,
Kapuri and
Gauri

Gauri

Kahar

They are more numerous by more than 53 per cent than in 1901 when they numbered 4,568. In 1911, they grew by more than 41 per cent, when their number rose to 6,455. In the succeeding decade, they suffered a loss in population by over 14 per cent. Since then they have again grown by more than 26 per cent. 1,130 persons, or more than 16 per cent of them, are immigrants from such places, among others as Bilasore, Midnapore, Singhbhum, Nilgiri, Keonjhar and Bankura. Bilasore is returned as the birth-place of 627 Tantis, Midnapore of 182, Singhbhum of 153 and Nilgiri of 134. Immigration from Keonjhar, Bankura and other places is small.

Variation and
immigration

16,473 persons, or 2 per cent of the total State population, returned themselves as Kamar, under various classes. More than 40 per cent of them are found in Sadar and more than 30 per cent in Bamanghati. In Panchpir and Kaptipada, their proportional strength is about 17 and more than 12 per cent respectively. The Chapua and the Hatua sub-sects, who are found almost in equal numbers (Chapua 6,777, Hatua 6,472), form between themselves more than 80 per cent of the total Kamar population. The proportional strength of the Bindhani sub-caste (with 1,546 persons) is about 10 per cent, while the Bangala sub-caste (with 835 persons) is a little over one-half of them. Astalohi and Bathuri each form about 2.5 per cent, while 43 persons only, or 1/5 per cent of the total Kamar population, returned themselves as "Nahura". Only one Kamar returned himself as Christian, while all the rest as Hindus.

The Kamars appear to be gradually increasing in number in the State. Within the last 30 years, they have grown by more than 50 per cent. Their rate of growth in the last two decades (which is about 19 and 18 per cent) is almost equal. In the next preceding decade (1901-1911), they had grown by about 9 per cent. 839 persons, or more than 5 per cent of the Kamars, are immigrants. The largest number of them, viz., 330, were born in Singhbhum, while Midnapore is the birth-place of the next largest number, 175. Balasore and Keonjhar have been returned as the birth-places of 143 and 102 Kamars respectively. The remaining 89 persons were born in 8 different districts or States, among which Nilgiri, Manbhum, Gaya, Sambalpur, Ranchi and Cuttack are prominent.

The constitution of the Kamar caste is of a heterogeneous nature. Chapua, Bindhani and Nahara Kamars are probably Kol Kamars, who are recent accretions from the rank of the Kols. The Chapua derived their name from the practice of their women treading the bellows with foot while at work. The name Bindhani may have been derived from the word "Bidhani" which means a designer, creator or maker. It is likely that the name has its derivation from "Biddha" meaning "to bore". Their chisel they call "Bedhuni" or that which pierces. Nahara is probably a corruption of Lohar or Lauhakar. The Astalohis (workers on eight metals) work on different kinds of metals. Bathuri Kamars are accretions from the rank of the Bathuris, while Hatua Kamars are the true Kamars of the Oriya speaking country. Bangala Kamars are immigrants from Bengal.

13,959 persons, or a little over 1½ per cent of the total State population, were enumerated as Kumbhars. More than 40 per cent of them are returned from Sadar and more than 34 per cent from Bamanghati. There is very little difference in their proportional strength in Panchpir and Kaptipada, in each of which places it is near about 13 per cent. The Hatua Kumbhars form more than 78 per cent of the total Kumbhar population. Next to them are Maghias, with more than 17 per cent. The rest are either Jharua (1.79 per cent) or Dandpatia (2.72 per cent).

The Kumbhars are more numerous by more than 61 per cent than in 1901, when they numbered 8,667. They were found to have grown by more than 22 per cent in the census of 1911. In the next succeeding census, the rate of growth was one-half as much. In the present census, it is again more than 18 per cent. 1,094 persons, or about 8 per cent of the total Kumbhar population, are immigrants from 16 different districts or States. Singhbhum (with 531 persons) contributes the largest number of them. Balasore and Midnapore numbers are respectively 116 and 126. 84 of the Kumbhar immigrants are born in Keonjhar.

Manbhum, Ranchi, Gaya and Hazaribagh contribute each more than 30 and less than 50 persons. Nilgiri and Patna contribute, almost in equal numbers, some 52 Kumbhars. The remaining 16 were born either in Jaipur (Rajputana), Sarakela, Shahabad, Raipur, Bankura or Gangpur.

The name of the caste is derived from the Sanskrit term "Kumbha" a water-pot. It is an ancient caste, vessels of earthenware having been in use from a very early period. Different accounts have been given regarding the traditional parentage of the caste to which, however, no importance can be attached. The Kumbhars have a number of sub-castes, many of which are of territorial type and indicate the different localities from which they migrated. The Hatua section is of non-aboriginal origin, while Jharua Kumbhars are those who belong to the forests. The Maghias are immigrants from Bihar.

The Dhoba and the Bhandari castes are in one sense key castes, inasmuch as their attitude towards other castes, in the exercise of their own vocation, indicates the status and position in society of the latter. Thus, the castes for which the Dhoba will not do washing and the Bhandari will not do shaving, must be the very lowest,—or must have been put outside the pale of society. There is, again, a graduated scale of caste superiority or inferiority in the eyes of the Bhandaris, according to which he extends his services wholly or partially to other castes. Thus, there are some for whom he would do all that is required of a barber, others whom he would shave, but whose finger-nails he would not pare. There are others, again, whose finger-nails he would pare, but not toe-nails. When a person is outcast for some social offence, the services of the Dhoba and the Bhandari are denied to him, and they would again be made available to him, only if and when he is readmitted to caste.

7,437 persons, including 15 Christians, or less than 1 per cent of the total State population, returned themselves as Dhobas, while a little more than one-half as many, viz., 4,379 persons, forming less than ½ per cent of the total State population, were enumerated as Bhandaris. There is not much difference in the sex proportions of these communities. While about 42 per cent of the Dhobas are returned from Sadar, more than 55 per cent of the Bhandaris are enumerated in that subdivision. The distribution of the two communities in Bamanaghat is almost equal. About 19 per cent of the Dhobas, and 17½ per cent of the Bhandaris, were enumerated in that subdivision. In Ranchpur, the proportional strength of the Dhobas is about twice as much as that of the Bhandaris. In one case it is more than 27½, and in the other about 14 per cent. In Kaptipada, there is a small difference in their distribution, 12 per cent of the Dhobas, and more than 13 per cent of the Bhandaris, were enumerated in that subdivision.

During the last 30 years, the Dhobas have grown by more than 52 per cent, while the Bhandaris by about 64 per cent. Between the years 1901 and 1911, the Bhandaris grew by about 30, and the Dhoba by about 20 per cent. In the present census, the latter have grown by about 19, and the former by a little over 15 per cent. 640 persons, or more than 8 per cent of the Dhobas, and 568 persons, or nearly 13 per cent of the Bhandaris, are immigrants. The largest number of Dhoba immigrants is from Balasore which contributes 259 persons. Next to it comes Singhbhum with 166 Dhobas. The volume of migration from Keonjhar and Midnapore is to the extent of 99 and 70 persons respectively. Immigrants from Nilgiri number 29, while those from Cuttack 12. The remaining 5 persons returned Manbhum, Gaya and Sambalpur as their birth-places. The largest number of Bhandari immigrants also come from Balasore, which contributes about 200 of them. Singhbhum and Midnapore

contribute 129 and 101 persons respectively. Next to them, come Cuttack and Manbhum with 39 and 29 persons. The number of Bhandari immigrants from Keonjhar, Nilgiri, Ranchi and Saraikela is either more than 10 or less than 20. The remaining 9 persons were born either in Gaya, or Patna, or Bankura.

Rarhi is the name of the caste of grain-parchers and rice-pounders, Kindu is the name of the corresponding caste in Bihar. Group XVIII
Rarhi and
Kandu

1,899 persons, with 983 males and 916 females, forming about 1/5 per cent of the total State population, were enumerated as Rarhi in the Sadar and Kaptipada subdivisions only. In the former, they form less than 70, and in the latter more than 30, per cent. In 1901, only 987 persons were enumerated as Rarhi in the whole State. Their present number is almost double. 266 of them (or 14 per cent of their total population) are immigrants from Balasore (187), Nilgiri (48), Singhbhum (16) and Midnapore (15). Rarhi

Only 3 persons are returned as Kandu from pui Uperbera in Bamanghati. Kandu

The three castes in this group are of mixed origin. According to Manu, the term Varna-sankar comprised various castes descended from inter-marriages between the four original castes. But, at the present day, the term is applied to the bastards or offsprings born of the union of persons of different castes. Chhokar, Jaraja and Krishna-pakshi, Khachda, Dogla and Gata are other names applied to persons of such mixed origin. The Sagirdpesha take their origin from miscegenation, and their number in the State (Gandharva included) appears to have remained constant, as disclosed from the figures of 1901 and of the present census. They are the offspring of some of the higher castes of Orissa, such as, Karan and Khandait, and even the Kayastha immigrants of Bengal with whom it is a common practice to take as maid-servants, and, then as concubines, women belonging to the lower clean castes, such as, Chasa, Bhandari, etc. Krishna-pakshi, Antarapua, Antai-karan, Antar-khandait, Bhat-antai, Golam and Kothapua are some of the other appellations by which a Sagirdpesha is known among the different communities, in the midst of which he takes his birth. Gandharva is said to be a Bihar caste which supplies dancing girls and prostitutes. The caste is also common in Orissa. They are said to have come to Bengal from Benares, whereto they came from Western India in the 16th century. Group XIX
Varna sankar
Sagirdpesha
and Gandharva

375 persons, of whom only 3 are Christians, with almost equal number of males and females, were enumerated as Varna-sankar. More than 50 per cent of them were enumerated in Sadar and less than 25 in Bamanghati. In Panchpir and Kaptipada they form more than 10, but less than 15, per cent of their population. For want of information, it is not possible to trace variations of this caste. 13 of them returned themselves as immigrants, of whom 10 were born in Singhbhum. Varna sankar

167 persons only were enumerated as Gandharvas. 159 of them belong to Sadar and the remaining 8 to Kaptipada. It is not possible to trace their variations. 2 of them were born in Midnapore and Nilgiri. Gandharva

42 persons are returned as Sagirdpesha in the whole State. 27 of them belong to Panchpir, 9 to Kaptipada and 3 to each of the remaining two subdivisions. Sagirdpesha

The castes in this group are either astiologists, or mendicants, or beggars. The Jyotish in Orissa read out the almanac and act as the priests of the Chamai and Siyal castes. They are served by good Brahmans, but their touch defiles. They are also known as Nayak. The rank of the Jogis Group XX
Jyotish, Jogi,
Kshaitibansiya,
Sanyasi and
Bhat

is very uncertain. They are beggars and physicians, and will accept alms from all castes down to Jyotish. The word *Jogi* means "one who practises *Joga* or devotion". They also act as the religious guides of the Chhatis and other low castes. They perform the worship of Siva and assume the sacred thread, but everywhere they rank very low. They are often said to be connected with the Buddhist religion. Their origin is generally unknown. In some places they are believed to be the offspring of illicit intercourse between mendicant Sanyasis and women of low castes. Kshatibansiyas or Matibansas are a caste peculiar to Orissa. Their title is Nayak, but they are quite distinct from the Jyotish caste. They generally serve as Pathasala-teachers, locally known as *Abdhanas*. The illiterate among them make their living by taking about and exhibiting the idol of Mangala or Basanta Thakurani, the goddess of small-pox.

Sanyasi, in its strict sense, means one who has given up all earthly desires, but the word now includes all kind of mendicants.

"Bhat" is the caste of bards and genealogists. The name is derived from the Sanskrit word "Bhatta," a lord. Sir H. Risley has discussed in detail the origin of the Bhat. Some trace their origin from the Brahman caste, particularly from the secularized section of them, who, as Mr. Nesfield puts it, "frequented the courts of princes and the camps of warriors, recited their praises in public and kept records of their genealogy." This has been the function of the Bhat even at the present day. In days when writing was rather uncommon, the Bhat occupied a place of marked distinction. India, like Greece, owes the preservation of its oldest literary treasures to this class of singers.

475 persons, with almost equal number of males and females, were enumerated as Jyotish. Less than 35 per cent of them are returned from Bamanghati, less than 30 per cent from Sadar, and a little over 25 per cent from Kaptipada. In Ranchpur, they form a little over 10 per cent of their population. In 1901, 329 persons were enumerated under this caste name. They are now more numerous by about 45 per cent. 80 persons (forming about 17 per cent of their total population) are immigrants, of whom 38 were born in Balasore, 17 in Singhbhum, 16 in Cuttack, 6 in Nilgiri and the remaining 3 in other places.

373 persons, with males slightly predominating over females, were enumerated as Jogs, of whom about 75 per cent are returned from Bamanghati, and nearly 23 per cent from Sadar. The remaining persons are returned from the other two subdivisions. Since 1901, when they numbered 328, there has been slight increase in their strength. The increase, however, represents a little less than 14 per cent of their total population. 64 of them, forming over 17 per cent of their total population, are immigrants, of whom 28 were born in Singhbhum, 17 in Balasore, 13 in Midnapore and the remaining 6 persons in other places.

235 persons are enumerated as Kshatibansiyas, of whom about 69 per cent are returned from Sadar, and the rest from Ranchpur. In 1911, they numbered 1,315. They rose to 1,673 in 1921. In the present census, they are less numerous by more than 85 per cent. This is probably due to the fact that the *abdhan* method of teaching is gradually going out of vogue in this State, as elsewhere in the rest of Orissa. 39 persons out of the number enumerated in the present census, or over 16 per cent, are immigrants, of whom 16 were born in Balasore, 17 in Midnapore and 3 each in Singhbhum and Cuttack.

the previous censuses is not available. One-half of the present number are immigrants, of whom 9 were born in Balasore, 5 in Midnapore and 1 each in Singhbhum and Sambalpur.

127 persons, with females predominating over males, were enumerated as Bhats, of whom 89 are returned from Panchpir, 35 from Bamanghati and the remaining 3 from Sadar. Their number in the previous censuses is not known. 13 of them, or more than 10 per cent, are immigrants, of whom 10 were born in Keonjhar, 2 in Singhbhum and 1 in Cuttack.

All the castes forming this group are artisans. The Thatari is an Orissa caste of workers in brass and bell-metal. They worship a brass scale and its weights on the *dasheira* day. According to some, the Thatari is the same as Kansari. Kansa means bell-metal. The Kharura caste derive their name from Khairu or bangles. They are also workers in brass and other inferior metals. Ghantaighara, or shortly ghantra, is the name of a small class of workers in brass and iron, who are said to be mainly found in Angul, whither they migrated during a famine. They worship Kali, who is represented by an iron rod. During Kali Puja, they worship a lump of charcoal as the emblem of their craft. The Sankharis derive their name from "sankha" or conch-shell, with which they make bangles, and the Laheris from "lakha" or lac, of which material they make bangles.

Group XXI:
Thatari,
Kansari,
Kharura
Ghantarghara,
Sankhari
and
Laheri

1,149 persons, with males predominating over females, forming about 1/10 per cent of the total State population, were enumerated under the caste name Thatari. More than 40 per cent of them are returned from Bamanghati, and less than 33 per cent from Panchpir. In Sadar, they form about 23 per cent of their total strength. Less than 4 per cent were enumerated in Kaptipada. Their number in 1901 was only 627. In 1921, there was an addition of 300 persons (or nearly 50 per cent) to their number. In the present census, they are more numerous by 83 per cent than they were in 1901. 143 of them, or more than 12 per cent, are immigrants, of whom 68 were born in Singhbhum, 45 in Keonjhar, 11 in Midnapore, 8 in Saraikela, 5 in Balasore and the remaining 6 in other places.

Thatari

104 persons, with males predominating over females, were enumerated as Kansaris, of whom 70 are returned from Bamanghati, 29 from Sadar and 5 from Kaptipada. Their number in 1901 was only 27, which rose to 57 in 1921. They are now nearly 4 times more numerous than they were 30 years ago. 18 of them, or about 18 per cent of their present number, are immigrants, of whom 8 were born in Singhbhum, 6 in Balasore, 3 in Ranchi and 1 in Midnapore.

Kansari

82 persons, with little difference in the number of their males and females, were enumerated as Khairuras, of whom 67 are returned from Panchpir and 15 from Bamanghati. Their number in 1901 was only 20. So they are now four times more numerous than they were then. 16 of them or nearly 20 per cent of their total population, are immigrants, of whom 14 were born in Singhbhum and 2 in Keonjhar.

Kharura.

Only 14 persons were enumerated in Kaptipada under the caste name Ghantarghara. 10 of them are immigrants, of whom 7 were born in Balasore and 3 in Cuttack.

Ghantarghara.

Only 8 persons returned themselves as Sankhari in Sadar, with equal number of males and females, 1 of whom was born in Balasore.

Sankhari

The Laheris number only 3, and they are returned from Bamanghati. 2 of them were born in Shahabad.

Laheri

Group XXII
Vais, Vais
Bania, Agarwal,
Khandelwal,
Gandha Bani,
Subarna Bani,
Mahuri,
Nonar and
Mahesri

The occupational castes of bankers, money-lenders and dealers in grain, groceries and spices are collected together in this group. The Subarna Bani or Sunar caste make ornaments of silver or gold. The generic name for all these castes is Bania, which is derived from the Sanskrit word *Banija*, a merchant. Members belonging to the Bania caste sometimes call themselves Vaisya, and sometimes Vaisya Bania, or simply Bania. This has led to a confusion in the correct return of the different Bania sub-castes. In the Census Code, 1931, the instruction to the enumerator was that Bania is not a true caste name, but a functional term including Agarwal, Oswal, Bais, Gandha Bani, Khatir, Kauria, Subarna Bani, Kalwar, etc. But some authorities on the subject hold the opinion that it is necessary and scientifically correct to take Bania as a distinct caste. The main sub-castes of Bania may be classified roughly into 3 groups coming from Rajasthan, Bundelkhand and the United Provinces. Another classification of these sub-castes may be made, according as they are of the Hindu or the Jain religion. Even if Hindu, the Bania strictly abstain from any kind of flesh meat and think it a sin to take animal life. The Bania learn to read and write only for the purpose of keeping accounts.

Vais

1,176 persons, with males predominating over females, forming about 1/10 per cent of the total State population, were enumerated as Vais, of whom about 63 per cent are returned from Sadar and about 25 from Ranchpur. In Bamanaghati and Kaptipada, they form a little over 10 and about 25 per cent respectively of their total strength. In 1901, only 457 persons were enumerated under this sub-caste. They are now about 3 times more numerous. 363 persons, or more than 30 per cent of them, are immigrants, of whom 97 were born in Gaya, 68 in Balasore, 56 in Alonghyr, 45 in Jampur (Rajputana), 33 in Patna, 31 in Alidnapore, 15 in Singbhum, 9 in Cuttack and 5 in Manbhum. The remaining 4 persons were born in four other places.

Vais Bania

738 persons, with males predominating over females, were enumerated as Vais Bania, of whom more than 63 per cent are returned from Sadar, and 17 per cent from Kaptipada. In Bamanaghati and Ranchpur each they form about 10 per cent of their total strength. In 1901, they numbered 304. In 1921, they became 4 times as numerous. According to that census, 1,221 persons were enumerated as such. It is perhaps likely that, in 1921, Vais and Vais Bania were tabulated together. The decrease in the present census might be due to a confusion in return. They are nevertheless now about 140 per cent more numerous than what they were in 1921. 231 of them, or more than 31 per cent, are immigrants, of whom 44 each were born in Balasore and Alidnapore, 41 in Singbhum, 26 in Jampur (Rajputana), 25 in Patna, 13 in Cuttack, 10 each in Manbhum and Gaya, and the remaining 15 in seven other districts or States.

Agarwal

165 persons, with 102 males and 63 females, were enumerated as Agarwal. 165 persons, with 102 males and 40 females, are returned from Bamanaghati, and 41, with 19 males and 22 females from Sadar. In Kaptipada, their number is 6, in Ranchpur, they are half as many. Their number in the previous censuses is not known. 92 of them or more than 55 per cent are immigrants, of whom 87 were born in Jampur (Rajputana), 3 in Singbhum and 2 in Gaya.

The Agarwal or Agarwala are generally considered to be the highest and most important subdivision of the Bania. The name is probably derived from Agroha, a small town in the Hissar district of the Punjab, or from Agra which is a much more important place than Agroha. They are divided into the "bis" (twenty) and the "das" (ten) subdivisions which marry among themselves.

Only 14 persons, with equal number of males and females, were enumerated as Khandelwal, 13 of whom are returned from Bamanghati and the remaining 1 from Sadar. Their number in the previous censuses is not known. 5 of them are immigrants having been born in Jaipur (Rajputana) or Cuttack. Khandelwal

The Khandelwals take their name from the town of Khandela, in the Jaipur State of Rajputana. They are not inferior to any other division of the caste. There are both Vaisnavites and Jains among them. The millionaire seths of Mathura are Khandelwal Banias.

184 persons, with 95 males and 89 females, were enumerated as Gandha Banik, of whom all, except 23, are returned from Sadar. Kaptipada returns 17 of them. In Bamanghati and Panchpir, their number is 4 and 2 respectively. There has not been much increase in their number since 1901, when 170 persons were returned under this category. 10 of the Gandha Baniks are immigrants, of whom 5 were born in Balasore, 2 each in Keonjhar and Cuttack, and 1 in Puri. Gandha Baniks are commonly known as Putuli Bania. In Orissa, they are generally regarded as Vaisya. According to Sir E. A. Gait, they seem superior to the Nabasakhas. They sell herbs, roots and drugs. Gandha Banik.

590 persons, with 322 males and 268 females, were enumerated as Subarna Banik or Sunar. More than 80 per cent of them are returned from Sadar and more than 8 from Kaptipada. In Bamanghati and Panchpir, they form more than 11 and less than 1 per cent respectively, of their total population. In 1901, their number was 539 which grew to 841 in 1911 and 3,938 in 1921. The extraordinary increase in 1921 is due to the confusion in the name of the different classes of Banias which very likely could not be avoided in the last-named two censuses. Their present number is not much in excess of what it was in 1901. 195 persons, or about 35 per cent of them, are immigrants, of whom 105 were born in Balasore, 39 in Midnapore, 23 in Singhbhum, 18 in Manbhum, 3 each in Gaya, Patna and Monghyr and the remaining one in Nilgiri. Subarna Banik or Sunar

The Sunar in Orissa is called Sunari Bania. Most of the people treated as Sunar, in 1891, in Bengal, Bihar and Orissa, were classed as Subarna Banik in 1901. The Kamila caste in Mayurbhanj in the present census is included in this group. The Subarna Baniks are generally a wealthy and well-educated community, though a section of them still keeps to the traditional occupation of preparing silver and gold ornaments.

203 persons, with 114 males and 89 females, were enumerated under the caste name Mahuri in Bamanghati and Panchpir alone. In the former place they numbered 161 and in the latter, 42. Their number in the previous censuses is not known. 136 of them, or about 67 per cent, are immigrants, of whom 74 were born in Gaya, 34 in Patna and 27 in Monghyr and 1 in Singhbhum. Like other Banias, they are a trading and money-lending caste though they are looked down upon as unclean and very unfair in their business. At one time they were confused with the Mohurias of Orissa. A few of them in the present census returned themselves as Vaisya Mahuri. Mahuri

11 persons, of whom 8 are males and 3 females were enumerated as Noniar or Rauniar in pir Baldiha, Baghra, and pergannah Deuli in the Sadar subdivision. They are traders in grain and cloth and are money-lenders, 10 of them are immigrants having been born in Gaya or Patna. Noniar

3 persons only were returned as Mahesri from pir Kanika in Panchpir. All of them were born in Joypur (Rajputana). The name is held to be derived from Maheswar, an ancient town on the Narbada, near Indore, which is traditionally supposed to have been the earliest settlement of the Jadava Rajput. Mahesri.

Teli

The castes of this group are of different origin, but their service to the community is a matter of everyday necessity. The Teli presses oil, the Guria is a confectioner, while the Tambuli and the Baroi grow and sell betel leaf

8,646 persons, forming nearly 1 per cent of the total State population, with small difference in the number of their males and females, were enumerated as Teli, of whom about 58 per cent are returned from Sadar, about 16 per cent from Bamanghati and more than 17 per cent from Kapripada. In Panchpir, they form a little more than 9 per cent of their total caste strength

Variation and
immigration

Since 1901 up to the present census, they have gradually grown by more than 41 per cent. In 1901, their number was 6,121 which grew to 7,191 in 1911, and to 7,851 in 1921. Between 1901 and 1911, they grew by more than 17 per cent. Since then their rate of growth has been about 10 per cent. 1,194 persons, or about 14 per cent of them, are immigrants of whom 620 were born in Balasore, 143 in Singbhum, 125 in Midnapore, 114 in Nilgiri, 74 in Keonjhar, 58 in Gaya, 22 in Raipur and the remaining 38 persons in 11 other districts or States

Oil-pressing and selling are the traditional occupation of the Teli, but those only who still adhere to this occupation are known by the name of Kalus whose affinities are markedly Dravidian, and between whom and the Telis, some distinction has come to be made

Origin

The Telis style themselves Ekadasa or Dwadasa Telis, and there is a tendency to differentiate them from the oil-pressers by calling them not Teli, but Tili. In Midnapore and Orissa, the word Teli is applied to the local class of oil-pressers though they are now mostly traders or cultivators. The educated section of them style themselves as Kuber. The original low position of the Telis is attributed to their employment of bullocks for pressing oil. The name comes from the Sanskrit word *tailika* or *taila* (oil), which word is again derived from *til* or sesamum plant. In Mayurbhanj as in the neighbouring Balasore district, the Telis have long since succeeded in gaining a higher recognition than they had before, except in Panchpir where conservatism still stands in the way of their gaining equal status with their brethren in the rest of the State. In the latter place, they are not yet considered *Jala Chalanaya* (i.e., people from whom water can be accepted by the higher castes), though the Dharna Sabha has long since declared in their favour. In Karanjia, there is a distinguished Teli family who are now advanced in education and general out-look of life. They say that they belong to the Haldimundi section of the caste. As it is the solitary instance of the kind in the State, it hardly calls for separate treatment

Tambuli

508 persons, with 271 males and 237 females, were enumerated as Tambulis, of whom about 79 per cent are returned from Sadar and 14 per cent from Kapripada. In Bamanghati, they form more than 7 per cent of the total population. Only 2 persons are returned as Tambuli from Panchpir. Since 1921 more than a hundred has been added to their number. 84 of the Tambulis, forming more than 16 per cent of their total population, are immigrants, of whom 39 were born in Balasore, 22 in Midnapore, 18 in Singbhum, 4 in Cuttack and 1 in Bankura. The name is derived from *Tambula* meaning betel-leaf. They are *Jalachalanaya*

Baroi

178 persons, with 55 males and 93 females, were enumerated as Baroi, 161 of them are returned from Sadar and the remaining 17 from Kapripada. Their number in the previous censuses is not known. 21 of them are immigrants, of whom 19 were born in Midnapore and 2 in Balasore. In Orissa, they are commonly known as Barji. They grow betelvine. They are

generally found in Bengal. In Bihar, they are known as Baiar. Baiar and Baiar form two distinct castes. Both are also called Paner. Respectable members of Baiar caste call themselves Baiarjibis.

1,521 persons, with males predominating over females, forming less than 1/5 per cent of the total State population, were enumerated as Guria. 3 Mayaras (all males) are included in this figure. About 75 per cent of the Gurias are returned from Sadar and more than 10 per cent each from Kaptipada and Bamanghati. In Panchpir, they form nearly 5 per cent of their total strength.

In 1901, their number was 956. They grew to 1,241 in 1921. Since 1901, they have grown by about 60 per cent. Their growth during the last decade has been more than 22 per cent. 310 of them, or more than 20 per cent of their population, are immigrants, of whom 127 were born in Balasore, 75 in Singhbhum, 46 in Cuttack, 25 in Midnapore, 19 in Nilgiri, 9 in Keonjhar and 6 in Puri. The remaining 3 persons, who returned themselves as Mayara, belong to Manbhum, Shahabad and Bankura.

The Gurias take their name from Gur or unrefined sugar. Though people of different castes have taken to this occupation, the Gurias by themselves form a distinct functional group and a distinct caste. Kandu is a subdivision of Guria. The other subdivision is known as Haldia, from *haldi* (turmeric), who are employed to prepare *mahaprasad* at the temple of Jagannath.

6,349 persons, with 3,252 males and 3,097 females, forming about 3/4 per cent of the total State population, were enumerated as Gola. About 85 per cent of them are returned from Sadar and more than 15 per cent from Kaptipada. In Panchpir, their number is nil, while in Bamanghati, only 4 persons were so returned. In 1901, 5,088 persons were returned as Gola. In 1911 and 1921, their number varied between 5,890 and 5,808. They are now about 25 per cent more numerous than in 1901. In the last decade, they have grown by less than 10 per cent. 1,015 persons, or 16 per cent of them, are immigrants, of whom by far the largest number, viz., 859, were born in Balasore and 64 in Nilgiri, 44 each having returned Singhbhum or Midnapore as their birth-place. Raipur contributed 4 of them.

Golas form a low caste of Orissa with several endogamous sub-castes. These are (1) Gandias who live by cultivation, chiefly of onions and garlics, and by manufacture of gunny bags, (2) Bengalis who are cultivators or petty traders, (3) Tula Bhinas or cotton carders, and (4) Thorias who trade in grain which they carry on pack bullocks, whence their name. Besides these, there is a sub-caste known as Lakshmi Narayan Golas who consider themselves to be superior to others.

2,567 persons, with almost equal number of males and females, forming about 1/3 per cent of the total State population were enumerated as Rajus. More than 90 per cent of them are returned from Sadar and the rest are almost equally distributed in Bamanghati and Kaptipada. They are now more numerous by more than 16 per cent than in 1901, when their number was 2,203. In 1921, a larger number of persons (2,908) than now were returned under this caste name. So, during the last decade, they have decreased by about 12 per cent. 588 persons, or about 23 per cent of them, are immigrants, of whom 409 were born in Balasore, 158 in Midnapore, 17 in Nilgiri and 4 in Manbhum.

The Raju is a local caste of Midnapore, or, more correctly, Balasore, generally found along the course of the river Subarnarekha. There are two sub-castes, Bayan and Dahania or shortly Daina, who derive their name from the practice of their women wearing their *sari* from the left or the right side. The latter allows widow remarriage. Hence

it ranks lower. The two groups do not intermarry. In former times the Rajus were allowed to intermarry with the Sadgops of Bengal and Chasas of Orissa, and this is said to account for their family names of which Ghosh, Pal and Dutta are the same as those of the Sadgops, while Jena, Sasnal, Padhan, Mahanti, etc., are found amongst the Chasas. The Rajus rank with the Nabasakha group and are served by the good Brahmans. Some of their leading men in Mayurbhanj are elsewhere are beginning to claim a Kshatriya origin and to assume the sacred thread. The Rajus in Mayurbhanj occupy an influential and important position as cultivators and money-lenders, and a particular family is known for its wealth and education amongst some of its members. There is a caste of the same name in Madras, but there seems to be no connection between the two communities. The Rajus trace their origin from the Raja Chorangga Deb or the well-known Chora Ganga of Orissa history and tradition.

"In Orissa, a Chasa can become a Khandait, and a Khandait a Karian," says Sir Edward A. Gait, "provided that he is sufficiently influential and wealthy." Instances of such promotions or conversions are rather common in the census of 1911 in Mayurbhanj, not a single person returned himself as Chasa, probably concealing his identity under the caste name of Khandait or Karian. In his report on the present census of Bihar and Orissa, Mr. Lacey makes mention "of the desire of the Chasas to improve their social status by converting themselves into Khandait" and records the fact that "the census returns indicate that they have met with no little success in this ambition." In every census the tendency of the Chasas to become Khandait has been particularly marked and restrained as far as possible.

Chasa

638 persons, with 331 males and 307 females, were enumerated as Chasas, of whom about 85 per cent returned from Sadai and the rest from each of the other three subdivisions in unequal numbers. In Kapripada, they form about 8 per cent, in Bamanghati, more than 5 per cent and in Panchpir, more than 2 per cent, of their total strength. They belong to the *Oda* section of the Chasas, and they fancy the name *Oda* by which they are known chiefly in Bamanghati and Kapripada subdivisions. 26 of them, with equal number of males and females, returned Christianity as their religion. In 1901, their number was 1,007 which grew to 1,290 in 1921. In the present census they are nearly one half of what they were ten years ago. Between 1901 and 1931, they were less numerous by about 37 per cent. In 1911, all the Chasas returned themselves as Khandait. 131 persons, or more than 20 per cent of them, are immigrants, of whom 64 were born in Midnapore, 28 in Balasore, 12 in Ranchi, 10 in Cuttack, 7 in Bamtara, 4 in Monghyr and 3 each in Keonjhar and Singhbhum.

The Chasa is a great cultivating caste of Orissa. It is known to be recruited mainly from various aboriginal tribes. Many Chasas profess to be Khandait. In the census of 1901, in the course of checking the schedules, the Magistrate of Cuttack, as Sir Edward A. Gait records, reported that many entries of Khandait were changed to Chasa. According to Sir H. Risley, the Chasas are said to be for the most part of non-Aryan descent. Loose organisation of the caste-system made it possible on the one hand for outsiders to be admitted into the caste and on the other, for the wealthy Chasas, who gave up ploughing with their own hands, to assume the respectable title of Mohanty, which, as Mr. Russel observes, was a 'broader term than Karian or Oiyia Kayastha'. The word Chasa has the generic meaning of a cultivator. They take food from Rajputs and Brahmans. Their social position is a little below that of the good agricultural castes.

The names of the three distinct castes, viz., Kolia, Khandait and *Oda*, are sometimes used as the names of the different subdivisions of the Chasas.

The *Oda* subdivision of the Chasas in Mayurbhanj is generally known as Oriya

19,873 persons, with 10,136 males and 9 737 females, forming more than 2.2 per cent of the total State population, were enumerated as Khandaits of whom more than 58 per cent are returned from Sadar and more than 32 from Kaptipada. In Bamanghati and Panchpur, they form nearly 7 and 3 per cent respectively of their total strength. Only 1 Khandait returned himself as Christian. In 1901, their number was 15,365. So they are now more numerous by about 30 per cent. Their number grew to 18,665, or by about 21.5 per cent, in 1911. In 1921, they suffered a decrease by about 7.5 per cent, when their number fell to 17,264. The comparative increase in their number in 1911 is due to the fact that in that census all the Chasas preferred to be known under the caste name Khandait. 2,694 persons, or more than 13.5 per cent of their total strength, are immigrants of whom 1,579 were born in Balasore, 524 in Nilgiri, 197 in Midnapore, 154 in Cuttack, 127 in Singhbhum, 83 in Keonjhar and the remaining 30 persons in 6 other districts or States.

The Khandaits are practically confined to Orissa. There is some difference of opinion, says Sir Edward A. Gait, as to the origin of the word Khandait. The general view is that it means a "swords-man" (from

Origin Khanda, a sword), but it is a significant fact that one of the caste Santaks or devices endorsed in documents is a Kanda or arrow. The other device is a Katari. Another explanation which has been put forward and with much plausibility is that Orissa was formerly divided into Khandas, or groups of villages, corresponding to the Pergannahs of Mahammadan times, and that there was over each a headman called Khandapati, which was subsequently corrupted to Khandait. The Khandaits form the military caste of Orissa. The ancient Kings of Orissa kept up large armies of Khandaits. True Khandaits assume the title of Mahanaik (great commander), and between them and the Karans, inter-marriage is very common.

4,043 persons, the males being more than 1,000 in excess of the females, forming less than $\frac{1}{2}$ per cent of the total State population, were enumerated as Karan of whom about 60 per cent are returned from Sadar. In Panchpur and Kaptipada each, they form about 15 per cent of their total strength. The remaining (more than 10 per cent) are returned from Bamanghati. The Karans are growing in number in the State from decade to decade. Their number in 1901 was 2,494, which rose to 2,813 in 1911 and 3,624 in 1921. They are now more than 62 per cent more numerous than what they were in 1901. Their rate of growth was about 30 per cent in the intercensal period 1911 to 1921. 1,985 persons, or about $\frac{1}{2}$ of them, are immigrants of whom 1,261 were born in Cuttack, 427 in Balasore, 119 in Puri, 107 in Midnapore, 36 in Singhbhum, 19 in Keonjhar, 13 in Nilgiri and the remaining 3 persons in Manbhum, Sambalpur and Bankura.

Other names for the caste are Kainam and Mahanti. The origin of the word Karan is said to be the Hindi word 'Kerani' which means a clerk or writer. Wilson derives the term from the Sanskrit word

Origin 'Karian,' which means a doer. The caste fulfills the same function in Orissa as the Kayastha elsewhere, and it is said that their original ancestors were brought from Northern India by Yayati Kesari, King of Orissa (A.D. 447 to 526), to supply the demand of writers and clerks. Karan is now a more popular caste name than Mahanti. There are two sub-castes, viz., the Jharua and Jungli Karan and the Utkali or Oriya Karan. In the census of 1891, all the Karans in Midnapore returned themselves as Kayasthas. The caste has a high social position at the present day and is generally engaged in service, high and low.

The present day Karan, like the Kayastha, generally claims Kshatriya descent

Group XXVII
Kayastha,
Vaidya and
Sinduria

The Kayasthas claim to be Kshatriyas and say that they have abandoned the sword for the pen. In Mayurbhanj the schedule entries go to show that the Vaidyas entered their caste name, combining it with Brahman placed in brackets. The Sindurias are sellers of Sindur (vermillion) and claim to be Kayasthas, but the genuine Kayasthas deny all connection with them. In the Santal Perganahs they are said to be descended from the Gandhabanik caste

Kayastha.

1,033 persons, with 596 males and 437 females, forming a little more than 1/10 per cent of the total State population, were enumerated as Kayasthas, of whom more than 50 per cent are returned from Sadar, about 25 per cent from Kaptipada and a little less than 20 per cent from Bamanghati. In Panchpir, they form 5 per cent of their total strength. In 1911, their number was 639 which grew to 837, or by about 31 per cent, in 1921. They are now more than 61 per cent more numerous than in 1921. 375 of them, or a little more than 36 per cent, are immigrants of whom 114 were born in Midnapore, 80 in Cuttack, 75 in Balasore, 60 in Dacca, 17 in Singbhum and 8 each in Manbhum and Bankura. The remaining 13 persons were born in 8 other districts or States

Outside Bengal, in Bihar and the United Provinces, the Kayasthas are known as "Lalas". The origin of the caste has led to much discussion in the past. In some of the Hindu sacred books, they are described as Kshatriyas, though the majority of the Kayasthas, who do not wear the sacred-thread, admit their status as Sudras. Kayastha is in general considered synonymous with Karan. The practice of wearing the sacred-thread is comparatively recent among the Kayasthas. They have always been a literate class, and it was under the Mahammadan and the British Rule, that they rose to positions of eminence in the public service. At first they had almost a monopoly of public employment under foreign Governments. They were first employed as village-accountants in which capacity they are still mainly employed. The Patwari and Kanungo class are chiefly drawn from this community.

idya.

50 persons, with 45 males and 35 females, were enumerated as Vaidyas. 48 of them are returned from Bamanghati, 31 from Sadar and the remaining one from Panchpir. Their number in the previous censuses is not known. 23 of them, or a little less than 30 per cent, are immigrants from the neighbouring districts of Cuttack, Midnapore, Balasore, Singbhum and from Bankura, Dacca, Gaya, etc.

They consider themselves identical with the *Ambasthas* of the Sastras. Some Vaidyas act as spiritual guides to Brahmans. The Vaidyas commonly practice medicine. The Sakadwipi Brahmans of Bihar, who also practice medicine, are alleged to regard the Vaidyas as their equals. The Vaidyas observe the full ceremony of investiture or Upanayan

Sinduria

Group XXVIII
Vaisnab

Only 1 person was returned as Sinduria from pir Mayabhabag in Sadar. 3,991 persons, with males slightly in excess of the females, forming less than 1/2 per cent of the total State population, were enumerated as Vaisnabhs. About 70 per cent of them are returned from Sadar, while in the other three subdivisions, they form 8 to 12 per cent of their total strength. In 1901, they aggregated 2,544. In the next following decade, they grew to 3,425, or by about 35 per cent. The census of 1921 recorded a decrease by about 20 per cent in their number. During the last decade, they have more than recovered the lost ground, as the rate of growth in this period has been by about 44 per cent. Since 1921, they have become more numerous by about 57 per cent. 614 persons, or more than 15 per cent of them, are immigrants who returned as many as 19 different districts or States as their birth-places. 240 of

them were born in Balasore, 148 in Midnapore, 132 in Singhbhum, 24 in Keonjhar, 17 in Cuttaek, 15 in Manbhum, 10 in Nilgiri and the rest 28 in the 12 remaining districts or States

The Vaishnabs are converts to Vaishnavism, who deserted their original castes. In Orissa, formerly Vaishnavism was a matter of sect rather than of caste. In fact, Vaishnavism took a definite stand against the caste system. Gradually large numbers of Vaishnabs who are otherwise known as Bairagis, Sadhus or Sanyasis, married and had children, and thus in course of time formed an ordinary caste of that name. While this is so there are yet others who have retained their castes and have only embraced Vaishnavism as their religious persuasion. In Mayurbhanj, there are many who are Vaishnabs by religion, but who have not returned themselves as such by caste. It is generally held that there are four Sampradayas, or main sects, of Vaishnabs or Bairagis. These are —

- 1 The Ramanujis, who are the followers of the first prominent Vishnuvite reformer Ramanuja, who lived in South India, in the 11th or 12th century A D, near Trichinopoly. He established a Math or monastery at Totadri about seven miles from the Trichinopoly Railway station. He was opposed to phallic worship. He admitted only the higher castes into his order and is not, therefore, considered as the founder of the liberalizing principles of Vaishnavism with which his supposed follower Ramananda, who lived at Benares at the end of the 14th century, is credited. The Ramanandis are classed with the Ramanujis and the Tilak or sect mark of these two sects is almost alike. The Ramanujis and Ramanandis worship Vishnu or Narayan in the form of Rama and his divine consort Sita. The headquarters of the Ramanujis are now at Totadri, while those of the Ramanandis are at Ayodhya. The large majority of the Vaishnabs of Mayurbhanj belong to the Ramanuji or, more correctly, the Ramanandi sect. Except the Math at Khunta, which is known as Ramanuji Math, all the other Maths, big and small, are Ramanandi.
- 2 The Nimanandi Nimaout or Nimbarka sect are followers of a saint called Nimbarka. Members of this sect are not commonly found in Mayurbhanj. Gopaljiu Math in Cuttack town is a Nimanandi Math.
- 3 The Vishnuswami, or Vallavacharya, sect, called after its founder Vallava, who was born in A D 1479. The sect worships Krishna in his character of Balagopala and Radha. Their temples are numerous all over India, and especially at Muttra and Brindaban. The temples at Benares, Jagannath and Dwarka are rich and important. The most celebrated shrine is at Srinath Dwara in Mewar. The priests of the sect are called *Gokalastha Goswain* or simply Gokuli Goswain. They are also called Maharajas. They do not admit the lower castes into the order, but only those from whom a Brahman can take water.
- 4 The Madhabacharya sect of South India, named after a saint called Madhavacharya, who attempted to reconcile the warring Saivites and Vishnuvites by combining the worship of Krishna with that of Siva and Parvati.

The Madhabacharya school has special place in Mayurbhanj by reason of the fact that the Mahant Goswamis of Gopiballavpur, who are gurus of the Raj family, belong to this school. The story of the Mahants is thus told — The original convert was one Shyamananda who is said to have been initiated into Vaishnavism by Hridaya Chaitanya, a favourite disciple of Gauridasa and himself a companion of Sree Chaitanya. 2

disciple Rasikananda was a married man and his descendants are the present line of Mahant Goswamis of that place. Maharaja Baidyanath Bhanj of Mayurbhanj was initiated into Vaishnavism by Rasikananda and thus the Mahants of Gopaballavpur became gurus of the Mayurbhanj Raj family.

There are some minor sects of the Vaishnavs. They are —(1) The Bendiwales, and (2) The Chaturbhujis who derive their name from Chaturbhuj, which is an epithet of Vishnu.

Besides the four Sampadayas or main orders and minor sects, there are seven *Akhas* which are military divisions or schools for training and which were instituted when the Baurgis had to fight with the Goswamis. The *Akhas*, with the exception of the Lashkars, have no special sect mark. They are distinguished by their flags or standards which are carried by the *naga* or naked members of the *Akhas* who go in front and fight. Once in twelve years the *Akhas* meet at Allahabad, Nasik, Ujjain or Haidwar, at the well-known Kumbha Mela. There they bathe and wash the image of the god in the water of the holy rivers. The seven *Akhas* are known by the name of (a) Digambari, (b) Khaki, (c) Munja, (d) Kathia, (e) Nimohi, (f) Nirvani or Niranjani and (g) Lashkari. The Digambaris are sky-clad or cloud-clad, i.e., naked. The Khakis rub ashes on the body. The Munjas use belt made of Munj grass round the waist. The Kathias have waist belt of bamboo fibre. The Nirvani carry a *loti* or brass vessel and a little cup in which they receive alms. The Nirvani wear only a piece of string or rope round the waist to which is attached a small strip of cloth passing through the legs. When begging, they carry a *balungi* or shoulder-bag from which are hung two baskets covered with cloth, and into these they put all their alms. They call the basket *Kundhenu* and never remove the cloth, but plunge their hands into the basket at random, when they want something to eat. The Lashkari are soldiers, as the name denotes. The Mahants in charge of the different Maths belong to one or the other of the seven *Akhas*.

Besides the *Akhas*, the Vaishnavs are said to have fifty-two *Deras* or doors, and every man must be a member of a *Dera* as well as of a *Sampadaya* and *Akha*.

Individual members or families belonging to all the castes in Mayurbhanj, excepting those of the lowest order, such as Santal, Kol, Kurmi, Pan, Hadi, etc., are initiated into Vaishnavism as a matter of course. Mayurbhanj, like other parts of Orissa, is more a country of Vaishnavites than of Saivites. Without going through the formal ceremony of initiation, no Vaishnav can get married and enter into the world. Even among the untouchables, a person with progressive ideas would assume the title of Vishnav-guru and initiate his caste-men into Vaishnavism. This movement is most noticeable among the Patar Tantis of Mayurbhanj, some of whom have also adopted Alekhisim.

Group XXIX:
Kshatriya

Rajput and Chhatri figures are included in the figures given for Kshatriyas 1,786 persons, with 957 males and 799 females, forming 1/5 per cent of the total State population, were enumerated as Kshatriyas. More than 56 per cent of them are returned from Sadar and about 24 per cent from Kaptpada. In Panchpir and Bamanaghati, they form more than 12 and more than 7 per cent respectively, of their total strength. In 1901, their number was 1,292 (Kshatriya 485 + 453, Rajput 193 + 161) which rose to 1,673 in 1921. They have now grown by more than 38 per cent beyond what they were in 1901, though in the last decade their rate of growth is about 7 per cent. 317 persons, or about 18 per cent of them, are immigrants, of whom 85 were born in Singhbhum, 79 in Cuttack, 28 in Midnapore, 22 each in Balasore and Nilgiri, 16 in Gaya, 15 in Shababad, 14 in Keonjhar, 10 in Ranchi, 9 in Manbhum and the remaining 17 in seven other districts or States.

It is difficult to give a true and authoritative account of the Kshatriyas or the Rajputs. The Kshatriyas are generally placed above the Rajputs. There is a class of Rajputs met with in different places in the districts of Cuttack and Balasore who claim to be either of Kshatriya or Kayastha origin.

11,013 persons, with more than 1,000 males in excess of the females, forming more than 1½ per cent of the total State population, were enumerated as Brahmans, of whom more than 61 per cent are returned from Sadar and more than 21 per cent from Kaptipada. In Bamanghati and Panchpur, they form about 11 and more than 7 per cent of their total strength. In 1901, their number was 8,308 which grew to 9,510 in 1911 and 9,671 in 1921. There has been an addition by more than 32·5 per cent to what they were in 1901. During the last decade, they have grown by about 14 per cent which was almost their rate of growth in the decade 1901 to 1911. 2,109 persons or about 20 per cent of them, are immigrants, of whom 854 were born in Balasore, 317 in Cuttack, 182 in Nilgiri, 181 in Singhbhum, 128 in Midnapore, 118 in Keonjhar, 100 in Puri, 58 in Jaipur (Rajputana), 51 in Dacca, 38 in Sarakela, 17 in Sambalpur, 15 in Bankura, 14 in Gaya, 13 in Manbhum, 11 in Shahabad, 5 each in Hazaribagh and Monghyr and 1 each in Patna and Ranchi.

Group XXX
Brahman

Brahmin is the well known priestly caste of India and the first of the four traditional castes of the Hindu scriptures. The name Brahman or Brihma is said to have been derived from "Brih" or "Vrih" to increase. Originally Brahman meant one who praises and worships. He was also the composer or reciter of hymns. According to the account given by Sir H. Risley, the germ of the Brahman caste is to be found in the bards, ministers and family priests who were attached to the king's household in Vedic times. "Gradually then from the household priests and those who made it their business to commit to memory and recite the sacred hymns and verses handed down orally from generation to generation through this agency," says Mr. Russell "an occupational caste emerged, which arrogated to itself the monopoly of these functions, and the doctrine developed that nobody could perform them who was not qualified by birth that is, nobody could be a Brahmin who was not the son of a Brahmin." The Saraswat Brahmans of the Punjab are the priests of the Kshatriya caste. Similarly Oswals, Simal and Paliwal Brahmans of Rajputana are the priests of the sub-castes of Bania of the same name.

The Brahman caste has ten main territorial divisions forming two groups. The *Panch Gauria* or five Northern, viz., (a) Saraswat, (b) Gauria, (c) Kanyakubja or Kanuji, (d) Maithil and (e) Utkal, and the *Panch-Dravida* or five Southern, viz., (a) Maharastria, (b) Tailanga or Andra, (c) Dravida, (d) Karnata and (e) Gujara.

The Brahmans commonly met with in Mayurbhanj are Utkal Brahmans. They are divided into two groups. The Dakshinatya or the Southern and the Jajpuratraya or the Northern clan. The Utkal Brahmans who first settled in Sambalpur are known as Jharua or Jungli, and form a separate sub-caste. They are otherwise known as the Aranyakas from the Sanskrit term "Aranya," meaning jungle or waste. Another group of Orissa Brahmans have taken to cultivation, and are known as Halua (from *hal*, a plough) who claim to be Balaram Gotri. They like Sarua Brahmans grow areca, arum and coconut, besides doing ordinary cultivation. They also cook in the Jagannath temple, and are known as Suat Brahmans. They affect to despise the Veda Brahmans who live upon alms. A third class of the Orissa Brahmans are the Pandas who, besides serving as priests and cooks, travel about India (outing) for pilgrims to visit the Jagannath temple at Puri. Besides all these, Andhra Brahmans of somewhat lower rank and known as "Banchua" and "Jaya" are found both in Mayurbhanj and Keonjhar States. In Mayurbhanj, they

are only found in the Panchpur subdivision, where they have settled in different Sasans. The Banchnas partly constitute the Indpur, Karanjia and Nuaigon (Thakurimunda) Sasans, while the Jayas predominate in Indpur Sasan which is also known as Jadanathpur Sasan. The Banchnas derive their name from Banchna, a village about two miles from the headquarters of the Ahandapur subdivision in Keonjhar, and the Jayas from Jaynagar, the exact location of which could not be ascertained, as the Jayas Brahmins are so ignorant about their original home. Raja Narsingh Bhanj of Keonjhar (1479-1504 A D) is said to have imported these classes of Brahmins when he joined the battle of Kanchi. From Keonjhar these Brahmins came over to Mayurbhanj in the time of Maharaja Jadanath Bhanj. There is yet another class of Brahmins, known as Atharvavedi Brahmins, who are found both in Mayurbhanj and in other parts of Orissa.

SECTION II.

BRIEF ETHNOGRAPHIC NOTES OF A FEW CASTES OR TRIBES

SANTAL

In the present census, a very large majority of the Santals returned Hinduism as their religion. 3,488 of them were returned as Animists and 111 as Christians. The Animists are returned in larger numbers from Bamanghati and the Simlipal parganah in the Sadai subdivision. Christian Santals are to be met with in Sadai and Bamanghati. The Santals are divided into some 15 Khilis or sept, of whom 12 are commonly known in this State. Some of these sept names are further divided into sub-septs, a list of which is given below.

- (1) Baske
- (2) Besra—Kadu Besra
- (3) Chane
- (4) Gandawar
- (5) Hansda—Kuda Hansda, Chhibindha Hansda, Sikili Hansda, Bale Hansda
- (6) Hemram—Hat Hemram, Gua Hemram, Karda Hemram
- (7) Kisku
- (8) Marandi—Min Marandi, Rot Marandi, Bhaduli Marandi, Khandajago Marandi
- (9) Murmu—Tika Murmu, Sama Murmu, Chapa Murmu, Batal Murmu
- (10) Salay
- (11) Saren—Sidub Saren, Tulkuinam Saren, Rahad Saren, Handi Saren
- (12) Tudu—Sange Tudu, Kadma Tudu, Salpat—Hao Tudu, Angaria Tudu, Lat Tudu, Koi Tudu

Some of these sept names, such as "Alumu," "Tudu," "Kisku," "Besra" and "Hansda" are identical with the sept names of the Hos or Kols. Majhi is the only title which the Santals attach to their names. Among the distinctive meat which they take are beef and buffalo flesh. According to the State rules, they cannot kill a cow or a buffalo, they import such flesh from outside when any opportunity occurs, or even eat their carrion within the State. They also take the flesh of tigers, bears, crocodiles, crows, mice, frogs, snakes, etc. Among the insects they take are Kukuti (red ants) and Kalei (termite) of both of which they are very fond. Handia or Pachwai (rice-beer) is their principal drink, and sometimes form a sufficient substitute for any other kind of food. The progressive section of the community is now averse to unclean food, and the writer knows of individuals who have never touched Handia. The number of such people is not small in the State.

The Santals do not take any kind of drugs, such as opium or ganja. They take liquor made of Mahua sold in the State shops or illicitly manufactured by them. They generally resort to the practice of such illicit distillation on the occasion of periodical performances of their Pujas. Handia forms the chief article of hospitality among them on ceremonial occasions. Their wearing apparel consists of a single piece of cloth for the loins, and sometimes another piece of cloth to cover the upper part of the body. The females put on saris of short width and disproportionate length. They generally get their supply of cloth from Patar Tantis. The yarn used in weaving such cloth is in most cases spun by the Santals themselves out of the cotton grown by them. In their transactions with the Patar Tantis, they generally fall a prey to the superior intellect of that community. The wages paid to the Tantis per cubit is a seer of paddy and two seers of rice for the starch. A limited number of the Santals have recently started weaving for themselves. They wash their own cloths and do their own shaving. They use country made razors or even those of foreign make. The Santal depends on outside supply only for his requirement of salt and tobacco. Some of them have started growing tobacco for themselves. They have their own peculiar form of dance which is known as 'Santali Nata'.

Marriage is mainly adult. Infant marriage is practised sometimes by the well-to-do section of the community. Bride-price or "pan" has to be paid for every marriage. It chiefly consists of the three *c's*, *viz*, cash, cloth and cattle. If the bride has both the parents living, the *pana* or "ganang" (as they call it) consists of Rs. 3 to Rs. 4 in cash, 2 heads of cattle and 3 pieces of cloth—one of 14½ cubits for the bride's grandmother, another of 12½ cubits for the mother, and the last one of 7 cubits for the bride's Apa (father's sister). The last-named relation gets this present for her service to escort the bride to the groom's house. If the bride's father is dead, in place of two heads of cattle, only one has to be given. If the bride has an unmarried elder sister, next in birth to her, she will get Rs. 2 extra. The ceremony connected with marriage is divided into 5 different stages, *viz* —

(1) The Sai-sagoon when the parties visit each other's house and watch the auspicious omens. If they meet on the way a man with an axe or a bundle of fuel, or cutting the wood, or carrying meat or fire, or throwing refuse or house sweepings, they consider these inauspicious. Empty pitcher, branches of tree dropping down, carcass of cattle, and crow or kite flying with something in its beak are also considered inauspicious signs.

(2) Then follows the Takachal ceremony. While leaving, the bride's party receives Rs. 2 as present from the groom's party. The passing of this money has given the ceremony its name. After this ceremony is over, the betrothed are not allowed to visit public places or use public conveyances.

(3) The Guratal, Dharua Ruku ceremony. This is held when the articles constituting the *pan* are examined by the village elders and carried to the bride's house.

(4) The Bahudaram ceremony. This is gone through when the bride, after payment of *pan*, is escorted to the groom's house for marriage. The escorting party must consist of odd number of persons.

(5) The *Sinduradana* ceremony. It is held when the actual marriage ceremony takes place by painting the bride's forehead with vermilion.

Divorce and remarriage of widows are very common among the Santals. It is open to both parties to divorce each other. The remarriage of the widows is called 'Sanga,' which is known as "Sagai" in Bihar. The Sanga marriage is a very simple affair in which the parties voluntarily unite, and then make the fact of their union known to the community. Dance generally provides a suitable opportunity for marriage proposals and courtships among the Santals as among the Kols. The divorce proceedings must receive the sanction of the caste-council.

The Santals either bury their dead or cremate. There is no restriction among them regarding the number of days within which they have to perform the Kamani (shaving) or Sudha ceremony. If the dead body is cremated, a piece of its bone, preferably of the skull, is carried to either the Damodar, the Baitarani, the Subarnarekha, or even the Burabalang, to be thrown into the waters.

There is a ceremony among the Santals, as among the Kols, to invoke the spirit of the dead, which the Santals call "Jhumpar". Two persons perform this ceremony, one of whom calls himself Marang Buru and the other represents the soul of the deceased. They are fed and confined in a room, after three aged women have touched them with their left hand. A tumbler of water and some cooked rice and fowl are also kept in that room. If rice is found inside the tumbler the next morning, it is believed that the departed soul visited the house and partook of the food left for it. This ceremony is supposed to secure salvation for the deceased.

The priests officiating at the ceremony on the banks of the Damodar belong to an outcast Brahman family, and they receive presents in cash (dan) on the occasion.

The ordinary occupation of the Santals at present is cultivation and agricultural labour. They are very good diggers of earth. A few of them have become literate and are in employment in the State services. Some of them have taken to trade and shopkeeping, but their number is not large.

KOL

The Kols are the second most numerous tribe of Mayurbhanj. They are chiefly centred round the South-west corner of the State, while the Santals are found in majority in the North and North-east. The advanced section of the community call themselves Raj-kol, and consider themselves superior to the other section whom they call Laika Kol. The community is divided into a large number of septs and sub-septs, a list of which is given below —

1	Badaria—mundri badara,	24	Kera
2	Badia	25	Kondangke
3	Balmuchu	26	Kuldi
4	Bandra	27	Kulua
5	Bandua	28	Kulundia
6	Bargo	29	Kunkal
7	Bari	30	Kunthia
8	Beray Buru	31	Lamai
9	Besra	32	Lehangri
10	Burdiooh	33	Melgandi
11	Chattai	34	Mundaya
12	Deogam	35	Murmu
13	Gagray	36	Purti—halang purti
14	Goye Rai	37	Saye—tiki saye, adua saye,
15	Hamhaga	38	Seral
16	Hasda	39	Sidu
17	Hembaram	40	Singku
18	Hesa	41	Sundi
19	Jaja	42	Suren
20	Jak	43	Tey Barai
21	Jamda—hemram jamda,	44	Thamsoi
	angria jamda, jonk	45	Tioo
22	Karma	46	Tiria
23	Karua	47	Tudu
		48	Ugursandi

against each other and shouting "*Elabu waate chimin etaim tarna elabu waate senobu*" (come, let us go back home, how long will you stay out) Such return is believed to be evidenced by foot-prints of beasts, birds or insects on ashes spread on the floor inside the house, beside which food and drink are kept for the departed spirit. If the return is not effected easily, fowls have to be sacrificed and the souls of the departed ancestors are invoked to induce it to return.

The Kol wash their own clothes and do their own shaving. Their principal occupation is now cultivation and petty trade. They get their supply of cloths from Patar Tantis, though some of them grow cotton and do spinning.

SAUNTI

The Saunti caste took its origin in the Keonjhar State which still continues to be their home. In next largest number they are found in Mayurbhanj. Pergamah Thakurunda, in the Ranchpur subdivision, on the borders of Keonjhar, is the stronghold of the Sauntis. Like the Bathuris, Bhuiyas and several other tribes, the Sauntis form a single caste, though they are divided into some 126 different territorial or functional groups. The group names they bear as their title. A list of 97 of these groups is appended hereto. Consistent with their claim that an outcast Khandait was the founder of the caste, their *gotra* is *Nagasa*, their *Piada* is *Angwa* and their tutelary deity is Raghunath Jiu. Subsequently they have accepted Tarini Thakurani as their tutelary deity. In their ceremonial customs and manners, they fit in with the Brahminical system and employ Brahmans as their priests on all such occasions. They are *Jalachalanvya*, and so, in Ranchpur particularly, they are employed as personal servants by caste Hindus. They take cooked food from the Brahmans only. Their principal occupation is now cultivation and agricultural labour. They do not take unclean food, except for the fact that, by their long association with the aborigines, in the midst of whom they have come to live for over a century, they have no scruples in the matter of taking fowls, red-ants and termites. They, however, abstain from taking the common rice-beer which is so favourite a drink with the aborigines. Individuals, who occasionally stray into the habit of taking Handia, have to undergo Piyaschit (atonement). Barber's and washerman's services are available to the Sauntis. There is no restriction among them about taking more than one wife, and occasionally females of the Bathuri and the Bhuiya caste are seen living with the Saunti people as man and wife. Divorce is allowed with the sanction of the caste-council. Widow remarriage is allowed. The marriage ceremony takes place in the bride's house, and the bride's price amounts to Rs 6 only. On the occasion of death, they observe mourning for 10 days, and bring it to a termination on the 11th day, with *Sudhi Kritya*, a caste dinner and a feast to the Brahmans. On the occasion of birth, the purification ceremony is observed on the 7th day, and, in the case of those who can afford it, on the 21st day. They generally bury their dead, though cremation is not uncommon among the well-to-do classes. Vaishnavism has not yet found its way into this community. The accredited head of the tribe is the Berdhal who lives in Keonjhar. The Mayurbhanj Sauntis generally manage to do without him, having their own local caste-councils for arbitration of caste-matters. Formerly they used to observe *brata* or *upanayana* ceremony prior to marriage. Now the two ceremonies are amalgamated and take place simultaneously. The Mayurbhanj Sauntis still hold with them a number of gods and goddesses, such as Durga, Radhakrishna, Saligram, Vishnu Panjara, Antwa Gopal, Siva Linga, Kali and Mahapat which they claim to have originally brought with them from Puri and which they jealously preserve as the objects of their communal worship.

LIST OF SEPTs

1	Aguan Sinha	49	Kalapadia
2	Anukulia	50	Kalapal
3	Apat	51	Kapandia
4	Atala	52	Kargi
5	Badam	53	Khamadiha
6	Baghasinha	54	Khamalia
7	Bahabahindra	55	Khamrai
8	Balipostia	56	Khanda
9	Banapadia	57	Khandapatia
10	Bansmulia	58	Kialia
11	Baradia	59	Kuabasia
12	Bebarta	60	Kulapadia
13	Behera	61	Kundalia
14	Betjaria	62	Kusmaha
15	Bhila Bhai	63	Mahapatra
16	Bhumya Mahapatra	64	Malik
17	Bhujabila	65	Mangal Puria
18	Bhuri	66	Mardaraj Mahapatra
19	Bisui	67	Miriga Khoja
20	Biswal	68	Mudi
21	Budhiput	69	Narendia
22	Chitarpuria	70	Nayak
23	Chupindia	71	Nuagadia
24	Chowdhury	72	Nuakulia
25	Dikui	73	Nungalia
26	Dila Behera	74	Padhan
27	Dilai	75	Palta Sinha
28	Dalin Mahapatra	76	Pangia
29	Daldashri	77	Paramamk
30	Danikulia	78	Parida
31	Dandaput	79	Putulia
32	Dindaseni	80	Raipadia
33	Dis	81	Sankhalua
34	Dehuri	82	Saradia
35	Desa Dakua	83	Sarpal
36	Dhungid	84	Sarpuria
37	Doudikui	85	Saru
38	Ganabaran	86	Sarubalia
39	Gharapua Mahapatra	87	Satrusala
40	Ghulakundia	88	Sindura Roy
41	Gni	89	Sindurgaria
42	Gobargadia	90	Sinha
43	Gumaningjan Singh Berdhahal Mahapatra	91	Tamsua
44	Hati	92	Talsua
45	Hatnam	93	Tandakai
46	Jadipadia	94	Tangania
47	Jalpadia	95	Tangua
48	Jhapat Sinha	96	Taramia
		97	Tinti

MAGDHA GAURA

The Magdha Gaura are a recent accretion to the ordinary Gaura community and are believed to have been derived from the various aboriginal tribes. For an account of their origin, the reader is referred to Section I. They are found more in Panchpur and Bamanghati than in Sadar and Kaptipada. The other aboriginal tribes do not refrain from taking food from them. For this reason every Handia Godown in the State has to keep among its servants at least one Magdha Gaura to serve Handia to all the Handia-taking tribes. The Magdha Gaura in their turn take food from the caste Hindus without any ado. They have no tribal language of their own. They are all but completely Hinduised, except for the fact that they

The Bhuiyas are principally found in Sadar, and next to it, in almost equal numbers, in the Panchpir and Kaptipada subdivisions. In Baman-ghati, they form about 10 per cent of their population. In Section I of

BHUIYA

The Bhuiya Purans enjoy the services of Brahman, barber and washerman. They neither take fowl nor drink Handia. Marriage is both adult and infant. Bride's price amounts to Rs 10 and over and four pieces of cloth. Marriage ceremony is usually held at the bride's house. Both males and females join the marriage party, though recently there has been a tendency to discontinue the practice of allowing females to join the party. Divorce and widow remarriage are allowed. The mourning period lasts for 10 days. They both cremate and bury their dead. They have no dance of their own, nor do they take part in any other tribal dance. Some of the members of the caste having been initiated into Vaishnavism, have turned *Gurus* and minister to the other members of the community. The chief occupation of the Bhuiya Purans is now cultivation. A member of this tribe now occupies a position of distinction in the State Revenue-Judicial service.

1	Dhal	7	Raj
2	See	8	Thyal
3	Bhary	9	Deo
4	Tiperia	10	Patbandha
5	Dhungia	11	Dhir
6	Tung	12	Bhoi

They are divided into some 12 septs, according to the number of different titles they carry with their names. Each of these sept is exogamous. The following are different titles borne by the Bhuiya Purans —

The Bhuiya Purans for a long time were considered to be a section of the Bhuiyas in the State. They are now recognised as a separate community by themselves, and are distinguished from the ordinary Purans who are otherwise known as Tamaria. As their name implies, the Bhuiya Purans are a particular caste or tribe of Mayurbhanj. The Bhuiya Purans in their customs and manners have nothing in common with the other aboriginal tribes of the State. The present estimate of their social status is that they are now completely Hinduised.

BHAIYA PURAN

Cow-herding is still the traditional occupation of the caste, and from this they derive their caste name. But now cultivation is their general occupation. Handia-selling is the principal subsidiary occupation of some members of the community.

Marriage is both infant and adult. The bride price or "pan" ranges from Rs 3 to Rs 20 and three pieces of cloth. Unlike the Santals and the Kols, cattle do not form a part of this payment. The marriage ceremony is performed both at the bride's and the bridegroom's house following the Vedic rites. Both males and females join the marriage party. Intermarriage between Khandual Gauras and Magdha Gauras is allowed. Widow remarriage is allowed. So is divorce, but a female has not the right to divorce. The mourning ceremony lasts for 10 days. They cremate as well as bury their dead.

in the hands of a good class of Brahmans whom the community invariably employs on such occasions. Originally, they had their own priest known as "Desa Mahakud" who officiated on occasions of marriage or Stadh. This function is now almost tongue is Oriya. They enjoy the services of barber and washerman. Their mother- still openly take fowl, red-ant, winged termite and Handia. Their mother-

this chapter will be found a full account of their origin. Formerly their headquarters were at Bankati, in peigannah Uperbhag, which formed then Zamindary. They came to the other three subdivisions either from Singhbhum or Keonjhar. There is a story current among the Bhuinyas of Panchpuri, that they were formerly called Singhbhuinya, and that, in course of time, the first part of the word (Sing) was dropped leaving "Bhuinya" alone. The Pabudia and Juang Bhuinyas of Keonjhar are not commonly met with in Mayurbhanj. Bhuinyas divide themselves into four broad groups, viz, (1) Bara Bhuinyas, (2) Rajkuli Bhuinyas, (3) Katias Bhuinyas and (4) Gunju Bhuinyas. The Bara Bhuinyas consider themselves the foremost among the Bhuinyas. Katras Bhuinyas belong to Katrasgarh, near the Jharia coal mines, who immigrated into this State some 3 generations ago. They are generally known here as *Chura-kuta* Bhuinya. Their mother-tongue is Bengali, and they have not yet allowed themselves to be absorbed by the local Bhuinyas. The local Bhuinyas prepare both *chura* (flattened rice) and *bhuja* (fried rice), while the Katras section prepare only *chura* as none will purchase *bhuja* from them, they being considered unclean. The Katras Bhuinyas are found near Jashipur in Panchpuri, and in such places, as Bankisool, Pratappur, Haripur, Jamuna, etc., in Sadai. The Gunju Bhuinyas are probably accretions to the Bhuinya community from among the Gunjus or Rautias, an account of whom has been given elsewhere. Their principal occupation is to dye yarn for wearing cloth and to sell the same in the Hats. They also work in Tassar cocoons. They do not prepare *chura* or *bhuja*.

Generally, the Bhuinyas bear the title of Naik. Some of them have come to bear other titles, viz, Dalei, Singh, Kuanr, Mahanaik, Nal, Rai, Bagha, Patabhagta, etc. The Katras Bhuinyas originally bore the title of Thakur which they have changed into Naik, since their immigration into this State. The Bhuinyas of Mayurbhanj are divided into some 17 septs, each of which has a "barga bhaee" or exogamous group of its own, with which marriage is prohibited. A list of these septs with their respective "barga bhaee" septs is given below —

Sept	Barga Bhaee or Exogamous Group
1 Balmundi	Baundi
2 Banka	Ghagrahi
3 Barangi	Rangi
4 Bardei	Kanderi
5 Beluaid	Belsari
6 Haldia	Uha
7 Kasial	Asual
8 Kasial	Pacchial
9 Kati	Rauta
10 Kopita	Nepala
11 Nagbansika	Pavanbansi
12 Nagri	Paida
13 Narangi	Sarangi
14 Natakeli	Kaleikeli
15 Ranagi	Baghi
16 Sankili	Sigalikeli
17 Samialh	Garali

The Katras Bhuinyas have their own separate septs, viz, (1) Nag (snake), (2) Kacchim (tortoise) and (3) Ban (fish). The Bhuinyas largely resemble the Bathuris in their food, clothing and other social habits and customs. Like the Bathuris, they take fowl and drink Handia, though they are now conscious of the fact, like the Bathuris, that they would rise in

social status, if they give up these two objectionable articles of food and drink. In the past, the drug habit was rather more noticeable in the community, opium-smoking not excluded. The present generation is reported to be not so addicted to this habit. The Bhuiyas had never any special dance of their own. Their *guru* is Vashnab, and their *puhot* (priest) is Brahman. Unlike the Bathuris, the Bhuiyas take food from the Brahmans as well as from the Kshatriyas.

Marriage is both adult and infant. Among the Bhuiyas, a very heavy amount used formerly to be demanded as the bride-price. It has now come down to Rs 12, and even to Rs 9. Three pieces of cloth, and sometimes more, form part of the "pan". Unlike the Bathuris, a single member from each household invited is supposed to join the marriage party. So the expenditure involved is comparatively much less. The "dandia," or the go-between, settles the terms and the date of marriage. Bride-price is paid much in advance of the time fixed for marriage. Unlike the Bathuris, the marriage is performed in the bride's house following Vedic rites. The employment of a Brahman priest on occasions of marriage and *swadh* is indispensable, though it is not so in the case of the Bathuris. Marriage by capture is now almost extinct. Divorce and widow remarriage are allowed. It is open only to the husband to divorce in the presence of the caste-council.

The mourning period lasts for 10 days. They either cremate or bury their dead. After the *sudha kanya* is over, the earthen pot in which the cooking has been done, with some cooked food in it, and three pieces of wood are taken to the outskirts of the village, with a light accompanying it, and there the pot is kept on the stand made up of the three pieces of wood, and then the departed soul is called to return. In the end the pot is broken, and he who calls rushes back home.

The Bhuiyas are *valachalanu* in Panchpur, like the Bathuris. In the rest of the State, these two communities have not yet gained that status. Their principal occupation is cultivation and preparation of *chua* and *bhuja*. The Bhuiyas at the present day are rather an indolent tribe and incapable of efforts to improve their lot.

BATHURI

The Bathuris are found in the whole of the State, but in the Bamaughati subdivision their number is small. There is a story current among them that they had to leave Bamaughati in large numbers after the battle at Tentaposi in Upperbera pu, fought between the ruler of Mayurbhanj and the Mahapatra of Bamaughati. In this battle, they say, they sided with the then Bhauja ruler of the State. The Bathuris are a section of the Bhuiyas, as pointed out in Section I of this chapter, though there is a tradition among them that they originally belonged to a place called Batuligah, in Ayodhya (Oudh), from where they migrated following the course of the river Godavari in the Deccan. In view of the geographical position of Ayodhya, the story of their migration from the Deccan is unintelligible. It is, therefore, difficult to place any reliance on it. But the remaining part of the story which is to the effect that the Bathuris first came to the Simlipal hills in the course of their migration to this State is worthy of some consideration. In the Simlipal hills, it is said, they defeated the Chief of that place, and then came to the place now called Jashipur, in Panchpur, where they defeated Dasu Khaidia, who was ruler of that place. From that time, it is said, Jashipur came to be known as Daspur, by which name the place is still known even in some of the State records. It is probable that the Bathuri Zamindars bear the title "Dasa" in token of that victory over Dasru Khaidia by their ancestors. According to a different account, the Das title is due to their having embraced Vaisnavism. The number of Vaisnav Bathuris is not small in the State. The origin of the Math

(monastery) at Jashipur is traced to these Bathuri Zamindars, who are said to have installed Raghunathji and conducted his worship with their own hands. Jashipur Math is the first Math in Panchpur, of which Karanjia Math and Digdhar Math are subsequent offshoots, in the establishment of which the Bathuris took the principal part. The present-day Bathuris speak of their reported intimate connection with the Bhumiyas and the Sauntis. At one time the headman of all these three tribes was a zamindar or sub-proprietor of some part or other in the Panchpur subdivision or in the Sadar subdivision. There was intermarriage between the three families with the restriction imposed that, after marriage, the whole family of the girl had to leave its own community to join that of the bridegroom. This practice is still in vogue though it has become very rare. Such transference from one tribe to the other, through the process of marriage, has not the open sanction of any of the three communities at the present day though they tolerate it.

Besides having a number of different Gotras such as (1) Parasara (2) Nageswara (3) Sauri (4) Ganeswara (5) Kashyapa, (6) Dhanaphula (7) Bhavadwaja etc., some of which are common among the Hindu castes or titles, the Pithuris in Mauzubhanj are divided into more than 56 different sections which are derived from as many different titles they respectively bear with their names. Most of these titles appear to relate to the particular military or domestic service rendered by the ancestors of the section bearing that title in their relation to the Zamindars. A list of these titles is given below arranged in alphabetical order —

1	Andhujahiri (torch-bearers)
2	Badam
3	Bagakulia
4	Bighi (tiger)—Baghajuria (who yoked tigers)
5	Bagsing
6	Bansulia
7	Baragavan (out castes)
8	Bara Nauka (headman of the Naiks)
9	Bhitia
10	Bholagiran (who spotted the place where games take Bhol—silt lick)
11	Biswala (hero of tall stature)
12	Chunchunkia
13	Dalabehera (headman of a troop Dalei)
14	Danakulia
15	Danda Sena (court-martial officer)
16	Dindapat (headman of a pu)
17	Daneika (makers of leaf-plates)
18	Disa (Vaishnab Bathuri)
19	Dehuri (village priest)
20	Dhal (a title of the Purans)
21	Giri (fighters in caves)
22	Jamudalia (wearers of black-berry foliage in token of victory)
23	Jharial (water suppliers)
24	Kapandia
25	Kati (wounded soldiers)
26	Khalpana (road-levellers)
27	Khandei (swordsmen)
28	Khatua (ambulancers)
29	Kothampa (house-leapers)
30	Kuanr (zamindar's son)
31	Kusmaha (winners of laurels or honorary wreathes)
32	Madhei (funeral priest)—Khanda, Hatia Kula Pardhia

33	Mahapatra (zamindar)
34	Manika (light-man)
35	Mudha (trench diggers)
36	Mundian (village headmen)
37	Musapala (deserters)
38	Narangpara
39	Nimal
40	Pachua
41	Padhura (priests who instal deities)
42	Panduki
43	Pamalia (water suppliers)
44	Paribala (paribhal) (army camp maker)
45	Patia (steward)—Baghchampia, Sanddargharia, Khanda
46	Phudkai (army leaders)
47	Pichhila (greased track makers to obstruct the progress of the enemy)
48	Rathaiar
49	Ramajala (headman of the water suppliers)
50	Ranasingha (trumpet-blowers)
51	Rauta (cavalry)
52	Sankhal (conch-blowers)
53	Senapati (commanders)
54	Simakia
55	Singha (lion)
56	Talsudra

The Bathuis take clean food, though some of them have still got the habit of taking Handia (rice-beer) and Kalei and Kukuti (teemite and red-ants). They freely take fowl. Recently there has been a movement among them to give up these kinds of unclean food as soon as possible. Some have already made noticeable progress in this direction. The Bathuis do not take food from the Brahmans or from stone vessels. The reason assigned for this is that they had once made a gift of a daughter to a certain Brahman whom they had fed on a stone plate. From that time onward they have abjured the two. A limited number of them have taken to drug habits. In their dress, they resemble the ordinary poor class caste Hindus. They get the benefit of the services of the washerman and barber. In Panchpir where the community is strong, the Bathuis have risen to the status of *lalachalanvayas*, and generally engage Brahmans to officiate as priests on the occasions of marriage or *sadha*. Formerly, such service used to be rendered by the Mardei and Padhuria section of the community, who have not yet lost all hold on their right. The Brahmans who act as priests to the Bathuis are invariably of high order. The Bathuis had at one time their own dance known as "Changu Nat" which has now almost lost all attraction for them.

Marriage is chiefly adult, though infant marriage is not unknown. Payment of bride-price is the general custom on the occasion of marriage ceremonies. The practice of making a gift of the bride without a payment is also in vogue from ancient times. The community is known for its proverbial extravagance in generosity and hospitality, as well as in the solemnisation of marriage ceremonies. The present generation still remembers with pride the single huge marriage-cake of old, which used to be prepared of one maund each of boiled rice, white rice and biri, assuming the shape and size of a cart-wheel, and which called for the use of wood-splitting axes for breaking it before distribution among the wedding-guests. With the progress of poverty, the size of the cake has gradually shrunk to the vanishing-point at the present time. Nevertheless, the marriage ceremony is still a costly affair among the Bathuis, which is responsible for a large number of bachelors and maidens, in spite of their having long passed

the marriageable age. The amount of the bride-price varies from Rs 7 to Rs 40, and a number of caste dinners has to mark the celebration of the ceremony. The marriage party consists of both males and females, and those who join it not only come in individuals, but in groups of family, sometimes vacating the whole village, leaving their houses under lock and key. The marriage ceremony is performed in the bridegroom's house, as in the case of the Santals and the Kols. The bride's party comes in large numbers, thus making inordinate expenditure unavoidable for their entertainment which lasts for days together. Action was recently taken in Panchpuri, with the view to stopping this practice, and cutting down the expenditure to the irreducible minimum. It remains to be seen how far this movement succeeds.

The marriage ceremony takes its start with the "kanya maga" or 'ganthi bisa' ceremony, when the amount of 'pan' is settled. Along with cash, *satis* form part of the "pan," the number of which has now been reduced from 6 to 2. The payment of the "pan" takes place some two or three months prior to the actual performance of the ceremony. Marriage is performed according to the Vedic rites. Marriage by capture, which was rather common in former times, is now almost extinct. It is not open to either party to divorce, without reference to the caste-council. Widow re-marriage which is allowed does not entail any expenditure.

The mourning period lasts for 10 days. They either cremate or bury their dead. For the return of the departed soul, calls are made two or three times, with sand or rice spread on the doorway with a light kept near by. If anything like the footprint of a horse, elephant, cat, or bird is noticed on the sand or rice spread, it is considered to evidence the return of the spirit to the house. This is done on the day of the *sudha kanya*.

The Bathuris as compared with Bhuinvas or Sauntis are intelligent and industrious. Their principal occupation now is cultivation.

PATAR FANTIS

The Patar Fantis, or simply the Patars, of Mayurbhanj, as elsewhere, are the Hinduised section of the Pans, and are wholly distinguished from their kinsmen the Jena-Pans in their habits and customs. The traditional occupation of the community is weaving which still holds with a large majority of them. In Singhbhum, the caste is generally known by the name of Tanti. In Mayurbhanj, the members of the community shortly call themselves "Patar" which is the title they bear with their names. The community is subdivided into a number of exogamous septs some of which, as commonly known in Mayurbhanj, are (1) panch bhava, (2) sat bhaya, (3) das bhava, (4) bara bhaya, (5) brahmania, (6) kumbharia, (7) bagti, (8) oomakurdi, (9) khichingya, (10) baramkulia, (11) kesiali, (12) baldi, (13) bhanjaria, (14) hunjaria, (15) barkhandia. They do not enjoy the services of the Brahman, the barber or the washerman. They are not allowed to draw water from other than masonry wells used by the clean castes. They cannot share the same *ghat* for bathing, etc., with the latter in public tanks or ponds. They generally take clean food with the exception of fowl, handia, red-ant and winged termite which they take. Unlike the Jena-Pans, they, in Mayurbhanj, do not eat carrion or even beef, though it is reported some of their kinsmen in Keonjhar do take the latter.

Marriage is both adult and infant. Marriage "pan" varies according as the marriage is adult or infant. In the former case, it amounts to Rs 9-8-0 and in the latter, it is only Rs 2-8-0. The marriage ceremony usually takes place at the bride's house. The marriage party consists of both males and females. Divorce and widow remarriage are allowed. In the case of divorce, the wife is entitled, according to the caste rules, to a minimum of 6 months' maintenance. The period of mourning lasts for 10 days. They

usually bury their dead, but cremation is not uncommon. The ceremony of "return of the spirit" is observed with cooked rice besmeared with turmeric, kept in a handi which is allowed to rest on a stand (made of 3 pieces of stick) on the outskirts of the village. Some of the survivors call the departed spirit to return, and then hurriedly return home, after breaking the earthen pot to pieces. The Patar Tantis, by their intelligence and capability, have now taken to other persuasions also in the State, such as carpentry, masonry work and skilled labour of sorts, including cultivation.

GOND

The Gonds are principally found in Panchpur, and next in numbers in Bamanghati. In the other two subdivisions, their number is small. They are a timid, quiet race, shy of strangers, docile to a degree and, though addicted to drink, they are not quarrelsome or violent. They are marked for their simplicity and honesty of character. Crime is extremely rare in Gond villages as a rule. They are constitutionally averse to labour and will not work on hire for any other community. They are now almost completely Hinduised and speak Oriya as their mother-tongue. Their *puhot* is a Brahman and their *guru* is a Vaishnav. On the occasions of ceremonies, they invariably employ Brahman priests.

In Mayurbhanj, the Gonds are classified according to the number of gods worshipped by each group. This form of classification of the tribe obtains in Chanda in C P. At present, there are three, four, five, six and seven god worshippers who are locally known as tin-dao, char-dao, panch-dao, chha-dao and sat-dao. It is believed that there were but few members in the one-god and the two-god sections. For purposes of communal worship and social amenities, they gradually got themselves affiliated to the larger groups. Different classes have different totems, gotras and titles, an account of which is given below —

Class	Totem	Gotra	Title
Tin-dao	Tiger	Basistha	Phaudkar and Singh
Chai-dao	Crane	Kasyapa	Daler and Dandapat
Panch-dao	Parrot	Parasara	Ajambar
Chha-dao	Elephant	Bharadwaja	Khanda-Patra
Sat-dao	Cobra	Nagesa	Sai

Besides the above, there is another class known as "beti," whose totem is hawk, gotra Gagarika and title Mundian. The headman of the Gonds belongs to the Sat-dao class and lives in Sunamuhin, in pergamnah Jashipur. His jurisdiction is said to extend over the whole State. The different classes claim descent from different stocks. The tin-daos are *chauhana vansi*, the char-daos *bayhela vansi*, the panch-daos *soma vansi*, the chha-daos *chandi vansi*, the sat-daos *sunya vansi* and the betis *ganga vansi*. This is according to the account given by some of the senior most members of the community in Panchpur. The significance of a claim like this is to set up a relation between the Gonds and the Kshatriyas and Rajputs. All classes of Gonds now generally assume the title of Nark.

The Gonds take clean food, except that they take fowl and drink handia in recent years, attempts have been made to discontinue these two objectionable articles of food and drink, with a view to accelerate the process of its absorption into the Hindu community which has already made marked progress. The drug habit is not general.

Marriage is chiefly adult, though infant marriage is occasionally found in the more civilized sections. The bride-price is paid at the flat rate of Rs 4 for each marriage. Besides that, 7 pieces of cloth for relatives, the caste-headman and the village headman also form part of the *dan*. Marriage

is generally performed in the bride's house. Where the bride's family cannot afford it, she is taken to the groom's house for the performance of the ceremony. The ceremony is performed following the Vedic rites. After the marriage, a party consisting of a number of male and female members of the bride's side invade the groom's house for feasting and merriment. Formerly two feasts were ordinarily given to this party, which is now reduced to one on account of poverty. Divorce and widow remarriage are allowed. The husband can only divorce in the presence of the caste-council. The tribe has got its own dance which is called "karam nata". It is fast losing its attraction for the civilized section of the community. Like the other aboriginal tribes, the Gonds believe in witchcraft.

The mourning period lasts for 10 days. They bury their dead as a rule, but there are a few cases of cremation. In the cremation ground, they ask the departed soul to repair to the Ganges, the Godavari or some other sacred river. They perform no ceremony for the return of the departed spirit to the house.

Their chief occupation is cultivation.

KURMI MAHATO (KURMI KSHATRIYA)

The Kurmis of Mayurbhanj, now known as Kurmi Kshatriyas, are an enterprising tribe, principally of cultivators, all of whom returned themselves as Hindus. The goddess Durga in her different names is the *kuladevata* or patron deity of the different sections of the community. They are mostly found in Sadar and Panchpuri. They have a very large number of exogamous clans or septs, of whom the few that are found in Mayurbhanj are detailed below —

1	Bansriar	7	Hindwar
2	Banwai—bag banwar, hatidhara banwar, tikasar banwar, sagai banwai, koya banwar, jal banwar, bidhai banwai	8	Kachha
3	Domriar	9	Kardwar or Koirwar
4	Gulhai	10	Kesriar or Keswar—kecha kesriar
5	Hastwai	11	Mathurawar
6	Hemiam	12	Nagnatwar
		13	Pandriar
		14	Pundriar or Chulbindha
		15	Sankhwar (Shanswai)
		16	Tirwar

These septs or sub-septs derive their names from the different territorial or occupational groups among them. They do not take unclean food, though a large section of them, having come in contact with the predominating aboriginal tribe of the State, take handia (rice-beer) and fowl. Some few years ago, there was a movement among them to give up these two objectionable articles of food and drink. The movement does not appear to have yet made much headway. Some of the Kurmis have now taken to opium and ganja. A few of them, on the other hand, have become vegetarians either following their own inclination, or by reason of conversion to Vaishnavism. The number of such converts in Mayurbhanj is not large. The Kurmis take cooked food from the Brahmans only. They prepare their own *bhuja* (parched rice) and do not purchase it from others. Preparations by a confectioner are, however, acceptable to them. The Kurmis as a community are known for their parsimony. They grow rice, but take maize, they grow vegetables, but remain content with tamarind leaves for their own consumption. The more civilised section are now somewhat liberal in their diet, and more decent in their dress than either the Kols or the Santals. The majority of them put on more than one garment. Ordinarily, they wear

photo and *futon*, *kutti* or coat. Their leaders now put on pugri for head-dress when attending their functions. A few of them have assumed the sacred thread, since the time the movement was started among them to give up eating towl and drinking handia. All the Kumis carry the title Malhato with their names.

Infant marriage is in vogue among Kumis, though the present tendency is towards adult marriage. It is exogamous, and is not allowed in the same Khili or sept, though it is sometimes allowed between the first and second cousins on the mother's side. Marrying a wife's younger sister during the former's life time is allowed. Marrying more than two wives at a time is uncommon. Widow remarriage is allowed. The husband can divorce, but the right of divorce is denied to the wife. The divorce proceeding is generally gone through in caste-council, before which the husband has to write out the *chhawpatti* or the deed of divorce. As a rule, *pan* or bride-price has to be paid which generally consists of cash from Rs 3 to Rs 9, and a sari of cotton or silk 12 to 14 cubits in length. Cattle do not form part of the *pan*, as it does among the Santals and the Kols. In exceptional cases, the bride is given away without receiving any *pan* or price for her. In arranging marriages, it is customary to make astrological calculations, though the practice of casting horoscope is not common. The names of the proposed couple from the basis of such calculations. The marriage ceremony takes its start with the 'kanya dekhā' ceremony, when the bride is seen by the groom's party. This is followed by a visit from the side of the bride's party to the house of the bridegroom for the same purpose. If he is found acceptable, he receives a present in the form of a cloth or a silver ring. This ceremony is known as "bara baran". Then follows "kanya bān" when the bride receives a *sari* and a string of silver bits as present. On this occasion the amount of "pan" is settled and paid. Some three to five days prior to the actual performance of marriage, the bridegroom's people visit the bride's house to finally settle the *lagna* or the auspicious hour of marriage. On this occasion there takes place exchange of presents and two knots are made of *durba* grass, aieca nut and unboiled or white rice, one of which is left with the bride's party and the other is taken by the visitors in token of the final arrangement arrived at regarding the performance of the ceremony. On the date fixed for the marriage, the bridegroom with his party consisting of males only proceeds to the bride's house where the ceremony is to be performed. A particular class of Brahmans coming from

midwife Cultivation and trade are the two chief means of livelihood of the community There is a saying among them

‘ Uttam kheti, madhyam ban
Kamisth chakri, bhik nidan ’

Cultivation is the best calling, trade holds the mean, service is menial and begging comes last

“ Kuumi is the typical cultivator He loves his land, and to lose it is to break the main spring of his life His land gives him a freedom and independence of character which is not found among the English farm-labourers He is industrious and plodding and inured to hardship In some districts the excellent tilth of the Kuumi’s field well portrays the result of his persevering labour which he does not grudge to the land because it is his own His wife is in no way behind him, the proverb says, ‘ Good is the caste of the Kuumin, with a hoe in her hand she goes to the field and works with her husband ’ The Kuumi women are admittedly more enterprising than the men, keeping them up to their work, and managing the business of the farm as well as the household (Russel)

The above remarks apply in every essential to the Kuumis of Mayurbhanj and their womentolk It is to be hoped that the so-called reform movement in Mayurbhanj, which seeks to drive the Kuumi women behind the purdah will prove a failure, for if it ever succeeds, it will spell the destruction of those qualities in them which have so far materially contributed to the happiness and prosperity of the community

BHUMIJ

Sir H Risley is inclined to believe that “ the Bhumijs are nothing more than a branch of the Mundas, who have spread to the eastward and mingled with the Hindus, and, thus for the most part severed their connection with the parent tribe ” In Mayurbhanj, another name of the Bhumijs is Munda The Bhumijs of western Manbhum are beyond doubt pure Mundas

The different sections of the Bhumijs found in Mayurbhanj are known as Tamaria, Barabhumia, Matia, Desi, Tel, Haldi-pokharua and Saharia-Bhumijs The Tamaria section are generally employed as sawyers, while the Tel section press oil Females of the Haldi-pokharua section serve as midwives to the other Bhumijs The Desi Bhumijs prepare and sell burnt lime The Matias do earth work The Barabhumias derive their name from Barabhum Bhumijs of all sections are now either cultivators or field labourers They are fast becoming Hindus and are abandoning their tribal language in favour of Oriya They are said to have derived their name from the Hindu immigrants who found them in possession of the soil Pergannah Mahalbhag and its neighbourhood in the Sadar subdivision is the stronghold of the Bhumijs in Mayurbhanj The Bhumijs take cooked food from the Brahmans and other caste Hindus and water from the Kuumis Like the Santals and the Kols, they take liquor, rice-beer, fowl, red-ant and termite, but do not eat beef or carrion Marriage is adult and, in rare case, infant The tribal priest (or dehur) officiates as priest at marriages Recently Brahmans are being requisitioned to discharge this function The bride-price ranges from Rs 12 to Rs 18 and, in case of marriage by capture, it is raised to Rs 25 Divorce and *sanga* is allowed, subject to recognition by the caste-council They generally bury their dead and the mourning period lasts for 10 days They assume the sacred thread but have neither Vaishnav nor Brahman gurus They do not take any kind of drugs, such as opium or ganja

“S” denotes Sadar, “B” Barmanghati, “P” Panchpur and “K” Kapripada

Caste	Numerical Strength	Where Chiefly Found	Remarks
1 Agarwal (Agarwala)	165 102	Baripada Town and Pargaria (B)	Emigrants from Bihar and Upper India.
2 Ahir Gaura	355 188	Perganahs Muruda and Asankhal and Pir Haripur (S)	Acrobats, jugglers and exhibitors of puppete Similar to Kelaś. Also cowherds and cultivators.
3 Amata (Amat)	3,682 1,791 1,891	Perganahs Rahanda, Akhua deula, Kadalia, Kuradaha, Sahilo and Mantri (S), Perganahs Arpatachilma, Kansari, Sankula and Belakuti and Pir Jyampur (K)	Cultivators Frequently employed as domestic servants and casual agricultural labourers. Baghut, Dandachhatra Majhi, Uja and probably Bait are the several endogamous groups of Amata.
4 Bagal	1,621 784	Perganahs Barpara and Amarda and Pir Sirsa, Saharbat and Satnaika (S), Pir Jamda (B) and Perganah Khunta Karaka and Pir Talbandi and Kansari (K)	A cowherd of any caste Form a real caste in Mayurbhanj Allied to Bhumi
5 Bagbuti (Bagu)	802 396	Pir Sirsa, Nodha, Chandua, Chitrad and Barsahi and Perganahs Muruda, Rahanda, Garigaon, Kadalia and Sahilo (S), Pir Kulgi, Nowpara, Tring, Upbera, Khanta, Saranda and Khades (B), Perganah Karanja, Pir Nakura and Ghosda (P)	In 1891 Bagdis of Western and Central Bengal and Bagbutis of Orissa were treated as one and the same caste but later on it appeared that Bagbutis of Orissa are a distinct caste though like Bagdis they catch and sell fish. Amata, Dandachhatra Majhi, Uja and probably Bait are the several endogamous groups of Bagbuti.
6 Baidya (Vaidya)	80 45	Perganahs Sardha and Muruda (S), Pir Nowpara and Upbera (B)	The Physician caste
7 Baia (Baia)	1,176 650	Perganahs Rasunia, Barpara, Sahilo, Pir Kobi and Nij Majhabag and Barpada Town (S), Pir Garia (B), Perganah Karanjia and Pir Bhanda (P), Perganah Dukura (K)	A trading caste and cultivators
8 Bas Bania (Baia)	738 410	Baripada Town, Perganahs Rahanda, Muruda, Sahilo and Olma and Pir Barsahi, Nij Majhabag, Haldia and Chitrad (S), Pir Kulgi (B), Perganahs Karanjia and Thakurmunda (P), Perganah Khunta Karaka, Pir Garia and Kansari (K)	A purely trading caste Outside business is mainly in their hands
9 Bashnah (Bairagi, Bairam)	3,991 2,062 1,929	The whole State	Converts to Baishnabism, who deserted their original caste
10 Bait (Baou)	4 3	Pir Chandua (S)	Lime burners, mat makers and drummers. Also called Chinara, Amaia, Baghuri, Dandachhatra Majhi and Uja are probably the several endogamous groups of Bait
11 Barhai (Barhi)	224 132	Perganahs Kadalia and Pir Nij Majhabag and Ternaika (S)	Carpenters
12 Ban	12 6	Perganah Deuli (S)	Leaf plate makers, torch bearers and servants.
13 Barnanhar (Bar-nahan-kara)—Hindus Christians	372 182 190	Perganahs Upberbag Majhabag, Muruda, Sardha, Barpara, Olma and Akhuadu (S), Pir Kulgi, Upbera and Basila (B) Pir Bhanda and Khudadesh (P) Perganahs Arpatachilma and Khunta Karaka (K)	Persons of mixed descent
14 Barui (Barui)	178 85	Pir Balidha and Haldia (S)	Betel leaf growers, now cultivators.
15 Barui (Baruhdi)—Hindus Christians	16,212 22,760 23,152	The whole of Sadar Ranchpur and Kapripada Subdivisions and Pir Banki Bisi and Nowpara in Bamanghati Subdivision	An intelligent and progressive aboriginal tribe Influentially connected with lands and will hold high rank where they are strong in number
16 Barui	217 101 116	Pir Haripur and Barsahi (S) Pir Kansari and Perganah Sambit (K)	Palki bearers, cart drivers and cultivators

APPENDIX I—continued

Abstract of Caste Table with short Explanatory Notes

“ S ” denotes Sadar, “ B ” Bamanghati, “ P ” Panchpir and “ K ” Kaptipada

Caste	Numerical Strength			Where Chiefly Found	Remarks.
	Per-sons	Males	Females.		
17 Bedea (Bedia or Bejea)	578	292	286	Pirs Gandida, Gartai, Kulgi and Khanta (B)	A small agricultural tribe allied to the Kurmis. Not to be confused with Bediya of Bihar who are gipsies, acrobats, etc
18 Beldar	1	1		Pir Uperbera (B)	Earth workers
19 Bhandari	4,379	2,273	2,106	The whole State.	Barbers
20 Bhanj Puran	19,605	9,534	10,071	Pergannahs Uperbhag Majhal bhag Deuli, Banhari Rasunia Baghra, Muruda and Sathulo and Pir Haripur (S), Pirs Kulgi Tiring Gandida Khanta Now para and Bisai (B) Pirs Nakura, Kanika and Kumbhirda (P)	Distinct from Gamria Puran. A progressive aboriginal tribe gradually advancing in education and enjoying special social privilege in Mayurbhanj. Also influentially connected with land.
21 Bhat	127	57	70	Pir Uperbera (B) Pirs Ghosda, Bhandra and Kumbhirda (P)	Genealogists and family bards
22 Bhumya (Bhuya, Bhuiyan)	23,324	11,445	11,879	The whole State	A tribe of aboriginal descent. They have lost the free independent spirit which characterises the aboriginals generally. They serve as Dehuris (priests). Now mostly cultivators. They resemble Bathuris and Sauntis generally in their manners and customs. In Panchpir they are <i>Jalachalanis</i> .
23 Bhumij— Hindus Animists Christians	77,492 840 63	38,112 391 29	39,380 449 39	The whole State.	A non-Aryan tribe now largely Hinduised. Some have abandoned their tribal language and now speak Oriya. They are the same as Mundas under a different name and occupy a distinctly high position in the State being influentially connected with land. Other aboriginals seldom call them Bhumij. They call them Mundas.
24 Binjha (Binjhal)	10	4	6	Pir Palsa (B)	An agricultural and land holding tribe. Claim to have come from Bindhyachal. To all appearances purely Hindu though in many cases they have intermarriage with aboriginals.
25 Brahman	11,013	6,015	4,998	The whole State	Priestly caste
26 Chamar	244	124	120	Pergannah Kadalia (S), Pirs Khasdesi Uperbera and Nowpara (B) Pergannah Poradiha and Pirs Narangadesi Gartai Taldandi and Kainsari (K)	Basket makers and toddy drawers. Not to be confused with Mochi. In Bihar they are known as Pasi.
27 Chasa (Tasa)— Hindus Christians	612 26	318 13	294 13	Pergannahs Rasunia Naran gabaj Olmara and Banhari and Pir Kohi (S) Pirs Jamda and Nowpara (B) Pir Kainsari (K)	The chief cultivating caste in Orissa. Progressive Chasas call themselves Khandais.
28 Chitrakar	51	25	26	Baripada Town	They are really Barhis. In Mayurbhanj they are called Chitrakars because they are exclusively employed in painting the Lord Jagannath. Old emigrants from Puri.
29 Dandachhatra Majhi (Danda Majhi)— Hindus Christians	2,814 3	1,370 2	1,444 1	Pergannahs Uperbhag Maj halbhag Deuli Rasunia, Baghra, Muruda, Barpalli, Amarda Narangabai, Ankhali Gar deulia Barpara and Olmara (S) Pir Kulgi (B) Pergannah Dhanyatri (P) and Pergannah Arpa'achulma (K)	A non-Aryan community believed to be a sub-caste of Bagdi. This is, however, not certain. They trace their origin to a Manjhi who held the earthen pots (Danda) containing the resin used for Siva's Charak Puja. Their original occupation is believed to be fishing. They are now cultivators and day labourers. Some Amatas prefer to call themselves by this name. Amata, Baghuti Ujia and probably Baita are the several endogamous groups of Dandachhatra Majhi.
30 Darji (Darzi)	1	1		Baripada Town	A caste of Hindu tailors in Orissa.
31 Dharua (Dhanua, Dhalua)— Hindus Christians	525 3	268 3	257	Pirs Baldiha and Nij Majhal bhag and Pergannah Banhari (S) Pirs Nowpara, Banki Khasdesi and Palsa (B)	A sub-tribe of Gond once a predominant tribe in Mayurbhanj and Narasingpur States and formed the main element in their militia and so ranked high and enjoyed the service of the Bramhin Bhandari and Dhoba. With the loss of their political importance this privilege is now denied to them.

APPENDIX I—continued

Abstract of Caste Table with short Explanatory Notes

‘ S ’ denotes Sadar ‘ B ’ Bunninghati ‘ P ’ Panchpuri and ‘ K ’ Kaptipada

Caste	Numerical Strength			Where Chiefly Found	Remarks
	Total	Males	Females		
2. Jeshu (Jid)	15	23	27	Pergannahs Barhari Basuma Amardi Narangabai Sathulo and Barpara (S) Pirs Palsa Chudla and Khanti (B) Pergannah Jilapur (P) Pergannah Arpatachilma Pirs Gartal and Kumsari (K)	Astrologers who read out almanac Also cultivators
3. Kalaria (Kari Chira)	1	1		Pergannah Karanjia and Pir Choda (P)	Dealers in glass bangles An indigenous caste of Orissa
4. Kalar	11	20	19	Baripada Town Pirs Majbalbhag and Hulia (S) Pir Nowpara (B) Pergannah Karanjia (P)	Palkibearers Frequently domestic servants Emigrants from Bihar
5. Kalar (Kartakar Bhandari) - Chirai	10172 1	3327 1	3141 1	The whole State	Include Hatua Bangla Penthua (Chapua), Salua Bindham and Kol Kamars or Nahara which is another name of Lohar Iron-smelters and Blackmiths
6. Kalia (Kaliya)	81	23	23	Pergannahs Amardi Akhua Deulia Kadalia Mantri Van Khali Kuradiba and Olmara (S)	Generally day labourers. The name is said to be derived from their skill in archery, “Kanda” or arrow. In former times they and the Pans formed the rank and file of the local militia.
57. Karbi (Karcha)	21	29	1	Pirs Karia and Barahati (S) Pir Tiring (B) and Pir Jamuna Bardanda (P)	An aboriginal tribe found chiefly in the Khondmals. Their language is Kond or “Kurkatha” They call themselves Kuri <i>gandamu</i> or Kuriyu Khond is the English name They are allied to Gond
8. Karia (Kasari)	3	1	2	Pir Uperbera (B)	Emigrants from Bihar Grain parchers and vendors
9. Kasari (Kasera Kasera Kasari Parik)	101	57	17	Pir Baldiha Pergannahs Muruda and Amarda (S) Pirs Dundu and Gartal (B) Pir Gartal (K)	Braciers
10. Kapuria	3	29	29	Baripada Town and Pir Khanua (S), Pergannah Kainsari (K)	Distinct from Pataras of whom Kapuria is a title Act as priests to the Kurmis, Gours and Kacharis
11. Karam	1013	2,531	1,509	The whole State	The great writer caste of Orissa Also called Mahanti (a title)
12. Karua	1,411	619	622	Pergannahs Sardaha Sathulo Kadalia Gardeulia Mantri and Barpara Pirs Barahi and Nij Majbalbhag (S) Pirs Kulai Khanta and Tiring (B), Pir Thanda (P) Pergannahs Khunta Karkachia and Dukura (K)	Have traditions of rule in the Central Provinces. Probably the nearest to true aborigines Their physique and manners are distinctly inferior Now they are employed as Syces
13. Kaur (Kawar) A	5	3	2	Baripada Town	Emigrants from Sambalpur or Ranchi A Dravidian tribe of cultivators Are generally believed to be Karuas in origin
14. Kayatha (Kaya th Kait Kayath)	1033	596	437	Baripada Town Pergannahs Majbalbhag Banhari Sathulo Kadalia Mantri and Olmara and Pir Khanua (S) Pirs Khasdesi Uperbera Gartal Nowpara and Bisal (B) Pergannahs Karanjia (P) and Pergannahs Arpatachilma and Belakuti and Pir Talandi (K)	The great writer caste of Bengal and Bihar
15. Kela	2		2	Pergannahs Narangabai and Asankhali (S)	A wandering tribe
16. Keut (Kiot Kewat)	2982	1,490	1492	The whole of Sadar Sub division Pirs Gartal and Khasdesi (B) Pergannahs Jashipur Adipur, Karanjia and Thakurmunda (P) Pergannahs Khunta Karkachia Kainsari and Arpatachilma and Pirs Gartal and Taldandi (K)	Fishermen and cultivators They also parch rice
17. Khadal	106	210	196	Pergannahs Amarda and Asankhali (S), Pir Kainsari (K)	A low caste of Orissa who are said in Puri to have come from Ganjam. Earth diggers and day labourers.

APPENDIX I—continued

Abstract of Caste Table with short Explanatory Notes

“ S ” denotes Sadai, “ B ” Bamanghati, “ P ” Panchpu and “ K ” Kaptipada

Caste	Numerical Strength			Where Chiefly Found	Remarks
	Persons	Males	Females		
83 Lodhi	1	1		Pir Uperbera (B)	Emigrant from the Central Provinces An agricultural caste
84 Mahali (Mahli)— Hindus Animists	3,825 168	1,896 76	1,929 92	Pergannahs Uperbhag Maj halbhag, Bagra, Muruda Amarda, Garigaon, Sardiha and Barpara Pir Brahmingaon (Sim lipal) (S), Pirs Palsa Tiring, Gartal Khanta Nowpara Bisai Saranda and Banki (B) Per gannahs Barpara and Ratanpur Pir Bhanda (P), Pergannahs Khunta Karkachia, Dukura and Poradiha Pirs Gartal and Taldiha (K)	Mahalis of this State are distinct from Patar Mahalis. It is a question whether the Mahalis are not degraded offshoots of the Mundas They often speak Mundari as their mother tongue. They are bamboo workers
85 Mahar	8	3	5	Pirs Nuagaon and Kasira (S) Pirs Khasdesh and Nowpara (B)	Like Mahalis they are bamboo workers
86. Mahesri	3	3		Pir Kanika (P)	Emigrants from Chhota Nagpur Traders
87 Mahisya (Chasi Kaibartta Das Kaibartta)	29	16	13	Baripada Town, Pirs Chandua and Brahmingaon (S)	Distinct from Jaha Kaibarttas
88 Mahuri	203	114	89	Pirs Gartal, Uperbera and Tiring (B) Pir Kanika and Pergannah Jashipur (P)	Emigrants from Bihar Traders and money lenders A few of them returned themselves as Baisya Mahuris not to be confused with Mahurias of Orissa.
89 Mahuria (Churi mar)	4	2	2	Pir Uperbera (B)	Players on a musical instrument called Mahuri and on the drum. Allied to Hadis and Doms.
90 Mali (Malakar)	259	127	132	Pirs Sirsa and Majhalbhag Baripada Town and Pergannah Olmara (S), Pirs Gartal and Khunta (B) Pir Sukruli (P), Pergannah Belakuti and Pir Gartal (K)	Gardeners and Garland makers
91 Malo (Jhalo)	679	327	352	Pergannahs Banhari and Sathu lo, Pir Nuagaon (S) Pergannahs Khunta Karkachia Belakuti and Arpitachilma (K)	A boating and fishing caste It is very difficult to distinguish between Mal, Malo and Mallah.
92 Mankria (Mank dia)	235	116	119	Pir Brahmingaon (Simlipal) (S) Pir Khudardesh (P), Per gannah Khunta Karkachia (K)	A nomad caste They kill and eat flesh of monkeys and prepare ropes from various creepers and sell the same and occasionally work as field labourers
93 Mochi (Muchi)	756	383	373	Pergannahs Uperbhag, Maj halbhag Sathulo Barpara and Baripada Town (S) Pirs Jamda, Tiring, Candida Khanta Basila and Khasdesh (B) Pergannah Karanjia and Pir Nakura (P) Pergannahs Khunta Karkachia and Kaptipada (K)	Leather dressers and cobblers
94 Munda— Hindus Animists Christian	838 55 1	513 32 1	325 23	Pir Barghati (S), Pirs Kulgi, Jamda Palsa, Uperbera Now para Bisai and Banki (B), Pir Jamuna Bardanda (P)	Emigrants from Chhota Nagpur employed in the State as sawyers by Timber Companies and Con tractors. Have a universally admitted precedence over the other aboriginals by virtue of their older occupation of the country Bhumij, Kora, Mahali and Hos are subdivisions or sub-tribes of Mundas
95 Musahar	5	5		Pir Kasira (S)	Emigrants from Bihar They are really Bhuiyans who have lost their position. Gener ally employed as domestic servants
96 Noniar (Nuniar, Rauniar)	11	8	3	Pirs Baluha and Nij Bagra and Pergannah Deuli (S)	Emigrants from Bihar Traders in grain, cloths, etc., and money lenders
97 Oraon (Uraon)— Hindus Animists Christians	1,396 26 13	705 16 10	691 10 3	Pergannahs Muruda, Naranga baj and Asankhali (S) Pirs Dalima, Uperbera, Nowpara and Banki (B) Pirs Jamuna Bardanda and Olkudar (P)	More numerous than the Mundas As far as moral standard of comfort goes Oraons are supe rior to Mundas They admit a social inferiority due to later arrival in the Dis trict Have no tradition of nation opposed to village organisation. C vators Palki bearers and somet

APPENDIX I—continued

Abstract of Caste Table with short Explanatory Notes

“ S ” denotes Sadar, “ B ” Bamaughati, “ P ” Panchpur and “ K ” Kaptipada

Caste	Numerical Strength.	Persons. Males Females.	Where Chiefly Found.	Remarks.
98 Pan (Jena Pan)— Hindus Christians	3,232 1,618 1,614	3	Pergannahs Uperbhag, May habbhag, Amarda and Gardulia (S) most parts of Bamaughati, Panchpur and Kaptipada Sub- divisions	Distinct from Pan Tantis or Patar Tantis, whose general occupation is weaving. Jena Pans in their habits and mode of living in some respects resemble Hadis or similar other low caste. Drummers and cow carcass eaters
99 Panika	3 2 1	3	Pirs Khasdes and Nowpara (B)	Allied to Pans but do not admit common origin with them.
100 Pan Tanti (Patar Tanti)	30,098 15,039 15,059	The whole State		Rank higher than Jena Pan, largely employed as weavers. Do also other odd jobs. A shrewd class of people
101 Pasi	10 5 5	5	Pir Gatal (B)	Emigrants from Bihar, where they are toddy drawers, earth workers, hunters and bird catchers.
102 Patal (Paukar)	12 5 7	7	Pir Kulgi (B)	Emigrants from Manbhumi Mat makers.
103 Patara	3,921 2,007 1,917		Barpada Town, Pergannahs Kurdalia, Garigaon, Amarda and Deuli, Pirs Barsahi, Nodhma, Satnalka and Sirsa (S), Pirs Kulgi, Pals and Dalima (B), Pergannah Karanjia (P), Per gannahs Arpatachilma, Belakuti, Dukura, Kainsari and Kaptipada Estate (K)	Wearers and dealers in Tassar and Silk cloths and preegoods.
104 Pawaria (Pawria, Pamaris)	1 1	1	Pir Uperbera (B)	Emigrants from Bihar. A class of singers and musicians
105 Puran	3,136 1,518 1,618		Pergannahs Deuli, Banhari, Pirs Saharbat, Kantisahi, Koli and Haripur and Barpada Town (S), Pirs Pals, Tiring, Dalima, Khanra and Biser (B), Pergan nahs Karanjia Barpara and Adipur and Pir Nakura (P), Pir Kainsari (K)	Distinct from Bhany Purans. Do not enjoy the same social privilege as the Bhany Purans. In 1901 Census Purans were included in Bhuniyas
106 Raju	2,567 1,293 1,274		Pergannahs Hasunia, Baghra Muruda Barpali, Amarda, Varangab, Asankhah, Gari Kao, Sardha Mantri Kuradima, Vhusadulia and Oimara, Pir Halda and Barpada Town (S), Pirs Uperbera and Khanra (B), Pergannahs Arpatachilma, Bela kuli and Kainsari (K)	Cultivators and money lenders, and Laminars. They trace their origin to Rajah Chhoraganga Der of Orissa. There seems to be no connection between this community and their homonym in Madras
107 Raju (Rajwar)	1011 109 515		Pergannahs Deuli and Asan Khanra and Saranda (B), Pirs Khanra Khunta Kartachia and labourers	In aboriginal tribe Emigrants from Bihar and Chhotia Nagpur Cultivators and field labourers

APPENDIX I—continued

Abstract of Caste Table with short Explanatory Notes

“ S ” denotes Sadai, “ B ” Bamanghati, “ P ” Panchpir and “ K ” Kaptipada

Caste	Numerical Strength			Where Chiefly Found	Remarks
	Persons	Males	Females		
110 Sadgop (Sagop)	3,794	1,899	1,895	Pergannahs Uperbhag, Majhalbhag, Muruda, Amarda Pir Barsahi and Baripada Town (S), Pirs Uperbera and Nowpara (B), Pergannah Karanjia (P) Pergannah Arpatachilma and Pir Jaipur (K)	Old emigrants from Western Bengal (Midnapur) An advanced section of Gohalas who in Mayurbhanj are commonly known as Gohalas Like Rajus they form a small progressive, diligent and wealthy community Proficient agriculturalists and money lenders
111 Sagarpe-a (Shagirdpesha)	42	28	14	Pir Baldiha (S) Pir Nowpara (B) Pergannah Karanjia, Pirs Khudardesh Olkudar Sukruli and Kumbhurda (P) Pergannahs Arpatachilma Poradiha and Pir Taldandi (K)	Take their origin from miscegenation owing to a common practice amongst the members of the higher castes of Orissa of taking as maid servants and concubines women belonging to the lower clean castes
112 Sahara (Sahar, Saura)	1 155	567	588	Pergannahs Banhari, Rasunia and Muruda Pirs Nuagaon Chitrada Kohi and Majhalbhag and Baripada Town (S) Pergannah Karanjia Pirs Ghosda Sukruli Bhandra Jamuna Bardanda (P) Pergannahs Kainsari and Arpatachilma Pirs Gartal and Taldiha (K)	A branch of the Sabars Have come into contact with Hindus and have adopted Hindu customs In Panchpir like Bhuiyas and Bathuris, Saharas are <i>Jalachalanias</i>
113 Sankhari (Sankhar, Sankhabanik)	8	4	4	Pergannah Asankhali (S)	Shell bracelet makers
114 Santal (Sonthal Saontal, Saontar)—Hindus Animists Christians	254,596 3 488 111	125 553 1,756 56	129 043 1 732 55	The whole State	Form the absolute majority in the State population The last of the great race castes, or rather tribe The Santals as a tribe were called “Kherwars” before they settled in Saont country in the Midnapur District but the present Santals are the descendants of the section of the tribe who became followers of Bhagirath—a Santal who endeavoured to start a movement to turn the Sahibs and Zamindars out of the country and who was tried for sedition in 1871 and imprisoned at Bhagalpur where he died There is a tradition that the Santals are the half brothers of the Kurmi Mahatos, the latter having been born of the senior and the former of the junior wife The Santals excel in the art of cleaning jungles and other wise reclaiming lands for cultivation but unlike Kurmi Mahatos are not experts in agriculture and have yet much to learn in that direction
115 Sanyasi	31	15	16	Pergannahs Muruda and Olmara and Pir Chitrada (S)	Devotees Better known as Gosain and Diksha guru as opposed to Sikshaguru.
116 Saunti	8,250	4 062	4 188	Pirs Banki and Kulgi (B) whole of Panchpir Subdivision Pergannah Poradiha and Pir Gartal (K)	A comparatively new sect The members of the caste consisted of persons outcasted from respectable Oriya castes, who were allowed by the Chief of Keonjhar to settle in Mananta, a village in that State At present their headquarters is at a place called Musakhori in Keonjhar which is the seat of the Berhajal—the acknowledged leader of the caste They eat fowls and drink liquor and also take various unclean foods They called themselves “Saunta” meaning “gathered in” which in course of time was changed to Saunti
117 Sikalkar (Sikalgar)	31	17	14	Pir Banki (B)	Emigrants from Bihar Sword cleaners. Derived from the Persian “Sikalgar”
118 Sinduria	1	1		Pir Majhalbhag (S)	Emigrants from Bihar Vendors of vermilion or Sindur Sometimes said to be a sub caste of Kayastha
119 Sudha (Sudh)	1		1	Pir Gartal (K)	Formerly engaged in personal service Now cultivators.
120 Sukuli (Sukli)	39	19	20	Pir Kohi and Pergannah Olmara (S)	Otherwise known as Sukuli Tantis who are weavers Now mostly cultivators

APPENDIX II

CASTE AND TRIBE ARRANGED IN NUMERICAL ORDER

28

(217)

Serial No	CASTE OR TRIBE.	POPULATION		SADAR SUBDIVISION		BAMANGHATI SUBDIVISION		PANCHHAR SUBDIVISION		KAPTHADA SUBDIVISION			
		Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
	MAYURBHIANJ	889,603	442,378	447,225	378,493	189,212	189,281	224,897	110,630	114,267	123,354	61,443	61,906
1	Santal Hindus	254,596	125,553	129,043	108,797	53,858	54,939	92,191	45,116	47,075	42,148	20,835	21,313
	" Animists	3,488	1,756	1,732	1,207	621	586	2,203	1,100	1,103	27	10	17
	" Christians	111	56	55	91	44	47	20	12	8			
2	Kol (Ho) Hindus	107,398	52,870	54,528	11,367	5,676	5,691	35,967	17,389	18,578	11,907	6,071	5,836
	" Animists	1,611	845	766	719	400	319	814	403	411	9	5	4
	" Christians	342	197	145	232	135	97	93	45	48			
3	Bhumij Hindus	77,492	38,112	39,380	48,225	23,795	24,430	13,949	6,854	7,095	12,278	5,976	6,302
	" Animists	840	391	449	77	40	37	713	324	389	9	5	4
	" Christians	68	29	39	67	28	39	1	1				
4	Kurmi Mahto (Kurmi Kshatriya) Hindus	60,299	29,908	30,391	28,614	14,213	14,371	10,842	5,271	5,571	2,169	1,111	1,058
5	" " Christians	43	18	25	5	2	3	38	16	22			
	Bathuri Hindus	46,212	22,760	23,452	15,396	7,642	7,754	518	259	259	11,181	5,435	5,746
	" Christians	5	3	2	5	3	2						
6	Gaura	39,135	19,303	19,832	11,173	5,592	5,581	10,888	5,285	5,603	3,621	1,823	1,798
7	Pan Pantu (Patar Tanti)	30,098	15,039	15,059	8,877	4,486	4,391	10,553	5,264	5,289	3,542	1,728	1,814
8	Bhuinya (Bhuinya)	23,324	11,445	11,879	14,662	7,189	7,473	2,168	1,064	1,104	3,332	1,638	1,694
9	Khandant Hindus	19,872	10,135	9,737	11,518	5,900	5,648	1,294	678	616	6,433	3,227	3,206
	" Christians	1	1		1	1							
10	Bhanj Puran	19,605	9,534	10,071	16,421	8,001	8,420	2,131	1,002	1,129			
11	Kamar Hindu	16,472	8,327	8,145	6,690	3,431	3,259	5,041	2,503	2,538	1,981	1,027	954
	" Christians	1		1	1		1						
12	Kumbhar	13,959	6,907	7,052	5,678	2,796	2,882	4,778	2,365	2,413	1,796	872	924
13	Gond Hindus	13,806	6,844	6,962	306	159	147	2,458	1,256	1,202	188	91	97
	" Christians	33	13	20	33	13	20						
14	Khuria Hindus	11,619	5,742	5,877	7,715	3,826	3,889	2,497	1,204	1,293	534	274	260
	" Animists	537	232	305	10	6	4	508	219	289	7	2	5
15	Brulman	11,013	6,015	4,998	6,740	3,615	3,125	1,207	710	497	2,278	1,231	1,047
16	Tuli (Tili, Tath)	8,646	4,412	4,234	5,001	2,569	2,432	1,349	682	667	1,506	770	736
	Saunli	8,250	4,062	4,188	2	1	1	52	29	23	867	411	456
	Dhoba Hindus	7,422	3,759	3,663	3,084	1,568	1,516	1,406	715	691	884	439	445
	" Christians	15	8	7	15	8	7						

CASTE AND TRIBE ARRANGED IN NUMERICAL ORDER

Serial No	CASTLE OR TRIBE	POPULATION		SABAR SUBDIVISION		BAMANGHATI SUBDIVISION		PANCHSABAR SUBDIVISION		KAPTHADA SUBDIVISION			
		Persons	Males	Female	Persons	Males	Female	Persons	Males	Female	Persons	Males	Female
45	Bais	1,176	650	526	719	387	332	118	69	49	29	18	11
46	Sahara (Sabar, Saura)	1,155	567	588	597	296	301	1	2	2	202	96	106
47	Thuturi	1,119	592	527	265	137	128	170	216	224	11	26	18
48	Kayastha	1,033	596	437	544	108	236	192	127	65	250	131	119
49	Rajuar	1,014	499	515	578	273	305	167	118	79	269	133	131
50	Munda Hindus	838	513	325	116	93	23	578	276	362			
	" Animists	55	32	23	19	10	9	29	15	14			
	" Christians	1	1					1	1				
51	Baghuti, Bagti	802	396	406	128	210	218	318	174	174	1	1	
52	Mochi	756	383	373	310	163	177	205	158	127	70	32	33
53	Bais Bania	738	410	328	167	236	231	65	38	17	131	81	17
54	Tamria (Tamura)	728	363	365				520	238	262	118	57	61
55	Malo (Jhalo)	679	327	352	237	111	126				112	216	226
56	Lodha	675	317	358	569	262	367	2	2		104	53	51
57	Gunju (Ganju)	640	318	322	111	218	223	31	17	11	3	3	
58	Kora (Kurda)	615	308	307	259	128	131	161	81	77	94	50	44
59	Chasa Hindus	612	318	294	521	270	251	28	15	13	12	9	3
	" Christians	26	13	13	17	9	8	1	1	3	5	3	2
60	Sunar (Sonari, Subarnabank)	590	322	268	473	258	215	65	33	32	1	3	1
61	Kandra	581	278	303	581	278	303						
62	Bedeia (Bejia)	578	292	286									
63	Dharua (Dhanua, Dhalua) Hindus	525	268	257	251	129	112	578	292	286			
	" Christians	3	3					271	129	115			
64	Tambuli (Tamuli, Tamli)	508	271	237	400	214	186	36	23	13	2	2	
65	Jyotish	475	248	227	133	64	69	163	88	75	53	33	20
	Khadal	406	210	196	376	198	178						
	Jogi	373	198	175	85	41	44	275	149	126	4	2	2
	Barnasankar Hindus	372	182	190	195	103	92	87	37	50	52	21	31
	" Christians	3	2	1	3	2	1						
	Ahir Gaura	355	188	167	339	178	161	6	4	2	2	2	
	Gohala (Goala)	288	162	126	174	107	67	90	42	48	8	4	4
											24	13	11

APPENDIX II—continued

CASTE AND TRIBE ARRANGED IN NUMERICAL ORDER

Serial No	CASTE OR TRIBE	POPULATION			SADAK SUBDIVISION			BAMANGHATI SUBDIVISION			PANCHIPUR SUBDIVISION			KAVIRPADA SUBDIVISION		
		Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
71	Mali	259	127	132	115	58	62	43	21	22	51	27	24	50	26	24
72	Chamar	244	124	120	71	35	36									
73	Kashibanshiya (Mathbanshi, Ojha)	235	131	104	162	94	68				73	37	36	173	89	84
74	Kurungu	235	109	126	235	109	126									
75	Manakia (Manakidia)	235	116	119	65	32	33				110	51	59	60	33	27
76	Bachai (Bachi)	224	132	92	178	103	75				16	8	8	9	6	3
77	Bauri	217	101	116	70	31	39	21	15	6				147	70	77
78	Machuri	203	114	89				161	88	73	42	26	16			
79	Gandhabank (Putuli Bania)	184	95	89	178	90	88	4	3	1	2	2				
80	Bauri	178	85	93	161	76	85									
81	Gandhaba	167	76	91	159	72	87							17	9	8
82	Agarwala (Agarwal)	165	102	63	41	19	22				3	3	51	8	4	4
83	Bhai	127	57	70	3	3		115	75	40	89	38		6	5	1
84	Jhara (Jhara)	115	59	56	57	27	30	35	16	19	16	10	6			
85	Chant	108	52	56				42	22	20	2	2				
86	Kansari	104	57	47	29	13	16	106	50	56						
87	Kharara	82	43	39				70	40	30	67	35	32	5	4	1
88	Baidya	80	45	35	31	17	14	15	8	7	1	1				
89	Gokha	59	28	31	2	1	1	48	27	21	1	1				
90	Kapuria	50	29	29	27	10	17							57	27	30
91	Chitrakar	51	25	26	46	23	23							31	19	12
92	Kalan	48	40	8				5	2	3						
93	Kakar	44	25	19	33	16	17	17	9	8	31	31				
94	Sagarjuna	42	28	14	3	2	1	9	8	1	2	1	1			
95	Sukul	39	19	20	39	19	20	3	2	1	27	16	11	9	8	1
96	Sanyasi	31	15	16	28	12	16									
97	Sikakar	31	17	14				1	1	14				2	2	
98	Machya	29	16	13	29	16	13	31	17							
99	Yelanga Hindu	27	17	10	14	10	4									
100	" (Hindu)	6	2	4	6	2	1	1		1	8	3	5	4	4	
	Kanath (Khan)	21	20	4	7	5	2	5	4	1	11	10	1			

CASTE AND TRIBE ARRANGED IN NUMERICAL ORDER

Serial No	CASTE OR TRIBE.	POPULATION		SADAR SUBDIVISION		BAMANGHATI SUBDIVISION		PANCHPIR SUBDIVISION		KAPTIPADA SUBDIVISION	
		Persons	Males. Females	Persons	Males. Females	Persons	Males Females	Persons	Males Females	Persons	Males. Females
101	Kolri	21	13 8			21	13 8			14	6 8
102	Ghanatarghara	14	6 8								
103	Khandelwal	14	7 7	1	1	13	6 7				
104	Baru	12	6 6	12	6 6						
105	Patral	12	5 7			12	5 7				
106	Nonuar (Rauniar)	11	8 3	11	8 3						
107	Banjha	10	4 6			10	4 6				
108	Pasi	10	5 5			10	5 5				
109	Ugra Kshatriya (Aguri)	9	4 5	9	4 5						
110	Mahar	8	3 5	3	1 2	5	2 3				
111	Sankhari	8	4 4	8	4 4						
112	Dosadhi	7	3 4			7	3 4				
113	Tiyar	6	4 2	6	4 2						
114	Kaur	5	3 2	5	3 2						
115	Musahar	5	5 5	5	5 5						
116	Baiti (Baoti)	4	3 1	4	3 1						
117	Kachra (Kanchra)	4	4 4					4	4		
118	Mahuria	4	2 2			4	2 2				
	Kandu	3	1 2			3	1 2				
	Gorant	3	2 1	3	2 1						
	Laheri	3	2 1			3	2 1				
	Mahesari	3	3 3					3	3		
	'anika	3	2 1			3	2 1				
	'eteri	2	1 1			2	1 1				
	'ela	2	2 2	2	2 2						
	'eldar	1	1 1			1	1 1				
	Dorji	1	1 1	1	1 1						
	Lodhi	1	1 1			1	1 1				
	'Pauaria	1	1 1			1	1 1				
	Sinduria	1	1 1	1	1 1					1	1

CHAPTER VI. INFIRMITIES

Reference to
Statistics

The statistics of infirmities compiled at the present census will be found in Table VIII which is divided into three parts. Part I shows the distribution of infirm persons by age, while Part II gives the same information by locality, and Part III, by race, tribe or caste. In the subsidiary Table given at the end of this chapter the different percentages and pins have been arranged under each subdivision in order of the incidence of any particular infirmity found in any one of them. The proportional figures given in this last mentioned table relate to the number afflicted per 1,000 of the total population. This information has been illustrated in the maps prepared for each infirmity separately. The distribution of the different kinds of infirms by age periods has been graphically shown in the single diagram allotted to this chapter.

Accuracy of
Returns

In every census the accuracy of statistics relating to infirmities has been doubted for valid reasons. It is an admitted fact that in the case of each infirmity there is a considerable risk of error in diagnosis in as much as the insufficiently educated enumerators are never equal to the task. The instructions given to the enumeration staff were as follows — "If any person be blind of both eyes, or insane, or suffering from convulsive leprosy, or deaf and dumb, enter the name of the infirmity in this column (XVIII) Do not enter those who are blind of one eye only or who are suffering from white leprosy only." These instructions were given in view of the fact that insanity, deaf-mutism, total blindness and leprosy are the only four infirmities of which the census takes cognizance.

and neighbouring or kindred British districts in the Province of Bihar and

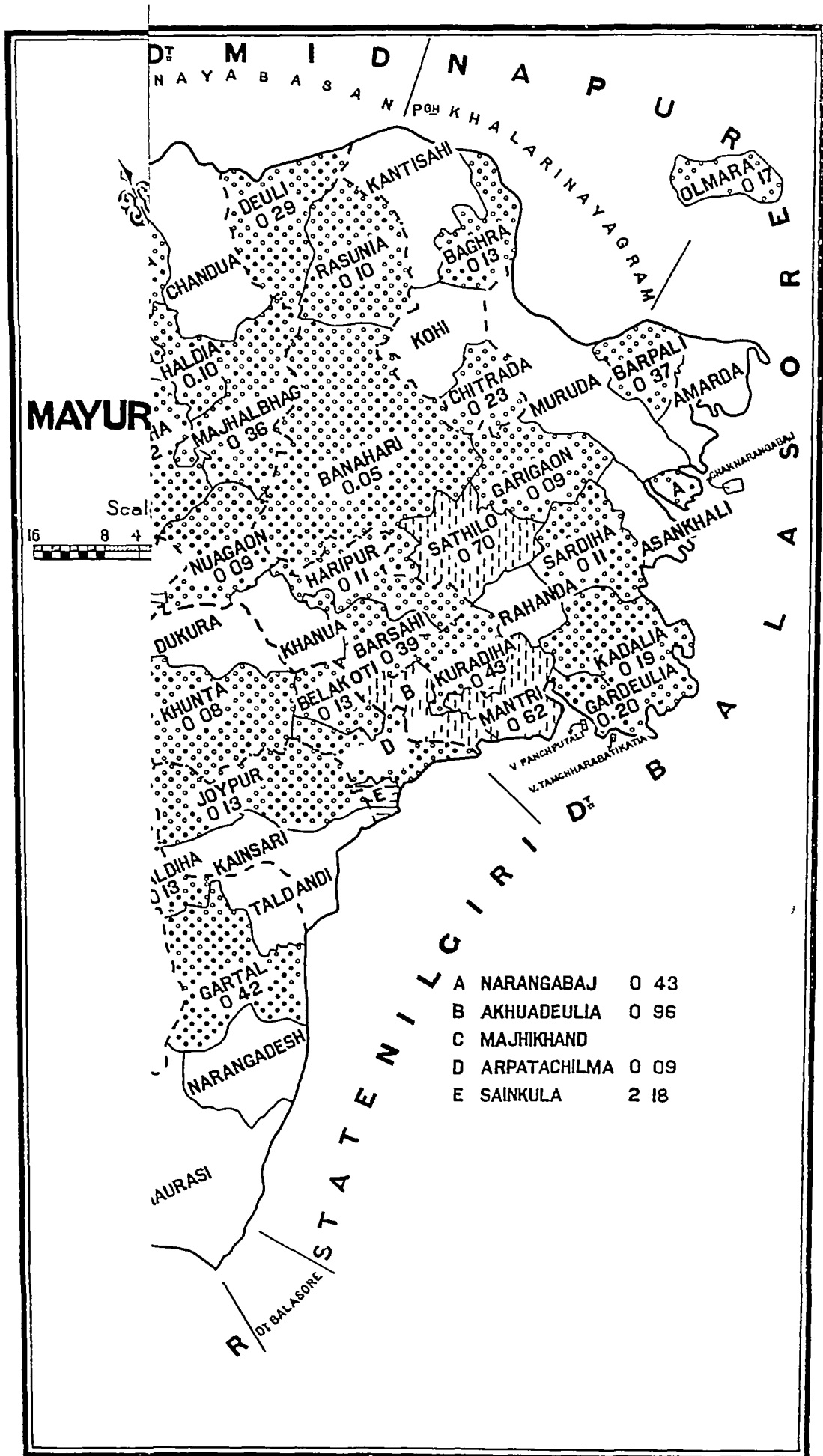
Name of District or State	Proportion per 100,000 of Population			
	Insane	Deaf-Mute	Blind	Leper
1 Mayurbhanj	14	84	95	79
2 Keonjhar	15	58	137	69
3 Dhenkanal	23	40	174	117
4 Nilgiri	29	48	96	136
5 Talcher	13	37	83	60
6 Athgar	40	30	164	144
7 Kalahandi	11	72	106	79
8 Patna (District)	14	53	147	58
9 Sonpur	15	58	116	57
10 Sambalpur	14	28	100	47
11 Bamra	24	44	123	43
12 Gangpur	28	69	122	55
13 Cuttack	32	41	123	117
14 Puri	31	29	106	155
15 Balasore	30	114	75	119
16 Singhbhum	10	17	60	16
17 Hazaribagh	15	70	110	16
18 Ranchi	120	80	161	19
19 Santal Perganahs	15	54	76	100

O i s s a ,
as set out in
the margin,
will at once
show that
there is some
truth in the
contention or
else a parallel
state of
things in all
these places,
more or less
in regard to
the collection
of infirmity
returns,
would not

have been possible. The proportion of insanes per one lakh of total population is very nearly the same in Keonjhar, Talcher, Patna, Sonpur, Sambalpur, Hazaribagh and the Santal Pergannahs as in Mayurbhanj. In the case of deaf-mutism such resemblance, more or less, is noticed between Mayurbhanj and places like Ranchi, Hazaribagh, Gangpur, Kalahandi, etc. Nilgiri and Mayurbhanj almost exactly agree with each other in the number of their blind per one lakh of their population. In some of the other places the number of the blind also discloses a close resemblance with Mayurbhanj. Proportional figures of lepers is the same in Kalahandi as it is in Mayurbhanj. Again, in the case of this infirmity there is not a very wide difference between some of the other places and this State. All this is a fair indication of the fact that there is an element of accuracy in the returns collected in all these different places, for it cannot be said that those places in which the proportional figures agree, entirely or to a great extent, conspired together to bring about such a result.

It is not possible in the present census to form correctly a comparative idea of the infirmity returns in this State from census to census. No such returns are available for the census of 1901 and 1921. In 1911 necessary information in this regard for this State, was received from the Superintendent of the Census Operation, Bengal, from which it appears that in that census only 53 persons were returned as insane, 216 as deaf-mute, 332 as blind and 336 as leper. The total population in that census was 729,200, according to which the total number of persons afflicted per one lakh of that population works out to 7 in the case of insanity, 30 in the case of deaf-mutism, 45 each in the case of blindness and leprosy. Against an incidence like this, during the 20 years that has since elapsed, the present census records such high figures as 14, 84, 95 and 79 respectively. In the case of insanity, blindness and leprosy figures have more than doubled themselves during these 20 years, while deaf-mutism has nearly three times as many victims now. The difference may be due to a wide prevalence of these infirmities in the two decades that have since elapsed or to more correct enumeration in the present census.

Returns of 1911
and 1931
compared



number of deaf-mutes, while in other age-periods the excess is on the side of leprosy. This occurs in age-periods 25 to 50. There are nearly 100 more blind in the whole State than there are deaf-mutes. While in the case of other three infirmities it is the males who suffer in larger numbers than the females, the position gets reversed in the case of blindness. In place of 166 female blind, we have only 382 as their male counterpart. There are reasons for this. The females in the State, as elsewhere, are averse to resort to the hospital for medical aid. They are also more liable to this infirmity as they have to work indoors and in the kitchen in the midst of smoky atmosphere. It is the experience of the local doctors that in the majority of cases the infirmity is aggravated by sheer neglect till there is perforation of the eye-balls leading to utter blindness. It is in winter specially when water is comparatively scarce that eye diseases abound. The infirmity of blindness claims persons belonging to all the age-periods between 0 to 80. In each of the age-periods 15 to 20, 35 to 40, 55 to 60 and 75 to 80 the number of the blind is more than 70. 50 children aged 0 to 5 have been returned as blind. In the other different age-periods the number of the blind approaches 50, more or less.

It is the Santals, Kols, Kumi Mahatos, Bhumij, Bathuis and Bhanj Purans among the 'Tribal Hindus' who are prominently represented in the tables of various infirmities. Among the Caste Hindus, Khandaits, Kamars and Gauras to a greater extent and Brahmans, Bhandaris, Patras, Sadgops and Telis to a lesser extent occupy the same position in this respect. Among the "Other Hindus," the Pan Tantis and next to them Kumbhars and Siuntis figure prominently among the afflicted ones. None of the few other castes coming under the category of "Other Hindus" claims more than 20 persons suffering from any of these four infirmities. Out of the total number of 60 afflicted persons among the Christians, 58 are lepers. It is difficult to suppose that the incidence of leprosy is so very great among the Christians. What is very probable is that lepers, who are admitted into the Leper Asylum at Baripada, adopt Christianity as their religion as the management is in the hands of the missionaries of the Evangelical Society. On account of the existence of this Asylum as many as 87 persons with 55 males and 32 females have been returned as lepers in pui Nij Majhalbhag wherein the Asylum is situated, about 2½ miles away from Baripada town. Only 10 Muslims have been returned in the State as afflicted with infirmities. Of them 6 are blind and 2 either insane or deaf-mutes. There is no Muslim leper in the State.

By Race, Caste
or Tribe

No case of double infirmities and none of more than two together were reported in the State in the present census or in the census of 1911.

Persons suffering
from more than
one infirmity

The different infirmities are discussed below in some greater detail showing their distribution by age, locality and caste, tribe or race.

Of the total 129 insanes 70 are males and 59 females. Out of these 77 belong to Sadar subdivision, of whom 42 are males and 35 females. In the other three subdivisions of Bamanghati, Panchpur and Kaptipada the number of insanes is 22, 13 and 17. In the Sadar subdivision larger number of insanes are returned from pergannahs Majhalbhag, Sathilo, Akhuadeulia, Mantu and Barpara and Baripada town. The number of insanes in any of these places varies between 6 and 13. In Bamanghati subdivision, the number of insanes returned from any one of the pui in that subdivision is not more than 3. Dundu, Dalima, Khasdesh, Dumukudar, Bisai and Banki return no person suffering from insanity. All the insanes of the Panchpur subdivision are returned from Jashipur and Adipur pergannahs with 8 and 3 persons respectively. Karanjia and Dhanyatri pergannah returned each 1 person suffering from mental derangement. In the Kaptipada subdivision the largest number of insanes are returned from

Insanity

Kapripada estate where they number 7 Sainkula, Khunta-Karkachia and Kainsari pergannahs returned together 8 such persons, half of whom belong to Sainkula alone

It has been stated before that insanity is chiefly confined in the State to the age-periods 20 to 40 2 persons aged 3 to 4 and as many aged 4 to 5 were returned under this category The number of insanes between the age-period 5 to 20 is 26, while between 40 to 80 it is 8 more

The Santals, Kols, Bhumij, Kurmi Mahatos, Bathuris and Bhany Purans among the "Tribal Hindus," the Khandats, Gauras and Brahmans among the Caste Hindus return insanity in a marked degree, the number of insanes belonging to any of these castes varying between 5 and 25 "Other Hindus" and other communities, viz, Christian, Muslim, etc, are comparatively free from this affliction

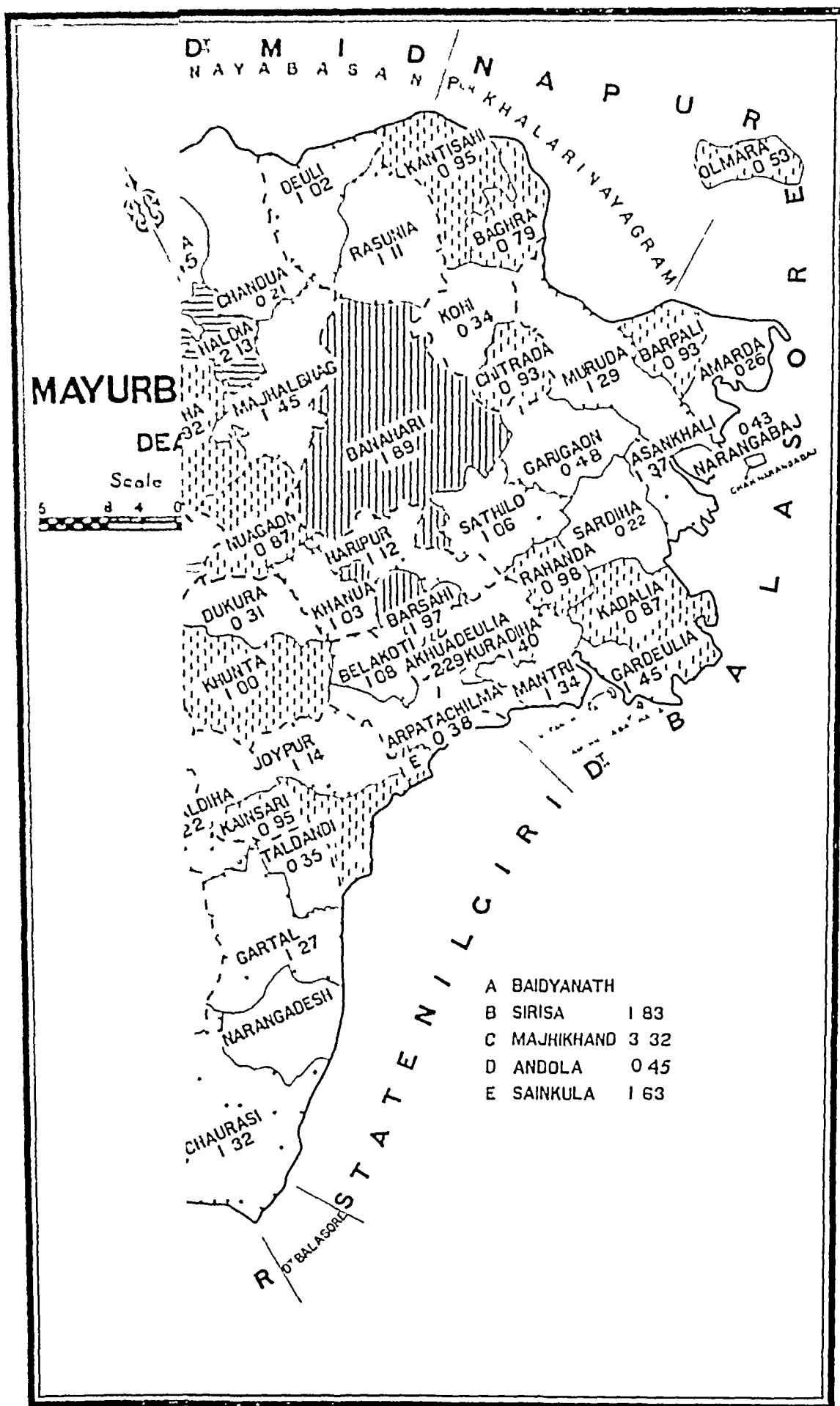
Deaf-Mutism

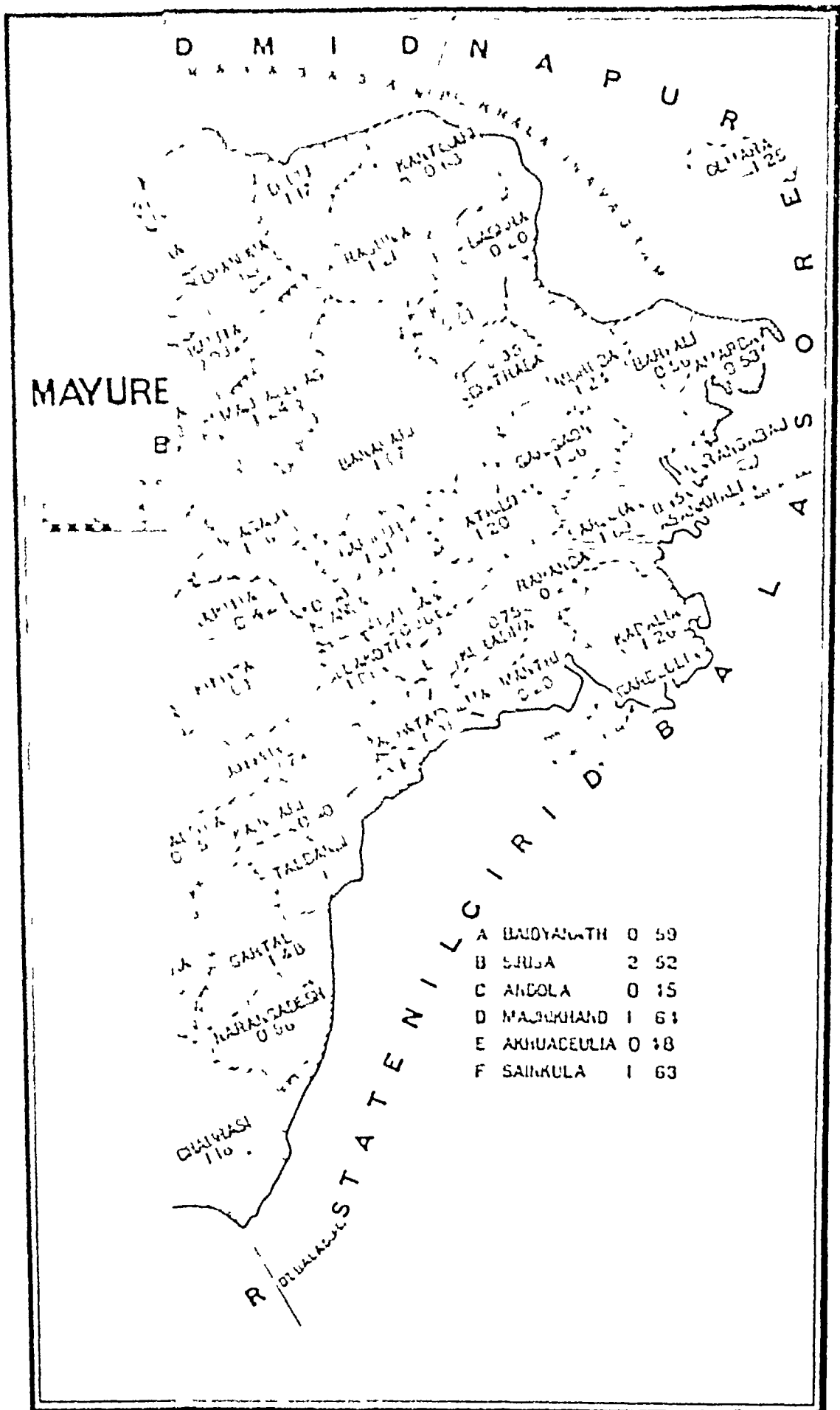
Of the 750 deaf-mutes in the whole State, 450 are males and 300 females Out of the total number, 393 or more than half the number with 280 males and 163 females belong to Sadar subdivision Next in order of number comes Bamanghati with 157 persons, of whom 92 are males and 65 females The third place is occupied by Kapripada subdivision where 112 persons are returned as suffering from this infirmity Of these 75 are males and 37 females Panchpur with 88 persons comes last Of these 53 are males and 35 females In the Sadar subdivision, pergannahs Uperbhag, Majhalbhag, Bahari, Baghia, Muuda, Sathilo, Mantri, Barpara, Akhadeulia and Kuradiha returned large numbers of such persons varying from 10 to 80 in any one of such places In the Bamanghati subdivision they are mostly returned from Kulgi, Janda, Palsa, Uperberia, Gatal, Khanta, Bisai and Banki, in each of which places the number varies between 10 and 20 In Panchpur subdivision, Jashpur pergannah with 32 persons and Adipur with 21 persons occupy the place of honour in this respect In any other place in that subdivision the number is more than 5 but less than 10 except in Peigannah Baidyanath which is returned completely free from this infirmity

The Santals, Bhumij, Kols Kurmi Mahatos, Bathuris and Bhanya Purans among the "Tribal Hindus" returned deaf-mutes, whose number varies from 159 in the case of Santals to about 30 in the case of Bhanya Purans Gauras, Kamars, Khandats, Telis and Brahmans with numbers varying from 10 to over 40 are the only ones among the Caste Hindus who return deaf-mutes Pan Tantis and Kumbhais among "Other Hindus" figure prominently with 45 and 24 deaf-mutes respectively No other community is noticeably represented in this regard

60 children in the age-period 0 to 5 were returned as deaf-mutes The largest number was in the next age-period 5 to 10 which is 139 In the other age-period the number varies from 15 to 90 The lowest number is in the age period 15 to 20

Blindness





Leprosy has been returned in larger numbers between the age-periods 10 to 70. Their number in each of the intervening quinquennial periods varies between 15 to over 80. The largest number returned are in the age groups 25 to 40. Only one male child in the age-period 0 to 5 joins the rank of lepers according to the present census.

On the eve of the present census, late in September, 1930, a start was given to a campaign against leprosy in the State, under the charge of a special Leprosy Officer, trained in the School of Tropical Medicine, Calcutta. A clinic with an adequate staff was attached to the hospital at Baripada and medical attention was bestowed on a large number of outdoor patients. Later on, it has been decided that a separate clinic should be established at Baisinga with a view to bring relief to the doors of many lepers who reside within the jurisdiction of Baisinga Thana. Survey and propaganda work has already been commenced and it is reported that the number of lepers actually found in the areas under operation within the jurisdiction of Sadar and Baisinga Police Stations is 8 to 10 times greater than the number recorded in the present census. This may or may not be an exaggerated estimate. But it cannot be gainsaid that the difference between the actual and the census figures under this head is likely to be considerable for reasons already stated in the earlier part of this chapter. It is quite probable that cases in the primary stage were either concealed or could not be correctly detected by the enumerating staff. Out of 167 cases detected in some 200 villages in the jurisdiction of Baripada Police Station about 100 cases have been found by experts to be in the primary stage. Such cases must have eluded the observation of the enumerators. It is refreshing to note that the inmates of the Leprosy Asylum are now receiving regular treatment twice a week at the hands of the Leprosy clinic staff and there has already been improvement in the case of some of them.

SUBSIDIARY TABLE I INSANITY

LOCALITY	Population	Number of persons afflicted	Proportion per one thousand of the population
1	2	3	4
SADAR SUBDIVISION—	Group—I	0—5	
Joka Pir	3,458		
Pokharis Pir	6,316	1	0 15
Nata Pir	3,713	1	0 26
Sirsa Pir	4,364		
Saharbat Pir	6,232	1	0 16
Majhkhanda Pir (Uperbhag)	6,667		
Dighi Pir	3,173		
Satnaka Pir	5,316		
Kusumbandi Pir	6 119		
Andola Pir	2,200		
Brahmangaon Pir (Uperbhag)	7 150		
Patihunja Pir	1,544		
Bargaon Pir	6 015	1	0 16
Nodina Pir	13 097	1	0 07
Chandua Pir	9,347		
Baldiha Pir	16,193	2	0 12
Nij Majhalbhag Pir	19,274	7	0 36
Haldia Pir	9,847	1	0 10
Deuli Pergannah	6,818	2	0 29
Banbari Pergannah	19,524	1	0 05
Rasunia Pergannah	9 863	1	0 10
Kantisala Pir	6,270		
Nij Baghra Pir	7,557	1	0 13
Kolu Pir	8,776		
Chitrada Pir	9,512	2	0 23
Muruda Pergannah	18 471		
Barpalli Pergannah	5,353	2	0 37
Amarda Pergannah	7,427		
Narangabaj Pergannah	2,294	1	0 43
Asankhali Pergannah	6,558		
Garigaon Pergannah	10,237	1	0 09
Sardiha Pergannah	8,992	1	0 11
Rahanda Pergannah	4 052		
Kadalia Pergannah	10,294	2	0 19
Gardeulia Pergannah	4,814	1	0 20
Nuagaon Pir	10,314	1	0 09
Khanua Pir	7,749		
Haripur Pir	8 904	1	0 11
Bar-ali Pir	10,135	4	0 39
Kuradiha Pergannah	9,256	4	0 43
Olmara Pergannah	5,578	1	0 17
Brahmangaon Pir (Simlipal)	3,325		
Chakri Pir	647		
Barehupani Pir	854		
Ka-ira Pir	1,635		
Rajnagar Pir	226		
Barghati Pir	495		
BAMANGHATI SUBDIVISION—			
Kulga Pir	18,243	2	
Dundu Pir	6,964		
Jamda Pir	22,476	3	

SUBSIDIARY TABLE I LYSANITY—continued

Locality	Population.	Number of persons afflicted.	Proportion per one thousand of the population
1	2	3	4
BAMANGHATI—contd			
Pala Pir	19,264	1	0.05
Tirng Pir	8,369	1	0.12
Jerei Pir	5,635	1	0.17
Maghua Pir	3,356	1	0.29
Dahma P	5,888		-
Khasdesi Pir	15,486		-
Uperbera Pir	18,358	2	0.10
Basila Pir	7,369	1	0.13
Gandda Pir	6,498	1	0.15
Carial Pir	10,206	3	0.29
Khanta Pir	21,542	3	0.13
Dumrikudar Pir	1,364		
Nowpara Pir	15,377	1	0.06
Bisai Pir	14,814		
Saranda Pir	6,193	2	0.32
Banki Pir	17,495		
PANCHPIR SUBDIVISION—			
Karanjia Pergannah	10,662	1	0.09
Barpara Pergannah	8,897		
Nakura Pir	26,637		
Bhanda Pir	17,022	1	0.05
Khudardeshi Pir	7,198		
Chosda Pir	11,155	1	0.08
Sukruli Pir	14,380	1	0.06
Kumbhirda Pir	5,512	1	0.18
Kanika Pir	5,260		
Dhanyatri Pergannah	12,317	1	0.08
Baidyanath Pergannah	3,375		
Thakurmunda Pergannah	12,135		
Ratanpur Pergannah	12,845		
Jamuna Bardanda Pir	2,236		
Okudar Pir	737		
Ramraya Pir	574		
K VPTIPADY SUBDIVISION—			
Arpatachilima Pergannah	10,467	1	0.09
Bellakuti Pergannah	7,362	1	0.13
Khunta Karachia Pergannah	22,857	2	0.08
Dukura Pergannah	9,453		
Peraditha Pergannah	5,951		
Kamari Pir	14,680		
Joypur Pir	14,862	2	0.13
Chourasi Pir	6,776		
Naragadesi Pir	2,063		
Carial Pir	14,104	6	0.42
Talbandi Pir	5,603		

SUBSIDIARY TABLE II DEAF-MUTISM

LOCALITY	Population	Number of persons afflicted	Proportion per one thousand of the population
1	2	3	4
SADAR SUBDIVISION—	Group—I	0—5	
Pokharia Pir	6,316	1	0 15
Kusumbandh Pir	6,119	3	0 49
Andola Pir	2,200	1	0 45
Bargaon Pir	6,015	2	0 33
Nodhna Pir	13,097	6	0 45
Chandua Pir	9,317	2	0 21
Kohi Pir	8,776	3	0 34
Amarda Pergannah	7,427	2	0 26
Narangabaj Pergannah	2,294	1	0 43
Garigaon Pergannah	10,237	5	0 48
Sardiha Pergannah	8,992	2	0 22
Chakri Pir	647		
Barchipani Pir	854		
Rajnagar Pir	226		
Barghati Pir	496		
BAMANGHATI SUBDIVISION—			
Tiring Pir	8,369	2	0 23
Khas-desli Pir	15,486	5	0 32
Nowpara Pir	15,377	5	0 32
Saranda Pir	6,193	3	0 48
PANCHPIR SUBDIVISION—			
Karanjia Pergannah	10,662	5	0 46
Bhanda Pir	17,022	3	0 46
Kia Pir	11,917	3	0 25
Ghoda Pir	11,155	2	0 17
Sukruli Pir	14,360	1	0 27
Baidyanath Pergannah	3,375		
Jamuna Bardanda Pir	2,236	1	0 44
Olkudar Pir	737		
Ramraja Pir	574		
KAPTIPADA SUBDIVISION—			
Arpatachulna Pergannah	10,467	4	0 38
Dukura Pergannah	9,453	3	0 31
Poradiha Pergannah	5,951	2	0 33
Narangadeh Pir	2,063		
Taldandi Pir	5,603	2	0 35
SADAR SUBDIVISION—	Group—II	5—1	
Saharbat Pir	6,232	6	0 96
Majhukhand Pir (Uperbhag)	6,667	5	0 74
Nata Pir	3,713	2	0 53
Dighi Pir	3,173	2	0 63
Brahmangaon Pir (Uperbhag)	7,150	4	0 55
Baldiha Pir	16,193	15	0 92
Kantisahi Pir	6,270	6	0 95
Nij Baghra Pir	7,557	6	0 79
Chitrada Pir	8,512	8	0 93
Olmara Pergannah	5,578	3	0 53
Barpalli Pergannah	5,353	5	0 93
Rahanda Pergannah	4,052	4	0 98
Kadalia Pergannah	10,294	9	0 87
Nuagaon Pir	10,314	9	0 87
Baripada Town	6,193	4	0 64
Brahmangaon Pir (Simlipal)	3,325	2	0 60
BAMANGHATI SUBDIVISION—			
Kulgi Pir	18,243	17	0 93
Dundu Pir	6,964	5	0 71
Jamda Pir	22,476	13	0 57
Palsa Pir	19,264	19	0 98
Khanta Pir	21,542	11	0 51
Jerei Pir	5,535	4	0 70

1	2	3	4
Locality	Population	Number of persons afflicted	Proportion per thousand of the population.
PAVING HATH SUBDIVISION—contd	Group—II	5—1—contd	
Bhat Pir	17 195	10	0.57
Majra Pir	3,356	3	0.89
La Ta Pir	7 369	5	0.67
Chand Pir	6 198	1	0.61
Dumadhar Pir	1 361	1	0.73
Laat Pir	11,811	10	0.67
PAVING HATH SUBDIVISION—			
Parjara Pergamah	8 897	6	0.67
Kotla Pir Pergamah	12,815	7	0.51
Nasir Pir	26 637	16	0.60
Khadar Pir	7 198	5	0.69
Dumadhar Pergamah	12 317	8	0.61
Hakurunda Pergamah	12 135	8	0.65
PAVING HATH SUBDIVISION—			
Laat Pir	11 680	11	0.95
Khadar Pergamah	22 857	23	1.00

SUBSIDIARY TABLE III BLINDNESS

LOCALITY	Population	Number of persons afflicted	Proportion per one thousand of the population
1	2	3	4
SADAK SUBDIVISION—			
	Group—I	0—5	
Andola Pir	2,200	1	0.45
Patthinja Pir	1,544		
Nij Baghra Pir	7,557	2	0.26
Chitrada Pir	8,512	3	0.35
Narangabaj Pergannah	2,294		
Aankhah Pergannah	6,553	3	0.45
Kahanda Pergannah	1,052	1	0.24
Gardeulia Pergannah	1,811		
Mantra Pergannah	9,641	2	0.20
Khanua Pir	7,749	3	0.38
Akhuadeulia Pergannah	8,278	4	0.48
Barchipani Pir	851		
Kasira Pir	1,635		
Nij Simlipal Pir	919		
Rajnagar Pir	226		
Barghati Pir	196		
BAWANGHATI SUBDIVISION—			
Dumrikudar Pir	1,364		
PANCHPIR SUBDIVISION—			
Barpara Pergannah	8,897	4	0.44
Nakura Pir	25,635	10	0.37
Kumbhirda Pir	5,512	2	0.36
Dhanyatri Pergannah	12,317	6	0.48
Jamuna Bardanda Pir	2,236		
KAPTIPADA SUBDIVISION—			
Arpatachulma Pergannah	10,467	4	0.38
Dukura Pergannah	9,453	4	0.42
Kam-sari Pir	11,680	6	0.40
Talidandi Pir	5,603		
SADAR SUBDIVISION—			
	Group—II	5—1	
Bargaon Pir	6,015	6	0.99
Barpalli Pergannah	5,353	3	0.56
Chandua Pir	9,317	8	0.85
Amarda Pergannah	7,427	1	0.53
Haldia Pir	9,847	8	0.81
Kantisahi Pir	6,270	1	0.63
Kolu Pir	8,776	8	0.91
Barsahi Pir	10,135	10	0.98
Kuradiha Pergannah	9,256	7	0.75
Baripada Town	6,193	5	0.80
Brahmangaon Pir (Simlipal)	3,325	2	0.60
BAWANGHATI SUBDIVISION—			
Dundu Pir	6,964	4	0.57
Palsa Pir	19,264	11	0.57
Jerei Pir	5,635	5	0.88
Tiring Pir	8,369	5	0.59
Basila Pir	7,369	5	0.67
Maghua Pir	3,356	2	0.59
Ahanta Pir	21,542	17	0.78
Cartal Pir	10,206	6	0.58
Bisai Pir	14,814	13	0.87
Nowpara Pir	15,377	9	0.58
Saranda Pir	6,193	4	0.64
Banki Pir	17,495	16	0.91
PANCHPIR SUBDIVISION—			
Bhanda Pir	17,022	15	0.88
Karanyia Pergannah	10,662	6	0.56
Ghosda Pir	11,155	7	0.62
Baidyanath Pergannah	3,375	2	0.59
Sukruli Pir	14,380	10	0.69
Kanika Pir	5,260	5	0.95
KAPTIPADA SUBDIVISION—			
Khunta Karkachua Pergannah	22,857	19	0.83
Joypur Pir	14,862	11	0.74
Narangadesh Pir	2,063	2	0.96
Talidha Pir	7,346	7	0.95

SUBSIDIARY TABLE III Blindness—continued

1	2	3	4
Locality	Population.	Number of persons afflicted.	Proportion per one thousand of the population.
SADAR SUBDIVISION—			
Pokharia Pir	6,316	10	1.58
Termika Pir	3,462	5	1.44
Saharbat Pir	6,232	7	1.12
Kumbardh Pir	6,119	9	1.47
Brabhangraon Pir (Lperbhag)	7,150	10	1.39
Majhband Pir (Lperbhag)	6,667	11	1.10
Balaha Pir	16,193	20	1.23
Nij Majhbalbhag Pir	19,274	24	1.24
Local Perganah	6,818	8	1.17
Banharri Perganah	19,524	21	1.07
Raunia Perganah	9,863	12	1.21
Muruda Perganah	18,471	23	1.24
Garrizon Perganah	10,237	14	1.36
Saido Perganah	14,142	17	1.20
Kadaha Perganah	10,294	13	1.26
Nugzon Pir	10,314	12	1.16
Harpur Pir	8,904	9	1.01
Olumra Perganah	5,578	7	1.25
P. MANCHHATI SUBDIVISION—			
Jamda Pir	22,476	24	1.06
Dahura Pir	5,688	6	1.01
Kha-de-h Pir	15,486	21	1.35
Lperbhara Pir	18,358	21	1.14
Local Pir	10,942	22	1.90
Group—III			
I—15			

(5)
SUBSIDIARY TABLE IV LEPROSY

LOCALITY	Population	Number of persons afflicted.	Proportion per one thousand of the population
1	2	3	4
SADAR SUBDIVISION—	Group—I	0—5	
Joka Pir	3,458		
Nata Pir	3,713		
Ternaika Pir	3,462	1	0 28
Saharbat Pir	6,232	2	0 32
Majhukhand Pir (Uperbhag)	6,667	3	0 44
Dighi Pir	3,173		
Satnaika Pir	5,316		
Kusumbandh Pir	6,119		
Brahmangaon Pir (Uperbhag)	7 150	2	0 27
Patuhinja Pir	1,544		
Bargaon Pir	6,015	2	0 33
Majhukhand Pir (Majhalbhag)	902		
Nodhna Pir	13 097	7	0 53
Chandua Pir	9,347	3	0 32
Rasunia Pergannah	9 863	5	0 51
Kantisahi Pir	6,270		
Nij Baghra Pir	7,557	3	0 39
Chutrada Pir	8,512	2	0 23
Haripur Pir	8,904	1	0 11
Barsahi Pir	10,135	2	0 19
Baripada Town	6 193	3	0 48
Chakri Pir	647		
Barehupani Pir	854		.
Nij Simlipal Pir	919		.
Barghati Pir	496		.
BAMANGHATI SUBDIVISION—			
Kulga Pir	18,243		
Dundu Pir	6,964		
Palsa Pir	19,264	6	0 08
Tiring Pir	8 369	2	0 31
Jamda Pir	22,476	2	0 23
Jerei Pir	5 635		
Maghua Pir	3,356	1	0 29
Dahma Pir	5 888	1	0 16
Khaedesh Pir	15 486		
Uperbera Pir	18 358		
Gandida Pir	6 498		
Gartal Pir	10,206	2	0 19
Khanta Pir	21,542		
Dunirikudar Pir	1,364		
Nowpara Pir	15,377	6	0 39
Bisai Pir	14 814		
Saranda Pir	6,193		
Banki Pir	17 495	3	0 17
PANCHPIR SUBDIVISION—			
Karanjia Pergannah	10,662	4	0 37
Nakura Pir	26 637	4	0 15
Kia Pir	11,917	4	0 33
Gho-da Pir	11,155	3	0 26
Sukruli Pir	14,380	6	0 41
Kumbhirda Pir	5,512	1	0 18
Kanika Pir	5,260		
Dhanyatri Pergannah	12,317	1	0 08
Baidyanath Pergannah	3,375	1	0 29
Ratanpur Pergannah	12,845	6	0 46
Jamuna Bardanda Pir	2,236		
Olkudar Pir	737		
Ramraja Pir	574		..
KAPTIPADA SUBDIVISION—			
Dukura Pergannah	9 453	3	0 31
Jowpur Pir	14,562	5	0

SUBSIDIARY TABLE IV LI PROSY—continued

Locality	Population	Number of persons afflicted	Proportion per one thousand of the population
SADAR SUBDIVISION—	Group—II	5—1	
Kohi Pir	8,776	5	0.56
Pohharia Pir	6,316	1	0.63
Sirsa Pir	1,361	3	0.68
Andola Pir	2,200	2	0.50
Baldaba Pir	16,193	12	0.74
Haldia Pir	9,817	6	0.60
Deuli Pergannah	6,818	5	0.73
Muruda Pergannah	18,171	16	0.86
Olmara Pergannah	5,578	5	0.89
Brahmangoon Pir (Simlipal)	3,325	2	0.60
Kasira Pir	1,635	1	0.61
BAMANGHATI SUBDIVISION—	7,369	5	0.67
PANCHPIR SUBDIVISION—	8,897	6	0.67
Barpara Pergannah	17,022	13	0.76
Bhandra Pir	7,198	5	0.69
KAPTIPADA SUBDIVISION—	7,362	6	0.81
Belakuli Pergannah	22,857	11	0.61
Chourasi Pir	6,776	6	0.88
Taldihia Pir	7,316	7	0.95
Sankula Pergannah	1,830	1	0.54
Garrai Pir	11,101	8	0.56
SADAR SUBDIVISION—	Group—III	1—2	
Banharai Pergannah	19,524	26	1.33
Amarra Pergannah	7,427	11	1.88
Naragabai Pergannah	2,291	1	1.74
Garigaon Pergannah	10,237	13	1.26
Sailho Pergannah	11,112	23	1.62
Mantri Pergannah	9,611	12	1.24
Nuagaon Pir	10,214	13	1.26
Khanua Pir	7,719	8	1.03
PANCHPIR SUBDIVISION—	12,135	13	1.07
KAPTIPADA SUBDIVISION—	14,680	17	1.15
Kansari Pir	5,603	7	1.24
Taldandi Pir			
SADAR SUBDIVISION—	Group—IV	2—3	
Asanlahi Pergannah	6,558	17	2.59
Akhudadeulia Pergannah	8,278	21	2.53
KAPTIPADA SUBDIVISION—	10,467	22	2.10
Arpachulima Pergannah	5,951	16	2.68
Poradha Pergannah	2,063	6	2.90
Narangaadesh Pir			
SADAR SUBDIVISION—	Group—V	3—5	
Niy Majhabhag Pir	19,274	87	4.51
Barpalli Pergannah	5,353	17	3.17
Sardha Pergannah	8,992	30	3.33
Rahanda Pergannah	4,052	13	3.20
Kadalia Pergannah	10,294	41	3.98
Kuradha Pergannah	9,256	31	3.34
Rajnagar Pir	226	1	4.42
SADAR SUBDIVISION—	Group—VI	5—6	
Gardulia Pergannah	4,814	27	5.60

CHAPTER VII.

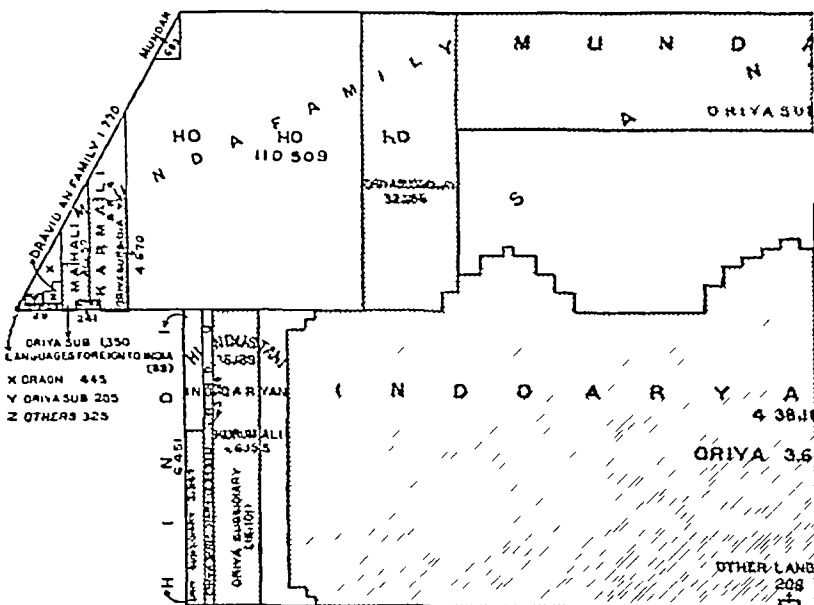
LANGUAGE

Table IX in which the statistics of languages spoken, the first deals with mother-tongues only. The language Tables prepared in the previous Indian censuses were an innovation of the present census and it deals with the subsidiary Table I to be found at the end of the census returns. Persons speaking languages belonging to different families has been set out for easy reference. In subsidiary Tables I and II have been given regarding bi-lingualism. In this chapter illustrating the numbers of persons speaking mother-tongues and also showing the numbers of persons speaking Oriya as their subsidiary or second language.

Prior to the present census only one column was provided in the schedule in which the mother-tongue or the language ordinarily used by the person returned was to be entered. In the present census, with a view to showing bi-lingualism, an additional column was provided for the language or languages spoken by the person returned. Instructions to the enumerators in this respect were as follows:

"Column XIV (language)—Enter each person's case of infants and deaf-mutes, the language of the person. Column XV (subsidiary language)—enter the language habitually spoken by each person in addition to the mother-tongue or domestic life."

DIAGRAM SHOWING DISTRIBUTION OF MOTHER TONGUE & ORIGIN
1 INCH=4000



Classification

It was not difficult on the part of the enumerators to obtain correct returns of the mother-tongue of the persons. There was, however, the risk that the language of that tribe would, as a matter of fact, be the language spoken by each member of it, although otherwise. From the very beginning of the enumeration, care was taken to prevent a common error like the language returns. The result obtained goes to show that the language returns made has been to a great extent successful. In the case of the Santals and the Kols, in no other case does the po-

ral
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ns.

a family by themselves. The Indo-Aryan branch again has two sub-branches, *viz.*, outer and inner. Oriya, Hindustani (Hindi, Urdu and Kurmali) and Bengali fall under the eastern group of the outer sub-branch, while Marhatti falls under the southern group of that sub-branch. Punjabi, Gujrati and Marwari belong to the central group and Nepali to the pahari group of the inner sub-branch.

Nine languages belonging to Indo-Aryan family, *viz.*, Oriya, Bengali, Hindustani, Gujrati, Kachhi, Marwari, Marhatti, Punjabi and Nepali, are spoken in this State. Santali, Ho, Bhumij, Kaimali, Mahali, Mundari, Kora and Karua are the eight languages belonging to Munda family by which the aboriginal tribes belonging to that family express themselves here. The Dravidian family has under it Oran, Kharia, Kisan, Gondi, Tamil, Telugu and Canarese, in all numbering seven, which are spoken by a smaller number of persons. Pashtu belonging to the Iranian branch, French and Portuguese of the Romance, English of the Teutonic group, Russian of the Slavonic group and Arabic of the Semitic family, are a few of the languages foreign to India or belonging to the Indo-European family, which have their speakers varying from unit to near about 60 in this State. Domra spoken by the hill-side Doms is the only gipsy language found here.

In making the classification of the languages as above, it was found necessary to show Hindi, Urdu, Kurmali separately under Hindustani, which by a special order of the census authorities was allowed to comprise the above three languages in the present census, for the reason that Urdu and Kurmali are also different forms of the Hindustani dialect which falls in the central group of the inner sub-branch of the Indo-Aryan branch of languages. It has to be noted here, that prior to this census, Kurmali was classified as a form of Bihari which in this census has been taken as no other than Hindustani. In the Index of languages and dialects, given in Appendix V of the Census Code, prepared for the present census, mention has been made of a language called Kurumali as distinguished from Kurmali, and it is stated that this Kurumali dialect is spoken in Mayurbhanj and Keonjhar and if returned, should be entered as Hindi. Investigations made failed to disclose any difference between the two dialects, Kurmali and Kurumali almost equally pronounced though spelt differently. Karmali is another language mentioned in the Census Code which by reason of its spelling at first caused some amount of confusion. The aboriginal Kamars and Kumbhars found in this State use a language which is a corrupt form of some or other of the important tribal languages. At one time it was believed that probably Kurumali had been used to describe the language spoken by these people. But on closer investigation it was ascertained that Santali was the predominating element in the formation of this language. Karmali described in the Census Code as a form of Santali spoken by non-smelters thus appeared to be no other than the dialect spoken by the aboriginal Kamars and Kumbhars referred to above. It has been treated accordingly in the present census.

According to some authorities, the dialect known as Kharia belongs to the Munda branch, but Sir Edward A. Gait has made it clear in his Table of Languages (Part II, page 118), prepared in 1901 for the Province of Bengal, Bihar and Orissa that the language called Kharia in the Orissa States and possibly also in some of the States of Chhotanagpur, is a Dravidian dialect and not the Munda dialect spoken by the Kharias of Ranchi. In consideration of the distinction so made, this language instead of being shown as belonging to Munda family, has been classed with other groups of the Dravidian family in the Table of Languages prepared in the present census.

Counting Hindi, Urdu and Kurmali, tabulated under Hindustani, as separate languages by themselves, altogether 33 languages are spoken in the State of which 11 are Aryan languages, 15 tribal languages, 6 languages foreign to India and 1 gipsy language.

General
Summary of
Language
returns.

on the way of doing so, in favour of Oriya as their mother-tongue, comes to 21 1. The Amata, Bhunya, Bathuni, Bhunj Puran, Puran, Rajuar, Uja, Dharua, Gond, Gunju, Jhara and Kaur have all completely abandoned their own languages and have adopted Oriya instead. Excepting Gond, it is not known what used formerly to be the language of any of these tribes. 11 persons only in a population of 13,806, elected to retain Gond as their mother tongue. There are 5 other tribes who are gradually abandoning their old tribal language and adopting Oriya as their mother-tongue to the extent noted below.

Tribes	Total Population	Number of persons speaking Oriya as mother tongue	Percentage
Bhunya including Pannuria	78,332	9,562	12.2
Kharia	12,156	11,644	95.8
Kora	615	167	27.3
Kisan	48	18	37.5
Mahali	3,250	713	21.9

The Kharias stand out first in their endeavour to adopt Oriya as their language as fast as possible. The progress made by the other four

leaves no doubt that sooner or later they will all be Oriya speaking people in the State. As a matter of fact 15,608 out of 68,770 Bhunya, 84 out of 216 Kharia, all the 48 Kisans and 1,350 out of 3,250 Mahali, all speaking their own tongue, have returned Oriya as their second language. In spite of the fact that Oriya has penetrated into so many different tribes, some of whom it has completely monopolized to itself, the percentage of Oriya speakers in the State has not gone up beyond 41. For this the Kols, the Santals and the Kurmi Mahatos, who together form nearly 48 per cent. of the population of the State, are responsible. The Ho and the Santali languages have till now successfully held their own in the State, with the result that the speakers of those languages have jealously guarded themselves against abandoning their own language in favour of Oriya spoken all round them. It is a matter of speculation for how long the continuing vitality of these two languages will last in the State. The situation, however, is not the same with regard to the Kurmis. They had their own language, Kurmal, which they have abandoned in large numbers in favour of the peculiar form of Bengali spoken by them, which they brought with them into the State in the course of their migration through Manbhum and Midnapore. This tribe since its settlement in this State has learnt the knowledge and use of the Oriya language and now each one of them speaks Oriya as freely and fluently, and almost as commonly and frequently, as their own form of the Bengali language. The time is not far when they will make their choice in favour of Oriya as their own tongue. They are now in the midst of a long protracted agitation to assert their rightful position, to be distinguished from the aboriginal or the Dravidian tribe, and as some of them express themselves, they will readily adopt Oriya as their mother-tongue as soon as a decision is given in their favour on this point.

All the 258,911 Santals returned Santali as their original language or mother-tongue, thereby showing an exact correspondence between their strength and the number of speakers of their language in the State. It was as if by some accident that a very negligible difference remained between the number of speakers of Ho language and the population of the Kols in the State. The former number is 110,500 while the latter is 110,509. It is likely that a few Mundas instead of being returned against Mundari were returned under this head. Any way, the situation regarding these two languages is fully indicative of the fact that, compared with other less vital

tribal languages, they still hold the field showing a determination on the part of their speakers to retain their own language

Bhumi

Out of 75,332 Bhumijs or Tamarias, 68,770 returned Bhumi as their mother-tongue. This is on account of the Hinduization of this tribe here as elsewhere, to which reference has been made above. This tribe shows unmistakable signs of completely adopting Oriya as their mother-tongue sooner or later. Even those persons who cared to return Bhumi as their mother-tongue rarely speak it in preference to Oriya. At any rate, the fact remains that of all other tribes of their numerical strength or there-about, a large majority of them, viz., 45,600 or nearly 60 per cent of their population, have returned Oriya as their second language

Hindustani

6,451 speakers of Hindi, 3,583 speakers of Urdu and 26,155 speakers of Kurmah go to make up the 36,189 returned as speakers of Hindustani in the State. In view of the instruction to return all these three languages under Hindustani the correctness of return of any one of them separately is a matter of some doubt. More than 5,000 Muslims were enumerated in the State and almost all of them are taken to speak Urdu. But the number of Urdu speakers does not come up to that figure. Similarly, it is difficult to suppose that there are as many as over 6,000 Hindi speakers in the State. What is likely is that the language of many Kurmahs instead of being returned under Kurmah, as was the local instruction, has been returned under Hindi following the directions given in the Census Code

Bengali

36,537 persons have been returned as speakers of Bengali in the State. The population of the Kurmahs in the State is 60,299, of these 26,155 are returned as speakers of Kurmah and 6,451 as speakers of Hindi. It these two figures, aggregating 32,606, be taken away from the total population of the Kurmahs, the balance of 27,693 that remain returned Bengali as their mother-tongue. Besides the Kurmahs, Bengali is returned also as the mother-

the Koras, who are allied to the Oraons and who have a particular language of their own, returned Oraon as their mother-tongue

The nature of the enquiry connected with bi-lingualism has been discussed elsewhere. The returns relating to this part of the enquiry is of real and peculiar interest and importance in the State as it is anywhere else on the Chhotanagpur plateau. 90 per cent of the bi-linguals returned from the province of Bihar and Orissa are to be found on the plateau where nearly one person in every seven is bi-lingual. In Mayurbhanj the proportion is just double of that. 214,142 (130,701 males and 113,441 females) out of a total population of 889,603 returned either one or the other of the few important languages spoken here as their second language. This gives a proportion of nearly 2 persons in every seven. The principal language returned as subsidiary is Oriya, which accounts for 249,974 persons with 128,734 males and 112,240 females. The balance of 3,168 persons is divided between Bengali, Santali, Hindi, Kurmal, Ho, Bhumij, English, Oraon, Urdu, Persian and Karmali.

1,100 persons speaking 7 different languages, *viz*, Hindustani, Oriya, Bhumij, Ho, Santali, Karmali and Kharia, as their mother-tongue, returned Bengali as their subsidiary. Speakers of Oriya and next to them Hindustani, Bhumij and Santali stand out prominent in this group. Likewise, 971 persons, of whom 630 are speakers of Oriya, 227 of Mahali and the rest of Bengali, Kurmal, Bhumij, Ho and Karmali, returned Santali as their second language. 584 persons, of whom 544 are speakers of Oriya as mother-tongue, returned Ho as their subsidiary. Hindi, Urdu and Kurmal together were returned as subsidiary of 400 persons. Except Oriya the number of persons speaking the remaining 5 languages as subsidiary is very small.

Speakers of 26 different languages as their mother tongue returned Oriya as their subsidiary. Speakers of Hindustani (Hindi, Urdu and Kurmal), Bengali, Bhumij, Ho, Santali, Mahali and Karmali chiefly figure in this group. Number of speakers of each of these mother-tongues, speaking Oriya as subsidiary, is given in the margin where the percentage has also been worked out. This statement goes to show that, while more than 60 per cent having Hindustani, etc., as their mother-tongue speak Oriya as

Oriya as
Subsidiary

Mother-tongue		Persons	Oriya as subsidiary	Percentage
1	Hindustani	86,189	22,531	62.5
2	Bengali	36,837	23,101	63.5
3	Bhumij	68,771	15,608	66.3
4	Ho	110,409	12,886	29.7
5	Santali	208,991	109,169	52.3
6	Karmali	6,894	1,670	67.7
7	Mahali	3,200	1,350	41.5

do so. The percentage in the case of the speakers of the Ho language is comparatively small as it is less than 30.

their second language, more than 40 per cent being speakers of Santali and the somewhat allied language Mahali as mother-tongue

[illegible]

SUBSIDIARY TABLE II SUBSIDIARY LANGUAGE

NUMBER OF PERSONS SPEAKING AS SUBSIDIARY LANGUAGE

NUMBER OF PERSONS SPEAKING AS MOTHER TONGUE.			NUMBER OF PERSONS SPEAKING AS SUBSIDIARY LANGUAGE																							
Language	Persons		Oriya Persons Males Females	Bengali Persons M F	Santali Persons M F	Hindi Persons M F	Kurmali Persons M F	Ho Persons M F	Bhumij Persons M F	English Persons M F	Oraon Persons M F	Urdu Persons M F	Parsi Persons M F	Karmali Persons M F												
	Males	Females																								
Bengali	18,276	18,561	11,919	11,482	13	11	75	65	4	7																
Gujrati	36	19	14	3			4	1																		
Hindi	3,578	2,873	2,173	1,694			15	3																		
Urdu	1,940	1,643	1,441	1,122			86	54																		
Kurmali	12,908	13,247	8,309	7,752	7	10	2	3	2	2																
Marwari	34	19	14	3			15	13																		
Napali	19	10	1		406	224	64	9	23	22	345	199	14	8	13											
Oriya	182,836	182,091													1											
Punjabi	16	12	1	1																						
Marathi	20	14																								
Kachhi	6	3	6	3																						
Mundari	471	212	146	35			22	3																		
Bhumij	33,775	34,996	23,174	22,434	6	6	3		1																	
Ho	54,468	56,041	18,598	14,288	19	10	18	3																		
Kora	119	122	106	99			10		7	5	1															
Santali	127,636	131,275	59,270	50,199					10	2																
Karmali	3,487	3,407	2,458	2,212	26	6	2																			
Mahali	1,600	1,650	740	610	110	117																				
Karua	13	9					11																			
Oraon	739	706	106	99																						
Gandi	5	6	5	6																						
Kisan	30		30																							
Tamil	1																									
Telugu	42	34	23	8																						
Cannero	2						1																			
Aharra	102	103	47	37																						
Pastu	6																									
French	25	31	17	22																						
Portuguese	1																									
English	17	8	4	2			1	1							1											
Russian	1																									
Arabic	6		1																							
ira	163	133	131	89																						
Total	442,378	447,225	128,734	112,240	658	442	587	384	244	110	23	22	369	215	15	8	45	24	9	2	10		3	1	4	2

CHAPTER VIII. LITERACY

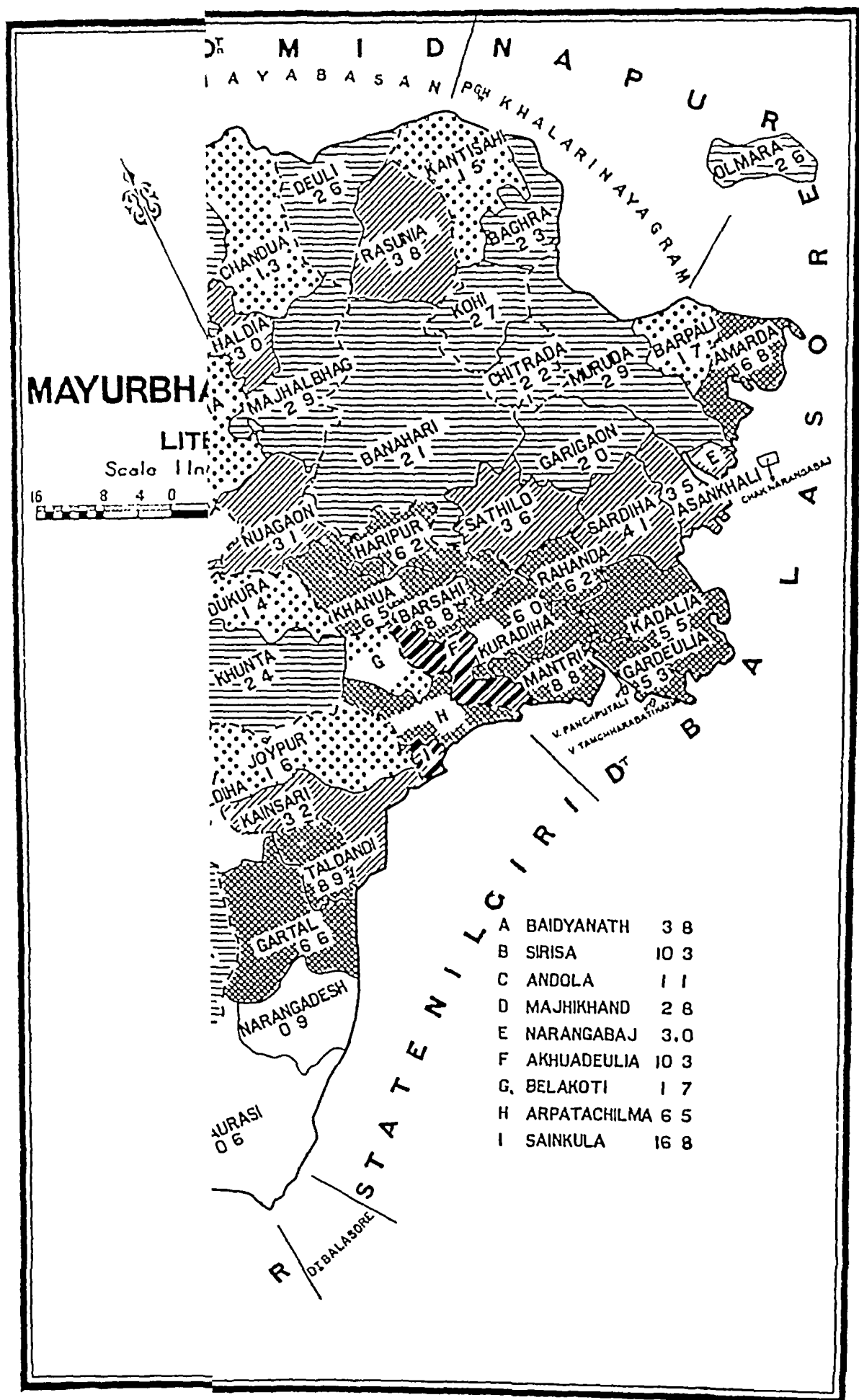
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The main statistics found which this chapter is written are given in Table XII and Table XIII. Table XII has three parts. Part I give State summary while Part II and Part III give details for subdivisions and for parganahs and pirs respectively. Table XIII contains literacy statistics by selected castes and tribes coming under the three main Hindu communities. There is an appendix at the end of this part giving comparative statistics of literacy among Muslims, Christians and others by subdivisions. There are four diagrams and one map in this chapter. The first three diagrams show the percentage of literates among a number of tribes or castes comprising the Tribal Hindus the Caste Hindus and the Other Hindus. The fourth diagram compares the proportional number of literates per cent in the whole State and by different main religions. The literacy map shows the proportional distribution of literates by parganahs and pirs. In 1881 and 1891 the population was divided into 3 categories—literate, learning and illiterate. The division seemed natural enough but was found to be unsatisfactory in practice. Children who had only recently started going to school were wrongly classed as illiterate, while the more advanced people who were still pursuing their studies were shown as literate. It was, therefore, in 1901 that the "learning" category was dropped, thereby dividing population simply into the literate and the illiterate. But in the census of 1901 no general indication was given as to the degree of proficiency in reading and writing to be adopted as standard when the person was to be entered as literate. If one claimed to be able "both to read and write any language" it was considered sufficient to return him as literate. Want of particular instruction in this regard led to confusion with the result that persons falling under the category of partially literate who could read sufficiently well written matters in any language but could not write at all except perhaps possessing the power to scrawl a signature, were returned as literate in the census of 1901. To remove this confusion and to exclude this class of persons from the category of the literates, stricter test was applied which has been followed since 1911. This test is the ability to "write a letter to a friend and read the answer to it".

At a somewhat late stage of the proceedings instructions were circulated to obtain a record of persons whose education had progressed beyond the primary stage and who had completed successfully the "middle" course as opposed to persons who could read and write a letter but had not succeeded in passing the middle standard. In the record so prepared under the category "middle," persons who had passed the lowest of any of the recognised school examinations or those who had reached the highest rung of the ladder, all came to be classed together furnishing no useful information for the purpose of this State. The main object in view in making this enquiry appears to have been to obtain information which might be of value in determining the educational qualification required for the exercise of the franchise. As this State was not at all concerned with the franchise question, figures for persons returned as "middle" were altogether left out of account in the process of compilation. Though from the nature of things a child under the age of 5 years cannot be expected to have the ability to write a letter to a friend and read the answer to it, 45 boys and 12 girls of this age have been returned as having acquired that power. Tender courtesy for the few infant prodigies of this kind did not permit me to wipe them off the returns after they had once found place in it. A little more detailed information regarding these literate mites of humanity may perhaps be interesting to the reader. Out of the 57 of these infant literates, 41 are Caste Hindus, 12 Tribal Hindus and 4 Other Hindus. The largest number is returned from the Sadai subdivision 9 out of the 12 Tribal Hindus and

Nature of the
enquiry

References to
statistics,
diagrams and
maps



37 out of the 41 Caste Hindus and all the 4 Other Hindu infant literates are returned from this subdivision. Baripada town returns 23 Caste Hindu infants of whom 15 are boys and 8 girls as literate. Next to it comes Akhaidulia with 5 Caste Hindu infants as literates. Besides these two places one or two such infant literates are returned from 13 other pargannas or pirs a large majority of which lie along the borders of Balasore or Midnapore district. As regards the other three subdivisions, 3 Tribal Hindu infants are returned from Buringhati and Panchpir and 4 Caste Hindu infants are so returned from Bamanghati and Kaptipada.

Before taking up the analysis of the census statistics of literacy, it is proposed to take the reader through the departmental statistics relating to educational institutions and the number of people receiving education in these institutions and certain other relevant matters which may perhaps be found to be of interest. These statistics relate to the last 3 decades, 1901 to 1930.

Education
Departmental
statistics

There has been only one High School in the whole State throughout this period. The number of Middle English Schools was 3 in all up to 1903. The number rose to 4 in the next year and continued to remain stationary until 1907, when there was one more addition to the number, which remained constant right through a period extending over 17 years terminating in the year 1924. Between the years 1925 and 1928, the number of such schools was 6. Since then the number has been 7. Besides the Middle English Schools there was a Middle Vernacular School up to the year 1903. It has since been abolished. The number of Upper Primary Schools was 15 between 1901 and 1906. The number rose to 16 in the next two following years and to 17 in the year 1909, and to 18 in the next following year (1910). Between the years 1911 and 1915 the number of such institutions was 19, which rose to 20 in 1916. One more such school was added to the number between the years 1917 and 1921. The number rose to 22 in the next three years, 1922 to 1924. After this period one of these schools was raised to the Middle English standard thereby bringing about a decrease in the number of the Upper Primary Schools. In the year 1927 the deficit in this number was made up by a school of this standard established through private efforts (at Rajabisa by the Mission). But in the next year the institution was abolished. In 1929 one more Upper Primary School was raised to the Middle School standard, while in 1930 one Lower Primary School was raised to the Upper Primary standard thereby restoring the number of Upper Primary Schools to 21, which has been the number of such schools since 1917. The number of Lower Primary Schools in the State has never remained constant during the period under review except during the years 1902 and 1903. The minimum number of such institutions was 259 in 1904 and the maximum number 401 in 1915. The number of such schools in the last year of the period under review (1930) was 366. The number of Girls' Lower Primary Schools was only 2 in 1901. It rose to 3 in 1902 to 4 in 1904, and to 5 in 1907. In 1911 the number again fell to 4. It was revived in 1913 but again fell in 1914. A second attempt for revival was made in 1915 which fortunately proved lasting. In the very next year (1916) the number rose to 6 but it again fell to 5 in 1918. The former number was restored in the next year and then there was an addition raising the number of such schools to 7 in 1920. In the year 1923 the number of such schools rose to 8. A single Guru Training School located at Baripada town has been maintained in the State since 1906. This institution was originally established through Government efforts and was transferred to the State control in the year 1917. Until 1916 there were 2 Sanskrit Tolls, one at Baripada town and the other at Amarda. The one at Amarda has since been abolished. In 1918 and 1919 an effort was made to establish a Toll at Jashipur which subsequently was designated a private institution or pathshala.

Educational
Institutions

During the regime of Maharaja Sriram Chandra Bhuj Deo educational institutions known as 'Night Schools' existed in the State up to the year 1904. The number of such institutions varied from 16 to 22 annually. During the recent years modest efforts were made to re-establish this class of institutions in Panchpur and Bamanaghati through the respective sub-divisional officers.

Up to the year 1905 there were 2 Muslim Maktabas in the State, one of which was at Baripada and the other at Dunda in Bamanaghati subdivision. The Maktab at Baripada was abolished between the years 1906-1907. In 1915 this Maktab was re-established and one more was established at Binjhua, also in Bamanaghati. This latter Maktab however, was short-lived and was abolished in the next year. In the year 1925 a Maktab was established at Ghosda in Panchpur. So the number of such Maktabas has been 3 since then.

Until the year 1915 a record used to be kept of private institutions maintained by private efforts. The number of such institutions rose to 46 in 1904 but soon fell to 19 during the next 5 years. In the year 1915, beyond which they could not survive, the number was only 3.

Page 15.

The total number of pupils attending schools has varied between 5,110 in 1901 to about 13,760 in 1929. From the year 1901 right up to the year 1916 there was a regular noticeable increase in the number of such pupils from year to year. Then there was a decline and not until 1924 was it found possible to restore the number of pupils to what it had been in 1915. Since 1924 there has been regular increase from year to year until 1929 when the maximum was reached. The next following year, however, suffered a small set back by about 150 pupils. Out of the total number of pupils the number of girls rose from 221 in 1901 to 1,305 in 1930. Except in the years 1906 and 1907, 1911 and 1912, 1913 and 1919 there was a regular gradual

Rs. 4,139, having been received in 1910. In 1916 these grants fell to Rs. 326 and in 1917 to Rs. 18, after which it was altogether discontinued. From the figures available up to 1922 the State grants appear to have varied from Rs. 18,856 in 1901 to Rs. 63,527 in 1922. During this period the peoples' contribution was about one half of the State grant varying between Rs. 9,051 in 1901 and Rs. 31,222 in 1923. The peoples' contribution covers the amount spent by them in the maintenance of pathshalas of the Lower Primary standard. In 1930 the State grant rose up to the high figure of Rs. 87,545, while the peoples' contribution almost became double, i.e., Rs. 61,844, of what it was in 1922, showing thereby the interest which the people of the State have during the recent years learnt to take in their children's education through their own efforts. Pathshala teachers who succeed in showing efficiency receive rewards from the State. Near about the time of writing this report, through the efforts of Rev. Bhanu Nagendra Nath Banerjee and Mr. Shyam Chandra Tripathi of the Indian Educational Service (B and O), charitable schools both for boys and girls have been started respectively at Bijoy Purna Chandraipur in the suburbs of the Baripada town and at Khiladi at short distance from Udalgi, the headquarters of the Kaptipada subdivision, for the poor and the depressed.

In the treatment of this part of the subject by subdivisions we have to confine ourselves only to the figures for 1911 and 1931. In 1921 figures for the different subdivisions were not compiled in the Provincial census office or in the census office of the State. The figures that will be presently discussed concern only to literates other than literates in English. In 1911 the total number of literates in the State was 15,778, which represented a little over 2 per cent. of the total population. In 1921 their number rose to 21,047 and in 1931 to 27,983. In other words, there was an addition of 5,269 to the number of literates in 1921 and 6,226 in 1931. The proportional increase in the number of literates in these 2 decades is almost equal, which is near about 33 per cent. But growth of literacy has been at different rate in different parts of the State during this period. The actual numbers and the proportion in relation to total population are given below for the two censuses. From the figures it would appear that, while

General analysis
of the census
statistics.

By Locality

	Actual No. in 1911	No. per cent of total population	Actual No. in 1931	No. per cent of total population
Sadar	9,615	2.94	15,231	4.02
Bamanghati	2,424	1.31	5,136	2.28
Panchpir	1,800	1.36	3,667	2.25
Kaptipada	1,960	2.31	3,919	3.21
Baripada Town	1,562	2.618	1,639	26.46

the proportional growth of literacy in relation to the total population in Sadar and Kaptipada has been in the ratio 3 : 4 and 2 : 3 respectively, in the other two subdivisions the rate of increase has been almost doubled. If the proportion of the number of literates in 1931 is calculated on their number in 1911 in the different parts of the State stated above, it will be seen that, while in Sadar the rate of increase has been only a little over 58 per cent., in Bamanghati it has been about 112 per cent., and in the other two subdivisions each about 104 per cent. In other words, progress in literacy has been faster in Bamanghati and next to it in Panchpir and Kaptipada than in Sadar.

Though it is not possible to trace literacy in the different pergannahs and pirs during the last two or three decades, it is of interest to know what the situation is according to the statistics available of the present census. In this connection the attention of the reader is invited to the literacy map given in this chapter. The first thing that would at once strike him is that literacy in the State is all concentrated in a particular patch in East

Mayurbhanj, chiefly on the borders of the Balasore district, while in all West Mayurbhanj it is poor except in pir Gatal in Bamanaghati, and perganaah Karanjya in Panchpir, wherein the respective headquarters of the two subdivisions are situate Besides Baripada town there are only three places in the whole State, 2 of which are in Sadar and the remaining one in Kaptipada, where more than 10 per cent of the total population are literates (including those literate in English) The highest number of literates (16.8) is in Sankula, which is a very small perganaah in the Kaptipada subdivision chiefly inhabited by Khandaites The other two places are Akhadeulia and Sira perganaahs in Sadar, in each of which the number of literates is exactly 10.3 per cent of their total strength Literates 5 to 10 per cent of the total population are returned from 17 other places of which 12 are in Sadar, 3 in Kaptipada and 1 each in Bamanaghati and Panchpir These places are arranged by subdivision in order of precedence in the margin

1	Mantri	8.8
2	Barahi	8.8
3	Amarda	6.8
4	Khanua	6.5
5	Haripur	6.2
6	Rahanda	6.2
7	Brhmanagan (Uperbhag)	6.0
8	Kuradha	6.0
9	Majhihand (Uperbhag)	5.8
10	Kadala	5.5
11	Gardeolia	5.3
12	Rajnagar	5.3
13	Gatal	5.5
14	Karanjya	8.0
15	Kaptipada	8.9
16	Talidandi	6.6
17	Arpatachilma	6.5

1	Barghati	4.4
2	Saharbat	4.2
3	Sadha	4.1
4	Satnalka	3.8
5	Rasuma	3.8
6	Sathlo	3.6
7	Asankhali	3.5
8	Ternalka	3.5
9	Nata	3.4
10	Nuagan	3.1
11	Halda	3.0
12	Naragabai	3.0
13	Kulgi	4.1
14	Uperbera	3.2
15	Kanika	4.0
16	Baidyanath	3.8
17	Kainsari	3.2

1911	15,256	522
1921	20,072	975
1931	28,269	1,714

By Sex
Males
Females

The relative number of literates (exclusive of those literate in English) among males and females in the last three decades is given in the margin During the last 30 years literacy among the males has grown from 4.21 to 5.94, while in the case of females it has grown from 0.14 to 0.38 per cent of their respective population in each of the censuses concerned The rate of growth is rather more noticeable in each case in Bamanaghati and Panchpir than in Sadar and Kaptipada, though in the latter two subdivisions a higher percentage of both males and females are literate than in the former two subdivisions The proportional figures for both

The next group of perganaahs and pirs returning 3 to 5 per cent of their total population as literates are 17 in number of which, as before, 12 are in Sadar, 2 in Bamanaghati and Panchpir each and 1 in Kaptipada These are also arranged in the margin in similar way Of the remaining 65 perganaahs or pirs, 2 to 3 per cent literates are returned from 27 of them, of which 14 are in Sadar, 7 in Bamanaghati, 4 in Panchpir and 2 in Kaptipada subdivisions Similarly 26 other perganaahs and pirs, of which 9 are in Sadar, 6 in Bamanaghati, 8 in Panchpir and 3 in Kaptipada, contain literates who form 1 to 2 per cent of their respective total population In the remaining 12 perganaahs or pirs, the names of which are given in the margin, the extent of literacy is 1 or less than 1 per cent All these places are hill side areas and inhabited by aboriginals

the sexes in each of the four subdivisions and Baripada town stand as follows —

	Males		Females	
	1911	1931	1911	1931
Sadar	5 63	7 40	0 23	0 58
Bamanghati	2 61	1 13	0 05	0 21
Panchpir	2 66	4 33	0 08	0 19
Kaptipada	4 50	6 03	0 08	0 34
Baripada Town	40 21	36 37	8 18	13 47

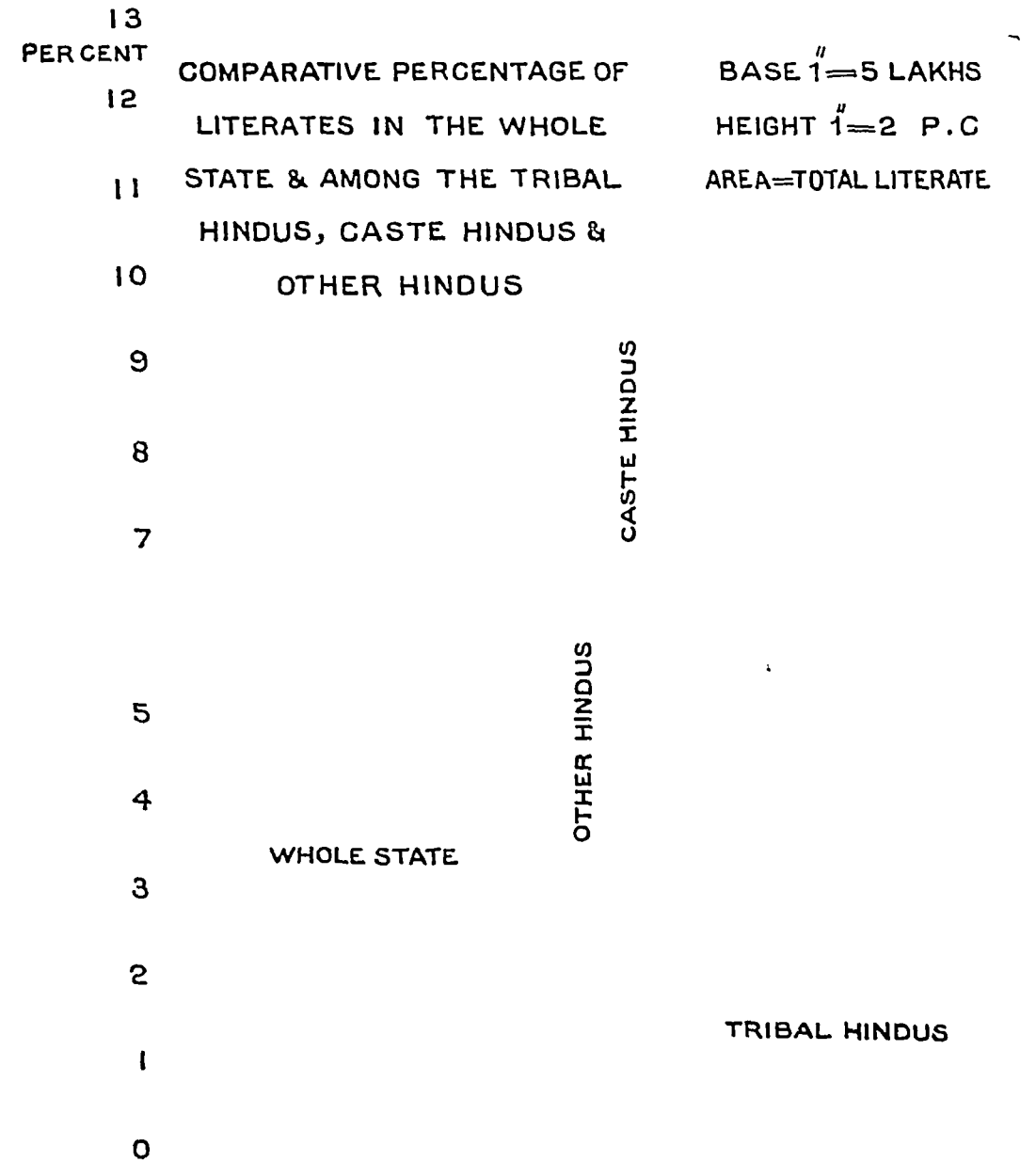
Figures showing the distribution of literates by religion in 1911 is given in the margin These figures are according to the Table prepared in

By Religion

All religion	15,063
Hindus	11,160
Animists	71
Muslims	446
Christians	

the Government census office of Bihar and Orissa which has found place in the list of Tables prepared in the State census office in that year These figures are apparently inaccurate In the first

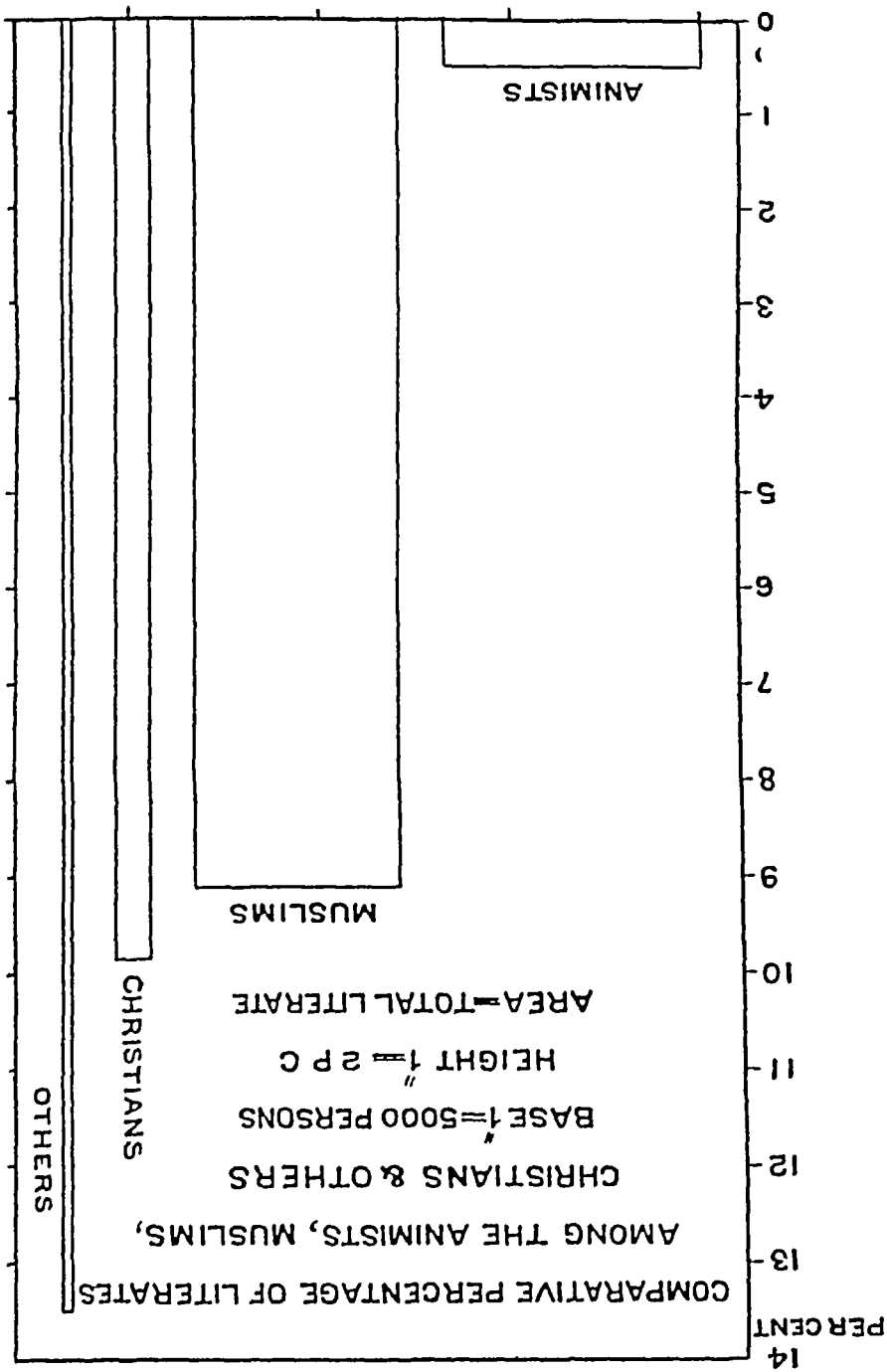
place the "All Religion" figure does not tally with the figure compiled in the State census office, which is 15,778 as has been noticed before, secondly, the total figures for Hindus, Animists and Muslims is not 15,063 but less by 801 Unfortunately, in the State census office this discrepancy was left unreconciled which defect it is not now possible to mend For that reason it is now only possible to give a comparative idea of the extent of literacy in the State as recorded for the last two decades, viz, 1911-1921 and 1921-1931 The comparative figures are given below The two communities, viz, Hindus



reasons The fall in the number of the Animist literates is principally due to the fact that a great bulk of them was returned under "Hindus" in the present census As the Hindu community of the State is composed of aborigines and non-aboriginals, of whom some until recently were treated as low castes or semi-Hindus, to get a better idea the community has been further

1921						1931					
Persons			Males			Persons			Males		
Hindus	20,143	19,248	895	21	51	27,281	25,631	505	84	36	13
Muslims	383	302	21	61	4	629	116	84	32	24	8
Christians	150	99	4	4	4	36	36	13	8	32	24
Animists	352	348	4	4	4	36	36	13	8	32	24
Others	19	15	4	4	4	21	21	8	32	24	8

and Muslims, show an advance in literacy during the period, while there has been a drop in numbers in the case of the three minor communities for obvious



divided in the present census, as noticed before, into three sub-classes, *viz* (1) Tribal Hindus, (2) Caste Hindus and (3) Other Hindus. The relative figure of literacy of each class is given below, which in the case of Tribal Hindus represent 1.23, in the case of Caste Hindus 12.14 and in the case of Other Hindus 3.41 per cent of their respective total population in the State.

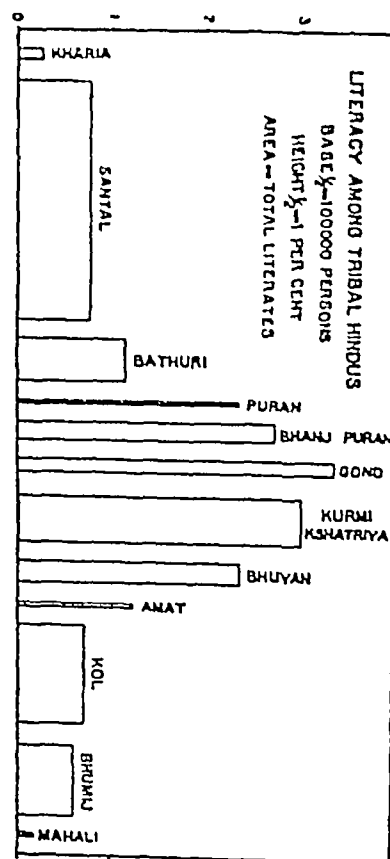
Class	Persons	Males	Females
Tribal Hindus	7,831	7,649	182
Caste Hindus	15,547	14,217	1,330
Other Hindus	3,403	3,765	138

The proportion of literates to the total population in the case of the four minor communities is stated in the margin. It is remarkable that the extent of literacy among the Muslim and Christian subjects of the State is almost at par.

Others	13.59
Muslims	9.12
Christians	9.86
Animists	0.50

There are 131 castes and tribes in the State, of which 25 do not return any one among them as literate, either male or female. The numerical strength of these 25 castes and tribes comes in the aggregate to 1,849, the details of which are given in the margin arranged under three different groups or main Hindu communities, to which they respectively belong.

Caste or Tribe	Population
Tribal Hindus	
1. Iodha	675
2. Mankria	235
3. Jhara	115
4. Kisan	46
Caste Hindus	
1. Kandi	3
2. Gurea	2
3. Sudhi	1
Other Hindus	
1. Bari	221
2. Bauri	217
3. Ghani	103
4. Kharura	82
5. Sukuhi	39
6. Sikalkar	31
7. Ghantarghara	14
8. Patial	12
9. Binjha	10
10. Pasi	10
11. Sankhari	8
12. Baiti	4
13. Laheri	3
14. Panika	3
15. Kela	2
16. Pauria	1
17. Sinduria	1
18. Beldar	1



LITERACY AMONG CASTE HINDUS

KAYASTHA

BASE 1 INCH = 20,000 PERSONS
HEIGHT 1 INCH = 5 P C
AREA = TOTAL LITERATE

35

30

25

20

15

10

5

0

KARAN

BRAHMIN

BAIS

GURIA

TELI

PATARA

RAJU

GOURA

KSHETRIYA

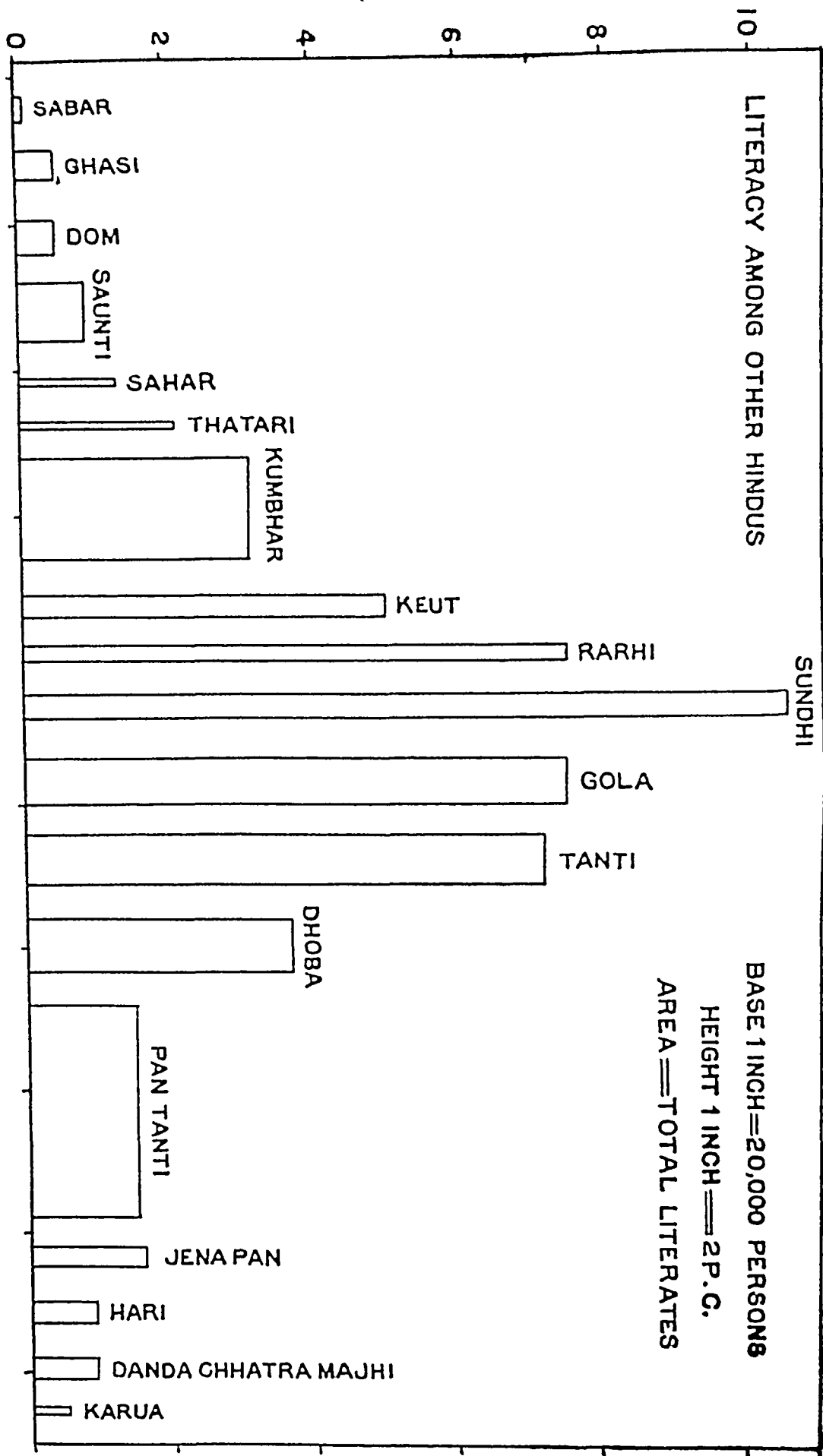
KHANDAYAT

BAISNAB

SADGOP

BHANDARI

KAMAR



Leaving aside the above 25 castes or tribes, statistics have been given of the first 50 numerically strong castes and tribes in the State, of whom 16 are Tribal, 16 Caste and 18 Other Hindus, who together form about 97.6 per cent of the total population of the State. They will be found in the main tables relating to literacy referred to in the opening paragraph of this chapter.

The literacy statistics of the remaining 56 castes or tribes, of whom 7 are Tribal, 19 Caste and 30 Other Hindus, will be found in the appendix given at the end of this chapter. These 56 tribes and castes contribute in all 19,122 persons or a little over 2 per cent to the population of the State. Out of them 1,097, or 5.7 per cent, are returned as literates with 1,022 males and 75 females. Of these castes and tribes only a few, viz., Bais Bania, Agarwal, Mahuri, Jyotish, Sunar, Tarnbuli, each contribute literates whose number varies between 50 and over 160. Of the 16 Tribal Hindus, with regard to whom literacy statistics are given in the main table, 4, viz., Munda, Uja, Oraon and Rajuar, return 21, 9, 8 and 4 persons respectively as literates among them. The proportion of literates to their total population being thus infinitesimal, they could not find place in the diagram illustrating the proportional statistics of literates among the Tribal Hindus

Gond	3.37
Kurmi Mahato	3.02
Bhunj Purn	2.73
Bhunj	2.36
Purn	2.35
Amata	1.22
Bathuri	1.14
Santal	0.78
Kol	0.71
Bhunj	0.60
Kharria	0.25
Mahali	0.18

merit, giving the number of literates per cent among them

Similar analysis of the 16 selected castes among the Caste Hindus goes

Kayastha	36.39
Karan	29.78
Brahman	26.26
Bais	23.87
Kshatriya	10.20
Guria	15.51
Sadgop	13.52
Rhandait	13.24
Baisnab	13.23
Teli	12.01
Patra	11.97
Raju	11.33
Bhandari	7.49
Gaur	4.08
Kamar	1.68

to show that so far as the Bagal caste is concerned only 18 persons out of their total strength of 1,621 are returned as literate. It has been shown in the chapter on caste that the Bagals are really Tribal and not Caste Hindus. Leaving aside this particular caste, literacy among the remaining 15 varies between 36.39 per cent among the Kayasthas and 1.68 among the Kamars inclusive of the aboriginal section belonging to them. The margin averages these 15 castes in order of merit

Sundhi	10.48
Gola	7.36
Rathi	7.47
Tanti	7.22
Kout	5.02
Dhoba	3.71
Kumbhar	3.15
(including the aboriginal section)	
Thatar	2.17
Pan (Jena)	1.67
Patari Tanti	1.52
Sahara	1.20
Hadi	0.90
Saunti	0.90
Dandachhatra-Majhi	0.88
Ghasi	0.58
Dom	0.53
Karna	0.18
Sabar	0.12

Literacy among the 18 castes coming under Other Hindus varies between 10.48 in the case of the Sundhis and 0.12 in the case of the Sabars as arranged in order of merit in the margin

1,775 persons or less than 2 per mille of the State population of whom 1,727 are males and 48 females are returned as literate in English 1,447 of these are aged 20 and over, of whom 1,411 are males and 36 females. Literate in English aged 15 to 20 number 238 with 235 males and 3 females. The

Caste Hindus

Other Hindus

Literacy in English

remaining 90 persons returned as literate in English are children between the ages 0 to 15 years. The number of literates in English among the Tribal Hindus is 106, of whom only 1 is a female returned from Baripada town in Sadar. 51 of these Tribal Hindu literates in English are aged 20 and over, or whom 50 are males and 1 female. Practically all the literates in English

are concentrated among the Caste Hindus, the number of such literates being 1,498, of whom only 44 are females. Leaving aside 271 persons, all the remaining 1,227 literates are aged 20 and over, of whom 34 are females. Among the Other Hindus all the literates in English are males and their number comes to 103, of whom 83 are aged 20 and over. Only 29 male Muslims, of whom 23 are aged 20 and over, are returned as literate in English. Among the Animists there is one solitary literate and he is a male. Christian literates in English number 32, of whom only 3 are females. 27 of these are aged 20 and over. The number of literates among other communities such as Brahmo, Sikh, etc., is 6, all of whom are aged 20 and over and are males. The distribution of literates in English by sub-

Subdivision	Persons	Males	Females
Sadar	1,139	1,008	11
Bamanghati	291	27	4
Panchpir	109	109	
Kaptipada	230	233	3

divisions is given in the margin. In Sadar they form 64.17 per cent of their total number, while in Bamanghati and

Kaptipada their proportional strength is 16.39 and 13.29. In Panchpir the proportional strength of the literates in English is only 6.15. More than half the number in Sadar subdivision is returned from Baripada town,—the actual number being 596, of whom only 33 are females. There are only 8 pergannahs and pils in Sadar, 6 in Bamanghati, 4 in Kaptipada and 1 in Panchpir, in each of which the number of literates in English exceeds 20. The actual figures are given below. 14 of the remaining pergannahs and pils each return literates in English whose number varies between 17 and 10. In 20 others the number of such literates varies between 9 and 5. Female literates in English are returned in comparatively noticeable number from Akhuadeulha pergannah in Sadar. In no other pergannah and pil individually the number of such female literates is more than 1.

Sadar	Bamanghati	Panchpir	Kaptipada
Nij-Majhalbhag	71	63	59
Akhuadeulha	46	57	56
Sathilo	41	44	44
Barsahi	4	31	42
Amarda	30	31	34
Banhari	26	22	
Satnaika	22		
Mantri	22		

For want of materials it is not possible to make a full comparison of statistics relating to literacy in English during the last two decades by locality, by main religious communities or by caste and tribes. The following information is, however, traceable from the records available. The figures for 1911 are taken from the report of Mr. Debendra Nath Sinha and of 1921 from the compilation register relating to education received from the Office of the Superintendent of Census, Bihar and Orissa.

Growth of
literacy in
English during
20 years, 1911
to 1931

In 1911, in all, 775 persons, of whom 746 were males and 29 females, were returned as literate in English. In 1921 their number shot up to 1,874—1,819 males and 55 females. It is difficult to say how far this figure is accurate. In the present census the number of such literates is 1,775, as noticed above, with 1,727 males and 48 females. The distribution of this class of literates during the last two decades by locality cannot be traced in greater details for want of materials. A comparative statement by religion is, however, traceable and is given overleaf. The decrease of about 100 persons in the number of literates in English noticed in the present census as compared with the previous one is shared by all the communities, though in the case of the Hindus the proportionate decrease is almost negligible. In the case of all the other remaining communities the fall is by about 50 per cent or even more.

	1911		1921		1931	
	P	M	P	M	P	M
Hindus	714	21	1,730	1,695	1,707	1,662
Muslims	21	21	51	50	29	29
Christians	4	4	11	11	1	1
Animists			14	13	6	6
Others						

Comparative
Figures for 1921
and 1931

Among the castes and tribes comprising the three different classes of Hindus, viz., Tribal, Caste and Other Hindus as determined in the present census, it is possible to trace variation in the number of literates in English in the case of few of them only. In 1911 as regards the Tribal Hindus only 5 male Kurmis and 6 male Santals were returned as literate in English. In 1921 four other tribes joined their rank while they themselves, that is to say the Kurmis and the Santals, showed an increase in their respective numbers. According to the present census, the number of tribes which have returned literates in English among them is 12. The comparative figures for the present and the previous censuses are given in the margin. All the literates of this class are males except one who belongs to the Puran community. It is necessary to remember in this connection that the figures for the Bhuiyas, the Bhany Purans and the Purans in 1921 were compiled together under Bhuiyas. The comparison set out in the margin must, therefore, be taken subject to this special feature.

Tribal Hindus

Tribes	Literates in English	
	1921	1931
Amara	1	1
Barburi	5	5
Bhany Puran	6	6
Bhuiya	3	3
Bhumij	4	10
Gond	2	2
Kol	6	16
Kurmi Mahato	20	24
Mahali	1	1
Oran	1	2
Puran	1	1
Santal	34	31

The comparative statistics of a few of the castes comprising the Caste Hindus for the last two decades are given in the margin. It appears the Brahman, the Khandait and the Telh communities only have made noticeable progress in the period under review in making themselves literate in English. The fall in the number of the Karan and the Khandait may be ascribed to such members of the two communities as were literate in English having gone out of the State or having been absent at the time of the present enumeration. It is not easily accountable why there has been a fall in the number of the Kshatriya literates in English. Babu class Kshatriyas who are not so eager to get themselves educated in English might be responsible for this decrease.

Caste Hindus.

Castes	Literates in English	
	1911	1931
Baisab	6	23
Brahman	176	421
Gaur	4	23
Karan	138	411
Kayastha	121	221
Khandait	22	180
Kshatriya	79	43
Telh	4	50

Kshatriya literates in English. Babu class Kshatriyas who are not so eager to get themselves educated in English might be responsible for this decrease. In 1911 only 5 Brahman females returned themselves as literate in English. In 1921 their number rose to 11. According to the census of that year, 12 Kayastha females and 7 Kshatriya females joined the rank of such literates. In 1931 the number of Brahman females, literate in English, has risen to 24, while in the case of the Kayastha it has fallen to 5 and in the case of the Kshatriya to 3. 6 Khandait females, 1 Karan female and 2 Baisab females have made their appearance in the present census for the first time as literate in English.

Other Hindus.

	Literates in English	
	1911	1931
1	1	1
2	1	1
3	1	1
4	1	1
5	1	1
6	1	1
7	1	1
8	1	1
9	1	1
10	1	1
11	1	1
12	1	1
13	1	1
14	1	1
15	1	1
16	1	1
17	1	1
18	1	1
19	1	1
20	1	1
21	1	1
22	1	1
23	1	1
24	1	1
25	1	1
26	1	1
27	1	1
28	1	1
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31	1	1
32	1	1
33	1	1
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86	1	1
87	1	1
88	1	1
89	1	1
90	1	1
91	1	1
92	1	1
93	1	1
94	1	1
95	1	1
96	1	1
97	1	1
98	1	1
99	1	1
100	1	1

The comparative figures of a few of the castes comprising 'Other Hindus' are set out in the margin. In the case of this community all the literates in English are males. Besides the castes noticed in the margin, 1 Dom, 5 Gohs, 1 Kana Pan, 2 Patui, 12 Bauri, 1 Sauri and 11 Sundhis have returned themselves as literate in English in the present census.

SUBSIDIARY TABLE I

Literacy among the minor castes and tribes whose figures have not been given in the main Tables

Serial Number	CASTE AND TRIBE.	Literate in languages other than English		
		Persons	Males	Females
TRIBAL HINDUS				
1	Cunju	36	36	
2	Dharua	8	8	
3	Tamria	8	8	
4	Bedeia	6	6	
5	Kaur	3	3	
6	Kandh	1	1	
7	Kora	1	1	
CASTE HINDUS				
1	Bais Bania	161	150	11
2	Mahuri	71	70	1
3	Agarwal	64	64	
4	Chasa	47	45	2
5	Gandhabani	36	35	1
6	Baidya	31	16	15
7	Barhai	18	18	
8	Mali	15	15	
9	Kapuria	12	12	
10	Noniar	8	8	
11	Gohala	8	8	
12	Chitrakar	7	5	2
13	Kahar	7	6	1
14	Sanvasi	5	4	1
15	Ugra Kshatriya	5	3	2
16	Kauri	3	2	1
17	Mahesri	2	2	
18	Darji	1	1	
19	Khandelwal	1	1	
OTHER HINDUS				
1	Tambuli	107	91	16
2	Jyotish	97	96	1
3	Sunar	78	72	6
4	Kandra	39	39	
5	Khadal	24	24	
6	Barnasankar	21	20	1
7	Barui	20	18	2
8	Gandharba	19	13	6
9	Kansari	16	15	1
10	Khutibansiya	15	15	
11	Malo	13	13	
12	Baghuti	11	11	
13	Jogi	11	11	
14	Mochi	9	9	
15	Mahasya	8	5	3
16	Gokha	7	6	1
17	Chamar	6	6	
18	Kurunga	5	5	
19	Sagarpesa	5	5	
20	Ahir Gaura	4	4	
21	Telanga	4	3	1
22	Kachra	3	3	
23	Gorait	2	2	
24	Tiar	2	2	
25	Bhat	1	1	
26	Dosadh	1	1	
27	Lodhi	1	1	
28	Mahar	1	1	
29	Mahuria	1	1	
30	Musahar	1	1	

SUBSIDIARY TABLE II

Progress of education or literacy since 1911 among the 3 classes of Hindus

TRIBE.	1911		1921		1931	
	Actual Number	per cent	Actual Number	per cent	Actual Number	per cent
TRIBAL HINDUS	1. Amata		46		536	2.35
	2. Bahuri		1		538	5.64
	3. Bhany Pura		15		554	4.83
	4. Bhunya		15		492	0.13
	5. Bhunij		4		463	6.76
	6. Gond		4		492	1.29
	7. Kharis		30		770	0.52
	8. Kol		24		770	1.45
	9. Kurmi Mahlo (Kurmi Ksha triya)		68		1,900	6.35
	10. Mahali		7		18	2.29
CASTE HINDUS	1. Bagal		18		273	42.00
	2. Bais		12		24	1.56
	3. Baisnab		30		24	1.38
	4. Bhandari		30		24	1.38
	5. Brahman		30		24	1.38
	6. Barhai		30		24	1.38
	7. Chasa		30		24	1.38
	8. Gaura		30		24	1.38
	9. Kamat		30		24	1.38
	10. Kaur		30		24	1.38
OTHER HINDUS	1. Chamar		30		24	1.38
	2. Dandachhara Mahli		30		24	1.38
	3. Dhoba		30		24	1.38
	4. Dom		30		24	1.38
	5. Chasi		30		24	1.38
	6. Gola		30		24	1.38
	7. Hadi		30		24	1.38
	8. Karva		30		24	1.38
	9. Kumbhar		30		24	1.38
	10. Kumbhar		30		24	1.38

SUBSIDIARY TABLE III
Departmental Educational Statistics since 1901

Departmental Educational Statistics since 1901																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																		
Year	NUMBER OF SCHOOLS												NUMBER OF PUPILS BY SEX						DISTRIBUTION BY RACE OR RELIGION				EXPENDITURE										P.C. of girls to girls of School calculated on the total population.	P.C. of girls to girls of School calculated on the total population.																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																
	Total	H.F.	V.F.	V.V.	U.P.	L.P.	Girls L.P.	Guru Training	Sanskrit Tol.	Nigbt School	Madrash	Private or other Institution.	Total	Boys	Girls	Adivasals	Non Adivasals.	Muslimans	Total			Provincial			State			Peoples contribution to maintain Pathshalas																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																						
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CHAPTER IX.

AGE, SEX AND CIVIL CONDITION

The combined statistics of Age, Sex and Civil Condition of the population, distributed by religion and administrative divisions, are given in Table XI which is in three parts. Part I gives the State summary, while Parts II and III respectively give detailed statistics for the subdivisions and the perannabs and pirs. In all the three parts figures are given for each year of life up to the 5th year, after which the figures are arranged in quinary age groups up to 70. Persons aged 70 and over are shown in a single group which is the last group in the table. Of all the tables prepared the table relating to Age, Sex and Civil Condition became so voluminous that it was not considered desirable to make it more so by giving similar further detailed statistics by castes and tribes. This table alone occupies 275 out of 608 pages of the table volume.

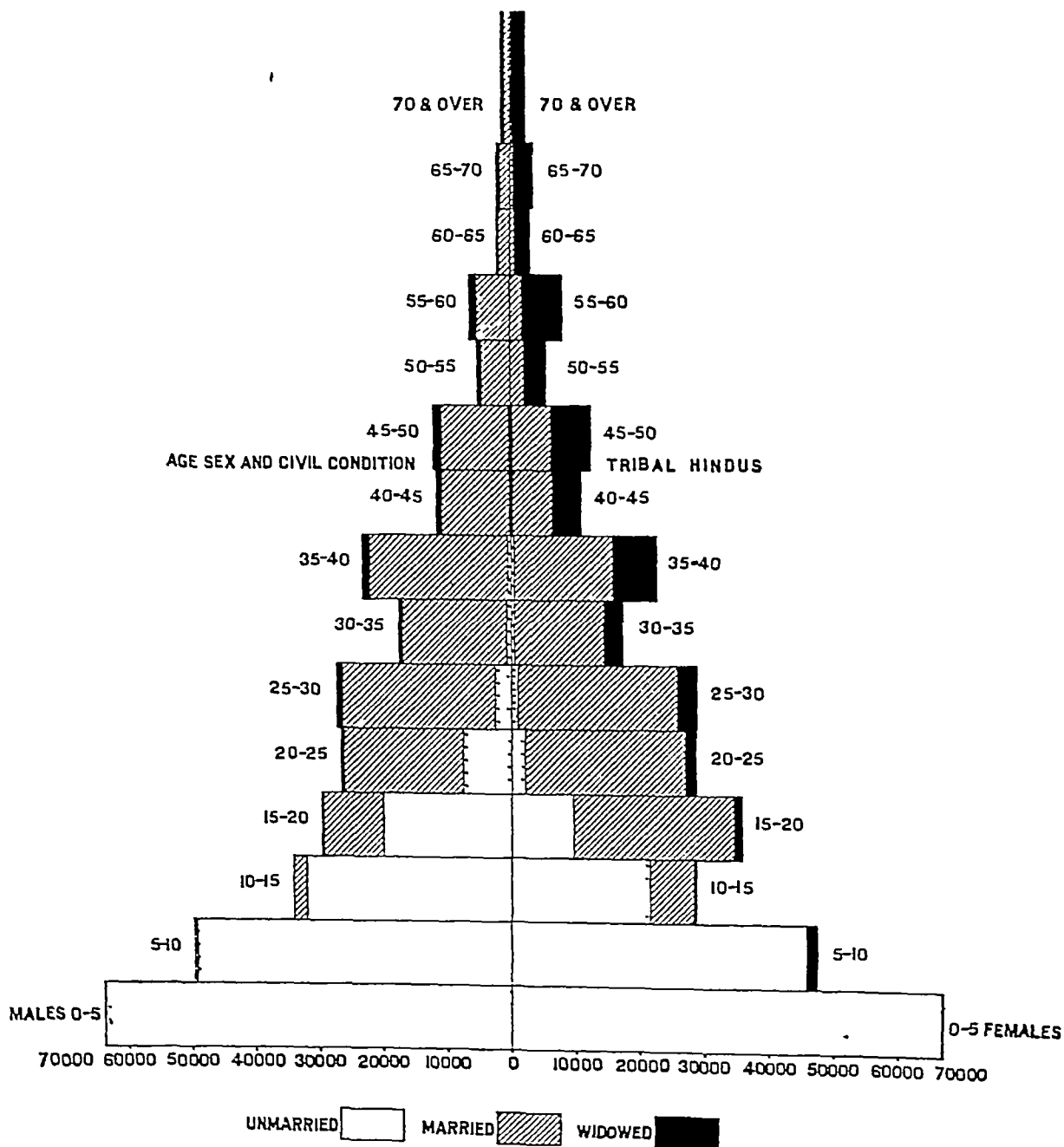
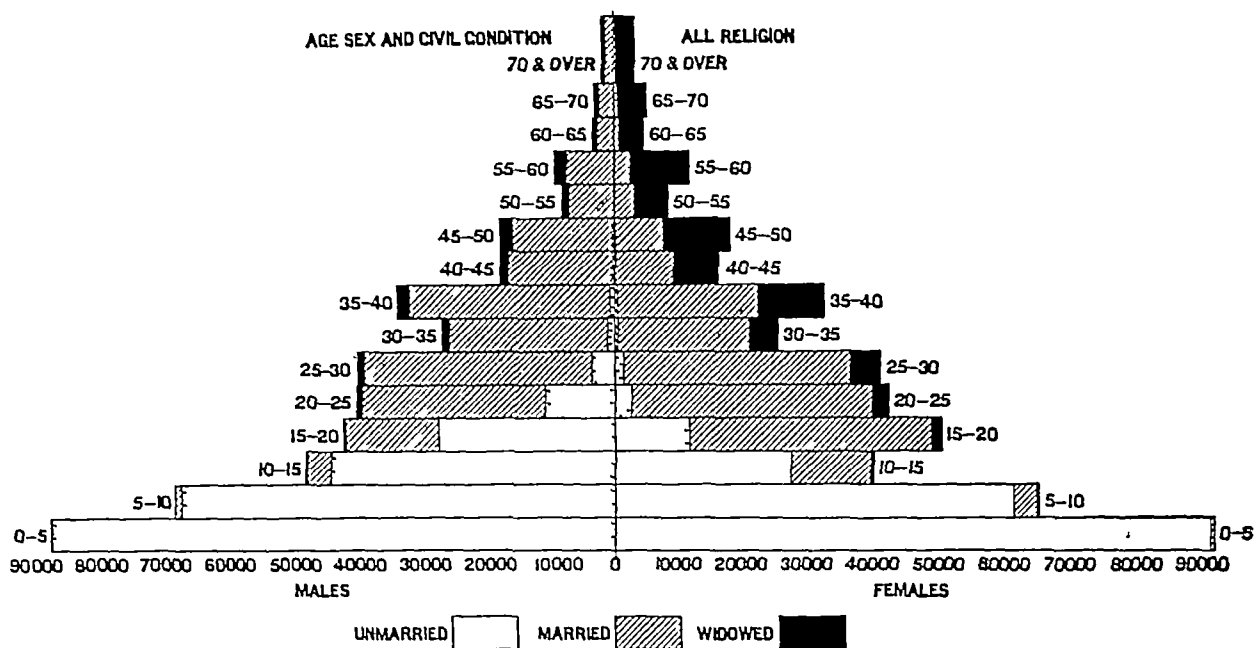
The Hindu population having been divided into 3 separate classes and statistics of Age, Sex and Civil Condition having been separately given for each such class, the want of additional tables giving similar statistics by selected castes and tribes may not be considered a serious omission. There are four diagrams illustrating the above statistics. These diagrams relate to "All Religions," the Tribal Hindus, the Caste Hindus and the "Other Hindus." The statistics of the other communities who are numerically unimportant have not been so illustrated.

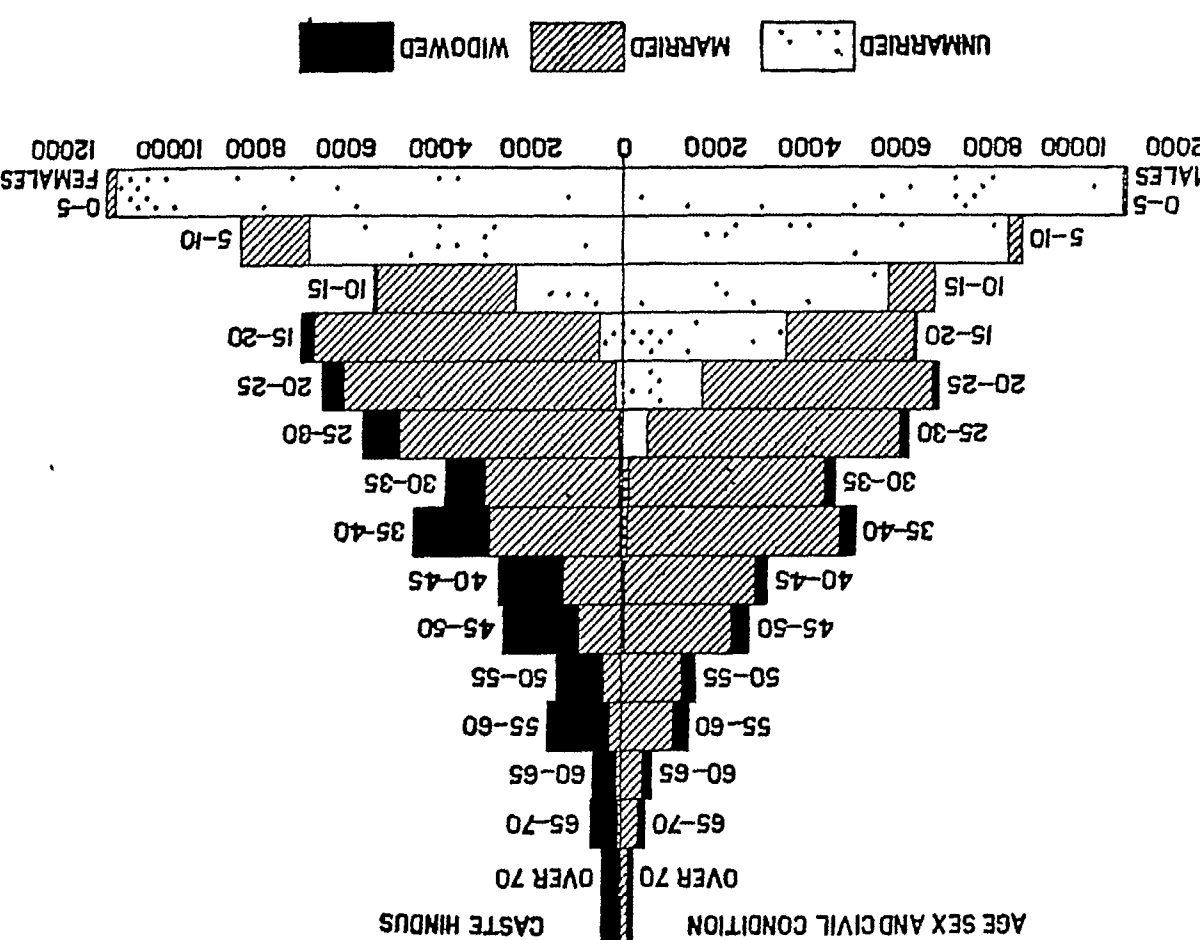
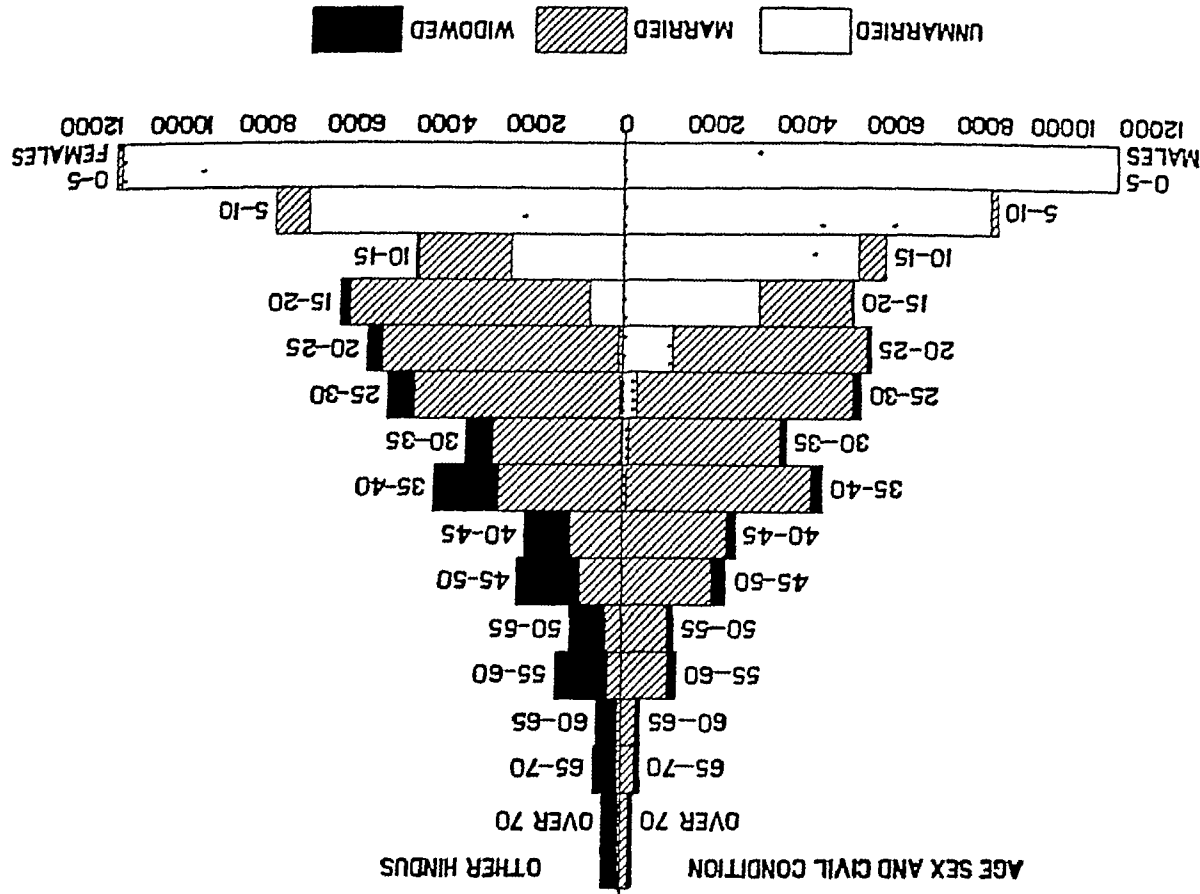
The chapter has been divided into 3 sections, *viz*, (1) Age, (2) Sex and (3) Civil Condition, each of which will now be considered separately.

SECTION I—AGE

Reference to
subsidiary
tables

Reference to
statistics
and diagrams.





as zero, and if more than 6 months but less than $1\frac{1}{2}$ years as one. The change thus introduced in the age returns in the present census gave occasion for the introduction of a new method of grouping as well. Prior to the present census the practice was simply to assemble together the age statistics as actually recorded in quinary groups without any adjustment. In the present census it was decided that the statistics in the first place should be assembled in groups of which 0 and 5 should be central digits, and that instead of having uniform groups comprising five years apiece, the groups should be so made as to have multiples of 5 at the second or fourth place of each group and thus to replace the quinary groups by groups of 3 and 7 ages alternately, so that ages which are respectively odd and even multiples of 5 come in the middle place of these groups, e.g., 4 to 6, 7 to 13, 14 to 16, 17 to 23, 24 to 26, 27 to 33 and so on. In this system of grouping ages 0, 1, 2 and 3 do not form part of any group and stand by themselves. The ternary and septenary groups of ages thus formed were next converted back to the

Unsmoothed age group		Formula	Smoothed age group
0	A	$A+1/2$ B	= 0-1
1	B	$1/2$ B+ $1/2$ C	= 1-2
2	C	$1/2$ C+ $1/2$ D	= 2-3
3	D	$1/2$ D+ $1/6$ E	= 3-4
4-6	E	$1/3$ E	= 4-5
7-13	F	$1/2$ F+ $1/2$ E	= 5-10
14-16	G	$1/2$ G+ $1/2$ F	= 10-15
17-23	H	$1/2$ H+ $1/2$ G	= 15-20
24-26	I	$1/2$ I+ $1/2$ H	= 20-25
27-33	J	$1/2$ J+ $1/2$ I	= 25-30
34-36	K	$1/2$ K+ $1/2$ J	= 30-35
37-43	L	$1/2$ L+ $1/2$ K	= 35-40
44-46	M	$1/2$ M+ $1/2$ L	= 40-45
47-53	N	$1/2$ N+ $1/2$ M	= 45-50
54-56	O	$1/2$ O+ $1/2$ N	= 50-55
57-63	P	$1/2$ P+ $1/2$ O	= 55-60
64-66	Q	$1/2$ Q+ $1/2$ P	= 60-65
67-73	R	$1/2$ R+ $1/2$ Q	= 65-70
74 and over	S	$S+1/2$ R	= 70 and over

quinary groups formerly used. This was done by means of the formula which is reproduced in the margin from the Census Report of Bihar and Orissa, 1931. For obvious reasons this complicated method of grouping the age returns first into unsmoothed age groups and then to convert them to old quinary groups by applying the formula given, was not adopted in the compilation and tabulation in connection with the preparation of the present census report of the State. In the first place,

as matters stood, we had to depend entirely on the judgment of the enumerators for the accuracy of our age returns. "There is no question," says Sir Edward A. Gait "but that the return of age is the least reliable of all the statistics collected at the census." In the opinion of Mr. O'Malley, "the age returns are one of the curiosities of the Indian census." The inaccuracy of the age record in the Indian census has thus passed into a proverb. There are reasons more than one for this which may be enumerated under the following heads —

- (1) General ignorance of the people regarding their age. As a matter of fact, it is an "exception for any person in India to know his own age" and so, as in law courts so at the time of census, it is commonly settled by guess work. It is the common experience in the State, especially in law courts, that persons particularly belonging to the aboriginal classes, who are both ignorant and illiterate, fail to give any answer when questioned about their age. If the question is pressed on them, some would desperately give absurd figures, while others would leave it to the questioner to guess the figure for himself. Oftentimes men of forty or sixty give their age as 4 or 6, while those who fail to give any figure end with the reply "you know I do not know."
- (2) Preference for particular numbers especially 5 and multiples of 5.
- (3) Tendency on the part of those who are very old and on the part of the females, particularly when they are married and have borne children, to exaggerate their age.
- (4) Tendency to understate age in the case of male adult when age forms a part of condition precedent to enter " "

The figures given in the subsidiary Table I go to disclose that in Chhotanagpur plateau children aged 0 to 10 are decidedly proportionately more numerous than in Orissa division, while in Mayurbhanj they are still more so. The comparative figures are given in the margin.

	Children aged 0 to 10 per 10,000 of population	
	Males	Females
Orissa division	2,549	2,437
Chhotanagpur plateau	3,082	3,057
Mayurbhanj State	3,490	3,471

male children is greater than the number of female children in Orissa division, while in Chhotanagpur plateau and Mayurbhanj very little difference—not more than 25 to 10—remains between the number of the two sexes. Persons aged more than 10 are, on the other hand, proportionately more numer-

ous in Orissa division than either in Chhotanagpur plateau or in Mayurbhanj. As between the last two places the proportionate number of persons aged more than 10 is lesser in Mayurbhanj than in Chhotanagpur plateau. This difference in these two places is more noticeable in the case of old persons aged 40 to 60 than in any other age period between 10 and 60. The comparative figures for the three places in the age periods 10 and over are summarised below.

Age period	No. per 10,000 of population					
	Orissa division		Chhotanagpur plateau		Mayurbhanj	
	Males	Females	Males	Females	Males	Females
10 to 20	2,131	1,991	2,073	2,027	2,016	1,935
20 to 40	3,230	3,492	3,184	3,194	3,131	3,077
40 to 60	1,729	1,791	1,383	1,363	1,176	1,189
60 and over	383	429	278	362	184	278

Another noticeable feature of the figures now under consideration is that while in the ages 0 to 60 the population in Chhotanagpur and Mayurbhanj is almost equally distributed by sex, in the Orissa division this kind of even distribution in the two sexes is noticeable only in the case of old persons aged 40 to 60. In this division a difference of about 200 persons in every 10,000 population remains in the distribution of the two sexes, the males predominating in the age periods 0 to 20, and the females in the age period 20 to 40. Among persons aged 60 and over everywhere females predominate over males.

The proportional distribution of the population by age periods (1) in the different subdivisions of the State and (2) among the different communities are summarized below, in somewhat broader groups.

Proportional distribution of the population by age periods in the different subdivisions per 10,000 of population

	0 to 10		10 to 20		20 to 40		40 to 60		60 and over	
	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
Sadar	3,109	3,105	1,968	1,988	3,191	3,138	1,215	1,201	191	270
Bamanghati	3,551	3,455	2,115	2,036	3,077	3,019	1,058	1,151	169	306
Panchpir	3,689	3,649	2,006	2,026	3,045	2,967	1,085	1,086	185	272
Kaptipada	3,372	3,460	1,925	1,882	3,183	3,160	1,323	1,252	197	246

These figures go to show that there are proportionately more children (0 to 10) and youths (10 to 20) in Bamanghati and Panchpir than in Sadar and Kaptipada, while there are more young men (20 to 40) and elderly persons (40 to 60 and over) in the latter two subdivisions than in the former. As between Bamanghati and Panchpir there are proportionately more children in Panchpir than in Bamanghati, and more youths in Bamanghati than in Panchpir. The difference in the proportional numbers of young and elderly persons in these two subdivisions is rather negligible. As between Sadar and Kaptipada there are more children in Sadar than in Kaptipada, while the latter has a larger proportionate number of persons

aged 40 to 60 than in Sadar. The difference in the sex distribution in all the different subdivisions does not call for any special notice as it is so even. In all the different subdivisions the proportionate number of persons aged 60 and over is small. Sadar and Kaptipada again very nearly approach each other in the number of their old persons, while Panchpir proportionately has larger number of old males than Bamanghati and the latter larger number of old females than Panchpir.

Proportional distribution of the population by age periods among the different main religious communities per 10,000 of population

	0-10	10-20	20-30	30-40	40-50	50 and over
Tribal Hindus	3,622	2,031	3,041	3,010	1,117	171
Caste Hindus	2,907	1,986	3,120	3,250	1,912	216
Other Hindus	3,160	1,953	3,273	3,236	1,292	182
Muslims	2,866	1,902	1,933	1,162	1,196	227
Christians	3,638	2,107	2,907	2,812	1,772	176
Others	2,130	1,321	1,075	1,670	1,901	270
Total	3,050	2,007	2,991	3,157	1,816	282
Males	2,906	1,915	2,991	3,157	1,816	282
Females	2,906	1,915	2,991	3,157	1,816	282

Among the different main religious communities, proportionately there are more children among the Tribal Hindus, Other Hindus and Amnists than in any other communities. In the age group 10 to 20, the Amnists supersede the Tribal Hindus, who are followed by the Caste Hindus, Other Hindus, Muslims and "Others," in each of which latter communities there is no great difference in numbers. It is the Christians who have got proportionately lowest number of persons aged 0 to 20 as compared with any other community. In the age period 20 to 40 the Christians lead, followed at a short interval by the Muslims. The Amnists and "Others," nearly resemble each other in their proportionate number of persons in this age group (20 to 40), while among the three classes of Hindus the Caste Hindus lead followed by Other Hindus. The Tribal Hindus occupy the last position in this group. The same relation almost extends to the next age group 40 to 60. Old men aged 60 and over are proportionately more among "Others," than in any other communities among which there is not much difference to be noticed in this respect. Because the total population of "Others" is so small that the proportional figures in its case rises high enough. The proportion of sexes at different ages will be noticed by locality and by community in the next following section.

Sundberg & Associates
California

In 1899, before the International Statistical Institute at Christiania, Mr Sundbarg presented a theory regarding age categories which has been found of great value in analysing the age statistics collected in the Indian censuses. His theory is that leaving aside the question of exchange by migration, in almost all countries the proportion of persons between the ages 15 and 50 to the total population is uniformly about one-half and that fluctuation in the lower and higher categories respectively determines whether the population is progressive or regressive. In a stationary population, according to his standard, the proportion in these two last mentioned categories is more equal. This theory has been numerically stated in the following manner by certain authorities —

— Following manner by certain authorities

Number per mille aged

	0 to 15	15 to 50	50 and over
Progressive	400	500	100
Stationary	330	500	170
Retrogressive	200	500	300

In the light of this theory figures have been worked out for the whole State, its different subdivisions and for the several religious communities. These figures have been given in the three subsidiary Tables II, II-A and II-B.

The mean age of persons returned under tribal religion in the Province of Bihar and Orissa including the States in the present census is 21.4 in the case of males and 21.7 in the case of females. These figures nearly correspond to the figures of mean age in the case of the Tribal Hindus and the Animists of the State. In their case the respective figures for males are 20.3 and 20.9 and that for females 20.9 and 20.8. Against the mean age of 23.4 for Hindu males and 24.0 for Hindu females in the Province of Bihar and Orissa including States, the corresponding figures for Caste Hindus are 22.5 and 22.2 and for Other Hindus 21.3 and 21.8. It is rather curious that the mean

In the decade under consideration the birth-rate in Mayurbhanj was high, resulting in 106,478 births in excess of deaths. This brought about an increase in the number of children whose proportion to the total population as discussed above comes to 44.7 per cent. This increase in the birth-rate has helped to lower the mean age of the population of the State which, as shown in the margin, is less than 21 in the case of males and more than 21 in the case of females, while in other places it varies from 21 to 25

tion of children and lower the mean age. Conversely, where the number of children is small and old persons are numerous, the mean age will be high. A high mean age may, therefore, mean either a long average span of life, or a small proportion of children, consequent on a low birth-rate, or both. On the other hand, a reduction of the mean age may be due to a decrease in the average longevity, or to an increase in the birth-rate, or to both. *

III In the margin the mean ages of the population of Mayurbhanj as compared with that of India and some of the Provinces and States are given according to the observations made by Mr. O'Malley, the mean age "necessarily depends largely on the proportion of young children and old persons to the total population. An increase in the birth-rate will result in a larger proportion of children and lower the mean age.

Mean Age (All religions)		
Males	Females	
20.8	21.2	1 Mayurbhanj State
23.2	23.3	2 India
23.3	23.7	3 Bengal
23.0	23.6	4 Bihar and Orissa
23.4	24.0	5 North Bihar
24.0	24.5	6 South Bihar
24.3	25.1	7 Orissa
22.1	22.4	8 Chhotanagpur plateau
23.7	23.8	9 Central Provinces and Berar
23.0	22.8	10 Baroda State
23.0	22.8	11 Travancore State
25.1	24.4	12 Mysore State
24.3	23.1	13 Punjab (including Agency)
23.5	23.4	14 Rajputana Agency
22.6	22.8	15 Western India States Agency
23.3	23.2	16 Central India Agency
23.4	23.2	17 Gwalior State
23.5	22.6	18 Hyderabad State

The mean age of the population of Mayurbhanj has been determined by applying the above formula. The figures for the whole State, its different subdivisions and the different main religious communities are given in the subsidiary Table

"Determine the total number of persons living at the close of each age period. The sum of these totals multiplied by 5, the difference of the age divisions and raised by 2½ times the number of persons dealt with, gives the number of years lived. The mean age is obtained by dividing the last number by the number of persons living." Babu Naba Gauwanga Basak established this rule in the form of a formula which has been given in the Report on the Census of Bengal, Bihar and Orissa and Sikkim, 1911, pages (264-65)

— as quoted from the said report is briefly as follows —
returned as living at each age period has been described in the Report on the Census of France in 1891, Resultats Statistiques du Denombrement de 1891, Paris, 1894, pages 223, 224 and 415. This method of calculating mean age has been followed in the Indian Censuses since then. The rule

age of Muslim male population in the State almost exactly corresponds with that of the Muslim male population in the whole Province of Bihar and

Mean age of the Muslim population		
	Males	Females
Bihar and Orissa including States	22.6	23.0
Mayurbhanj	22.6	21.9

Orissa including the States. The two sets of figures are given in the margin. In the case of the Muslim females there is, however, a noticeable

difference in the two figures. The Christian population of the State show a very high mean age (25.5 in the case of males and 23.1 in the case of females) as against those for the whole Province taken as a unit where the respective figures are 21.1 and 21.3.

This section will be brought to a conclusion after noticing briefly the few centenarians and persons aged 90 to 100 returned in the State in the present census. There are in all 17 centenarians and the number of persons aged 90 to 100 is 519. Thirteen of the centenarians are returned from Sadar and the remaining 4 are equally divided between Bamanghati and Panchpir subdivisions. Six of the centenarians are males and eleven females. Five of them are Santal by caste, while only one Kol occupies that position of honour. The remaining eleven are distributed among the castes and tribes noted in the margin. The oldest man in the State is a Telu by caste, who returned

Centenarians
and persons
aged 90 to 100.

Kurmi	3
Bhumij	2
Telu	2
Bathuri	1
Kumbhar	1
Raju	1
Karua	1

his age to be 124 years. He is Purna Sahu of Belbaria in Majhikhand pir in Uperibhag pergannah. The second person is a Raju aged 115 and she is Amba Bewa of Sukhilakhal in Baipalli pergannah. The third person is a Telu also of Belbaria and his name is Sripati Sahu, whose age is 110. All the seventeen centenarians

except two are either widower or widow. Their full particulars are given in the subsidiary Table IV.

Of the 519 persons aged 90 to 100, 199 are males and 320 females. The largest number is returned from Bamanghati with 80 males and 138 females. The figures for Sadar is 62 males and 104 females and for Panchpir 47 males and 59 females. In Kaptipada only 10 males and 19 females come under this category.

393 of these persons are Tribal Hindus, 61 Caste Hindus, 62 Other Hindus and 3 Muslims. Among the Tribal Hindus the Santals contribute 155, the Kols 78 and the Kurmis 48 to the list. In the case of the Bhumij, Bathuri, Gonds and Bhumiyas the total number is near about 20. The Bhanj Purans number 13 and the Kharias 9. Six other tribes contribute seven persons to this group. 26 out of the 61 Caste Hindus aged 90 to 100 are Gaura and 10 Kama by caste. The remaining 25 persons are distributed among some 13 castes, among whom the Khandait and Brahmans top the list each contributing four persons. Among Other Hindus, 19 out of 62 are Patui Tantis. The Kumbhars and the Sauntis each number 8. The remaining 27 persons are distributed among 15 different castes belonging to this group, among whom the Jena Pan, Dhoba and Thatari head the list, the former contributing 6 and each of the two latter 3. The distribution of these old persons by subdivisions and by caste or tribe has been given in subsidiary Table IV-A.

SUBSIDIARY TABLE I

Age Distribution of 10,000 of each Sex in Mayurbhanj State, Orissa
Division and Chhotanagpur Plateau

AGE.	MAYURBHANJ STATE		OMISSA DIVISION		CHHOTANAGPUR PLATEAU	
	Males	Females	Males	Females	Males	Females
0-1	482	505	1,340	1,275	1,655	1,717
1-2	344	357	438	432	1,340	1,122
2-3	399	305	432	1,209	845	505
3-4	298	305	974	1,159	1,427	1,340
4-5	439	432	1,112	992	1,228	1,122
5-10	1,228	1,431	1,209	1,062	1,427	1,340
10-15	1,069	873	1,159	992	1,228	1,122
15-20	947	1,112	974	959	845	505
20-25	898	926	898	892	898	892
25-30	898	892	898	892	898	892
30-35	898	892	898	892	898	892
35-40	743	701	743	701	743	701
40-45	398	352	398	352	398	352
45-50	392	393	392	393	392	393
50-55	183	185	183	185	183	185
55-60	203	259	203	259	203	259
60-65	73	96	73	96	73	96
65-70	68	111	68	111	68	111
70 and over	43	71	43	71	43	71
Total	1,962	2,037	1,340	1,275	1,655	1,717

Age Distribution of 10,000 of each Sex by (1) Locality and (2) Religious Communities
(1) Locality

AGE.	SADAR		BAMANGHATI		PANCHPURI		KAPIPADA.	
	Males	Females	Males	Females	Males	Females	Males	Females
0-1	478	496	494	517	508	533	448	478
1-2	347	358	340	361	359	366	323	340
2-3	287	419	405	424	435	470	373	432
3-4	283	292	309	312	319	322	301	310
4-5	434	439	432	417	469	438	443	443
5-10	1,929	2,004	1,980	2,031	2,090	2,129	1,871	2,003
10-15	1,480	1,401	1,571	1,424	1,599	1,520	1,501	1,457
15-20	924	1,142	1,035	1,110	1,082	954	1,059	853
20-25	951	983	836	863	845	865	866	1,029
25-30	885	892	938	942	852	856	874	894
30-35	582	539	563	521	629	594	652	607
35-40	723	722	740	723	709	652	746	705
40-45	425	372	338	315	352	330	476	408
45-50	408	397	380	404	366	350	410	392
50-55	195	189	140	160	165	162	233	220
55-60	213	243	200	275	202	241	204	232
60-65	72	112	64	122	72	111	100	113
65-70	42	72	48	94	64	89	38	52
70 and over					49			
Total	1,929	2,004	1,980	2,031	2,090	2,129	1,871	2,003

(2) Religious Communities

AGE.	TRIBAL		CASTE		OTHER HINDUS		MUSLIMS		CHRISTIANS		ANIMISTS		OTHERS	
	M	F	M	F	M	F	M	F	M	F	M	F	M	F
0-1	509	518	400	442	460	494	412	450	380	700	584	644	863	561
1-2	348	369	292	390	351	362	310	341	333	291	362	351	282	344
2-3	418	447	337	364	377	414	320	381	294	362	410	500	340	344
3-4	313	310	255	263	281	280	260	261	271	260	360	352	220	220
4-5	442	441	372	380	451	433	420	370	300	300	382	300	284	222
5-10	1,592	1,471	1,311	1,333	1,440	1,330	1,144	1,381	852	951	1,600	1,522	1,344	1,363
10-15	1,091	850	1,020	872	1,061	800	1,032	790	690	733	1,041	960	862	1,471
15-20	940	1,144	962	1,124	1,091	800	870	1,143	631	1,292	1,066	1,093	1,053	1,336
20-25	852	882	1,033	1,042	960	993	1,044	1,111	1,084	1,173	777	776	571	767
25-30	863	895	940	893	922	911	1,041	936	1,400	1,040	965	952	577	1,361
30-35	584	523	692	600	630	624	890	624	791	791	422	510	792	347
35-40	742	700	761	721	732	732	752	791	800	731	743	674	1,051	682
40-45	365	334	484	425	442	374	450	390	463	463	277	251	574	453
45-50	382	381	462	411	350	463	433	382	741	741	483	472	798	396
50-55	183	162	243	222	200	200	220	194	282	282	173	140	192	111
55-60	202	240	220	234	200	235	175	230	230	211	239	340	282	226
60-65	64	94	99	100	71	98	93	68	142	122	61	82	81	282
65-70	66	111	76	76	100	100	89	84	44	71	53	100	282	226
70 and over														
Total	2,085	2,030	1,656	1,839	1,920	1,983	1,722	1,803	1,578	2,147	2,038	2,147	1,622	1,687

SUBSIDIARY TABLE II

Proportional Distribution of Population in Broad Groups according to Sund-baigian Age-categories in Mayurbhanj and some outside places in India

PROVINCE OR STATE	PERCENTAGE OF POPULATION		
	Aged		
	0—15 years	15—50 years	50 years and over
Mayurbhanj State	14.5	49.0	6.5
India	39.9	50.5	9.6
Bengal	40.8	51.1	8.1
Bihar and Orissa	40.2	50.2	9.6
North Bihar	10.0	50.1	9.9
South Bihar	39.0	49.9	11.1
Orissa	35.1	54.2	10.7
Chottanagpur Plateau	12.1	49.1	8.2
Central Province and Berar	10.1	50.0	9.9
Baroda State	39.1	50.4	10.5
Travancore State	12.6	17.7	9.7
Mysore State	10.1	49.9	10.0
Punjab States Agency	39.9	45.3	10.8
Rajputana Agency	16.7	19.5	9.8
Western India States Agency	42.0	17.9	10.1
Central India Agency	10.1	51.5	8.4
Gwalior State	39.1	52.0	8.6
Hyderabad State	35.9	50.0	10.1

SUBSIDIARY TABLE II—A

Proportional Distribution of Population in Broad Groups according to Sund-baigian Age-categories in different parts of Mayurbhanj State

SUBDIVISION	PERCENTAGE OF POPULATION		
	Aged		
	0—15 years.	15—50 years	50 years and over
Sadar Subdivision	13.6	19.9	6.5
Ramanghati Subdivision	44.9	48.8	6.3
Panchpir Subdivision	46.8	46.9	6.3
Kaptipada Subdivision	43.7	49.6	6.7

SUBSIDIARY TABLE II—B

Distribution of Population in Broad Groups according to Sund-baigian Age-categories in different Main Religious Communities in Mayurbhanj State

RELIGIONS	PERCENTAGE OF POPULATION		
	Aged		
	0—15 years	15—50 years	50 years and over
Tribal Hindus	45.8	47.9	6.3
Caste Hindus	40.2	52.7	7.1
Other Hindus	42.6	50.7	6.7
Muslims	39.5	54.2	6.3
Christians	33.2	59.4	7.4
Others	41.6	52.6	5.8
Animists	46.8	47.1	6.1

SUBSIDIARY TABLE III

Mean Age in the different parts and among the different Communities of the State

RELIGION		WHOLE STATE.		SADAR		BAMANGHAT.		PANCHPIN.		KARIPADA.	
		M	F	M	F	M	F	M	F	M	F
All Religions	208	212	211	214	202	214	201	206	215	214	
Tribal Hindus	203	209	205	210	199	212	200	204	208	210	
Caste Hindus	225	222	231	228	212	215	210	210	237	227	
Other Hindus	213	218	218	218	210	223	202	210	219	223	
Muslims	226	219	240	233	215	207	212	221	269	282	
Christians	255	231	251	232	243	228	170		187	141	
Animists	201	208	205	196	198	214	205	209	213	190	
Others	244	203	240	213	252	154			225	119	

SUBSIDIARY TABLE IV

Centenarians

RELIGION		Total		Tribal Hindus		Caste Hindus		Other Hindus											
		17	6	11	13	5	8	8	2	6	3	2	1	2	1	1			
Whole State	P	M	F	Sadar	P	M	F	Bamanghati	P	M	F	Panchpura	P	M	F	Karipada	P	M	F

Particulars of the Centenarians

PERSON	RESIDENCE		Caste	Civil Condition	Age
	Village	Pergamah or Pir			
1 Malu Bewa	Pathuri Mahuliasul	Saharbat Pir	Bhuinya	Widow	107
2 Pana Bewa	Belbaria	Mayhukhand (Upper)	Bhuinya	Widow	108
3 Purna Salu	Belbaria	Mayhukhand (Upper)	Teh	Widower	124
4 Sreepati Salu	Belbaria	Mayhukhand (Upper)	Teh	Widower	110
5 Ananta Majhi	Patbera	Andola (Upper)	Santal	Widower	104
6 Sia Majhani	Monoharpur	Brahmangson	Santal	Widow	101
7 Sing Bewa	Gayalkata	Chandua (Upper)	Santal	Widow	105
8 Pama	Balipal	Halidia	Santal	Widow	105
9 Baimi Belera	Kohi	Kohi	Kumbhar (Maghia)	Widow	110
10 Ambi Bewa	Sukhialhal	Barpalli	Raju	Widow	115
11 Radhi Bewa	Totapara Sami Haldi	Asankhah	Karua	Widow	106
12 Nandu Mahanto	Kshetrapatna	Sardaha	Kurmi	Married	102
13 Sadhu Bewa	Chhachinaposi	Sarbilo	Kurmi	Widow	105
1 Sakar Majhani	Bhadusahi	Jamda	Santal	Married	105
2 Tangru Naik	Basua Sami, Tangru	Basila	Kol	Widower	110
1 Puska Bewa	Maudi	PANCHPIR	Bathuri Kurmi	Widow	110
2 Mahuri Diba	Maudi	Bhanda	Mahito	Widow	111

SUBSIDIARY TABLE IV—A

Actual No of persons aged 90 to 100 by Locality, Religion, Tribe or Caste

RELIGION CASTE OR TRIBE.	WHOLE STATE.			SADAR.			BAMANGHATI			PANCHPIR			KAPTHADA		
	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F
Total	519	199	320	166	62	104	218	80	138	106	47	59	29	10	19
TRIBAL HINDUS	393	154	239	124	49	75	168	60	103	81	37	44	20	8	12
1 Santal	155	59	96	51	22	29	89	30	59	8	4	1	7	3	4
2 Kol	78	34	44	6	3	3	16	18	28	25	12	13	1	1	
3 Kurmu Mahto	48	18	30	11	3	8	16	7	9	16	6	10	5	2	3
4 Bhunj	24	12	12	16	8	8	3	1	2	1	1		1	2	2
5 Bathuri	22	11	11	9	4	5				11	7	1	2		2
6 Gond	20	8	12				2	1	1	18	7	11			
7 Bhuinya	17	6	11	13	6	7	2		2	1		1	1		1
8 Bhanj Puran	13	1	12	10		10	3	1	2						
9 Kharia	9	1	5	5	2	3	3	2	1	1		1			
10 Munda	2		2				2		2						
11 Lodha	1		1	1		1									
12 Puran	1	1		1	1										
13 Oraon	1		1	1		1									
14 Bedea	1		1				1		1						
15 Dharua	1		1				1		1						
CASTE HINDUS	61	22	39	24	8	16	21	9	12	12	4	8	4	1	3
1 Gaura	26	10	16	4	2	2	12	5	7	8	3	5	2		2
2 Kamar	10	6	4	3	2	1	6	3	3	1	1				
3 Khandayat	4		4	3		3							1		1
4 Brahman	4	1	3	3	1	2	1		1						
5 Sadgop	3	1	2	3	1	2									
6 Karan	2	1	1	2	1	1									
7 Baishnab	2		2	2		2									
8 Bais	2		2	2		2									
9 Tel	2	1	1				1	1		1		1			
10 Raju	1	1		1	1										
11 Kshatriya	1		1	1		1									
12 Chasa	1		1				1		1						
13 Bhandari	1		1							1		1			
14 Mahuri	1		1							1		1			
15 Sanyasi	1	1											1	1	
OTHER HINDUS	62	22	40	17	5	12	28	11	17	12	5	7	5	1	4
1 Pan Tanti	19	8	11	4		4	13	7	6	2	1	1			
2 Kumbhar	8	4	1	5	2	3	3	2	1						
3 Saunti	8	3	5							7	3	4	1		1
4 Pan	6	1	5				6	1	5						
5 Dhoba	3	1	2	1		1	1		1	1	1				
6 Thatari	3		3				1		1	2		2			
7 Sabara	2	1	1	1		1							1	1	
8 Gola	2	1	1	1	1								1		1
9 Sundhu	2		2				2		2						
10 Danda Majhi	1		1	1		1									
11 Keut	1		1	1		1									
12 Mala	1		1	1		1									
13 Karua	1	1		1	1										
14 Hadi	1	1		1	1										
15 Barnasankar	1		1				1		1						
16 Dom	1	1					1	1							
17 Tanti	1		1										1		1
18 Gokha	1		1										1		1
MUSLIMS	3	1	2	1		1	1		1	1	1				

A reference to the main Tables in Volume II of this Report will go to show that the distinction of sex has been maintained throughout in all these Tables and in most of the Subsidiary Tables to be found in this volume as well. But for the purpose of this section the sex statistics, as combined with those for age and civil condition to which reference has been made in the preceding section of this chapter, is the most important. At the end of this section the following eleven Subsidiary Tables will be found —

SUBSIDIARY TABLE I

Sex Ratio in Mayubhany and some outside places in India

SUBSIDIARY TABLE II

Sex Ratio in Subdivisions on *Actual* Population or Population enumerated in Mayubhany

SUBSIDIARY TABLE III

Sex Ratio by Perganahs and Pirs arranged in order of proportion under each Subdivision

SUBSIDIARY TABLE IV

Sex Ratio by Villages, each having a population of 500 and over (Vide main Table III Part II)
Arranged in order of proportion
Actual population

SUBSIDIARY TABLE V

Sex Ratio by Religion and Age

SUBSIDIARY TABLE VI

Sex Ratio by Selected Castes and Tribes
Arranged in Alphabetical order

SUBSIDIARY TABLE VII

Castes and Tribes arranged under different Subdivisions by Main Religions
Communities in order of their Female Ratio

SUBSIDIARY TABLE VIII

Sex Ratio of *Natural* Population or Population born in Mayubhany and Subdivisions

SUBSIDIARY TABLE IX

Sex Ratio of *Natural* Population by Perganahs and Pirs arranged in order of proportion under different Subdivisions

SUBSIDIARY TABLE X

Sex Ratio on *Natural* Population by Religion and Selected Castes or Tribes
arranged in order of proportion under each class

SUBSIDIARY TABLE XI

Variation in Sex Ratio (*Actual* Population) since 1881
Number of Females per 1,000 Males

The combined statistics of age, sex and civil condition relating to the three classes of Hindu population have been illustrated in the diagrams to be found in this chapter

The simple instruction to enumerators in regard to sex return was to enter eunuchs and hermaphrodites as males. It is not known if the enumerators came across any such person in the State

Nature of the Enquiry

Before coming to the statistics, it is necessary to take note of certain outstanding facts and record certain observations of general nature, bearing on the question of sex ratio of the population of India as a whole to help the reader to easily understand the real significance of the statistics that will be presently discussed. These facts and observations have been gleaned from various census reports, past and present, on India and the Province of Bengal, Bihar and Orissa. It has been observed that in India since 1901 there has been a continuation in the steady fall in the proportion of *females* to *males* which is so characteristic of its population as compared with that of the most European countries. The reasons frequently repeated to explain the shortage of females is the comparative neglect to which a female infant is subjected to in her infancy and to the strain of bearing children too early and too often in her adolescent period. In the opinion of Dr. Hutton "the female infant is definitely better equipped by nature for survival than the male, but in India the advantage she has at birth is probably neutralized in infancy by comparative neglect and in adolescence by the strain of bearing children too early and too often." Her superior vitality is unable to become operative in some cases until she reaches the age of 20 years. Again the available vital statistics in every province in India indicate that more males are born than females though there are variations in different communities. In Bihar and Orissa this ratio works out to 954 female births to 1,000 male births. In Mayurbhanj the ratio is 965 for the whole State. The relative ratios in the subdivisions together with the actual figures appear in the statement of births given below

General Observations

Statement of Births from 1921—1931

Locality	Total number of births	Males	Females	Ratio of female births per 1 000 male births
Whole State	269 121	136 976	132 145	965
Sadar	111,104	56 530	54 574	965
Bamanghati	68,357	34 900	33 457	959
Panchpir	53,941	27,543	26 398	953
*Kaptipada	35 719	18,003	17,716	984

*The figures do not include the number of births recorded in Khuntia Thana for the years 1921—23 as they could not be made available

The Bamanghati and Panchpir ratios are almost equal and the Sadar maintains the whole State ratio. In Kaptipada there is a shortage of 16 females in every 1,000 males born. On the whole the sex distribution at birth in Mayurbhanj is more even than in the province of Bihar and Orissa taken as a whole. But the rate of survival is in favour of the females as will be noticed later on. Within the Hindu community, says Dr. Hutton, the female ratio increases in inverse proportion to social position and education though the figures are, however, generally indicative of the fact that the preponderance of males over females is certainly no less among Muslims generally.

than among Hindus. The All-India ratio per 1,000 males (Burma included) for both the communities is 901 females for Muslims and 951 females for Hindus. As among the aboriginal tribes who form the basic population of Chhotanagpur plateau, there is some racial characteristic which exercises a definite influence on the sex ratio at birth as the said tribes show for India as a whole, an excess of 9 females per 1,000 males. Westermarck takes the view, as recorded in the India Report on the Present Census, that a mixture of race leads to an increase in the proportion of females," and he cites (*History of Human Marriage*, pages 376—482, 3rd Edition) a number of observations from various parts of the world to support this view. The inference derived from this theory is that marriage within the caste ultimately leads to an increase in the proportion of male to female children, though there are yet other investigations which point in the opposite direction.

Though the general tendency of the population of India is to show an excess of males over females, the Provinces of Bihar and Orissa, Madras and Central Provinces (excluding Berar) form an exception to this general rule. In these provinces there is actually an excess of women over men. The excess in Bihar and Orissa is mainly noticeable in Chhotanagpur plateau, Orissa division and the Orissa States, and in these parts it is noticeable that the excess of females is still most marked in the lower castes and does not always extend to the higher. If the *natural* as distinct from the *actual* population of these three provinces are taken into consideration, the proportion of females in Bihar and Orissa sinks to 984 females per 1,000 males, while in the other two provinces superiority of the female ratio is still maintained with 1,010 females in Madras and 1,004 females in the Central Provinces per 1,000 males. Migration is responsible for a result like this, as the province of Bihar and Orissa loses more by emigration than any other Indian Province. The majority of these emigrants belong to the male sex, and so the inevitable result is to swell the proportion of females in the resident population. In this connection it may be mentioned that if the child-bearing age-period, which is roughly taken to be 15 to 45 in the case of females, and 20 to 50 in the case of males, is taken into consideration, the proportion of female to male generally rises higher than when the ratio is based on the total population.

Briefly stated, the factors that govern the sex variation are broadly of two kinds viz permanent and temporary. The permanent factors are racial and climatic influence physical condition and social customs, which customs again modify to some degree the racial influence. The temporary factors are migrations and diseases and other causes which have a "sex selection". Thus plague and influenza select adversely against females, while on the other hand females have been found to have greater resisting power than males against famine, distress and starvation. Of all the factors which influence the sex ratio the race is the dominant one, while the influence of regional factor is minor. The climate and physical condition have a secondary effect in regulating the sex proportion. According to Sir Alexander Baines in the coastal regions and hill tracts the female index appears to be higher while in the dry belt it tends to be depressed. From a review of regional figures compiled in Baroda in 1921, Mr S V Alukherjee came to the conclusion "that propinquity to the sea and to a less extent the existence of hills and forests tended to lessen the proportion of females. Social customs like endogamy or enforced widowhood are said to have had an important effect on the variation in sex proportion. While endogamy deepens the effect of race widowhood encourages the converse and among females in the higher ages and thereby causes the general female index to rise.

The sex proportions in Mayurbhanj and some outside places in India are given in the subsidiary Table I at the end of this section. This table goes to show that of all the places the female ratio in the Central Provinces States alone is almost equal to that of Mayurbhanj. In most other places

Sex proportions
in Mayurbhanj
compared with
some outside
places in India

Province or District or State	Number of females per 1 000 males
Mayurbhanj State	1 011
Bihar and Orissa	1,008
Orissa division	1,092
Orissa States	1 033
Chhotanagpur plateau	1,006
Cuttack	1 117
Balisoro	1 062
Puri	1,069
Sambalpur	1,042
Hazaribagh	1 018
Ranchi	1 017
Palamau	998
Singhbhum	981
Manbhum	926
Dumkani	1 081
Birsa	1 061
Kalahandi	1 035
Sonpur	1 032
Konjhar	1 028
Patna State	1 023
Gangpur	1 016
Banar	1 003

it is lower. The statement in the margin shows how Mayurbhanj compares in this respect with Bihar and Orissa as a whole and some of its constituent districts and States. The *actual* population of this State as enumerated at the present census is made up of 442,378 males and 447,225 females. That is to say, for every 1,000 males there are 1,011 females. This ratio is a bit higher than what is found to be in the Chhotanagpur plateau as a whole and somewhat lower than in the districts of Hazaribagh, Ranchi and the Gangpur State. In

such places as Manbhum, Singhbhum and Palamau the females are in a deficit. In these three places there are 926 to 998 females per 1,000 males. In the Orissa States as a whole there are 1 033 females to every 1,000 males. It seems that Athmallick is the only State in Orissa where males are in the majority.

If the *natural* population of Mayurbhanj as distinct from the population enumerated in it is taken into consideration, the female proportion sinks to 991. The preponderance of females over males in Mayurbhanj is therefore mainly due to immigration of persons from outside its borders, chiefly of females by marriage. The general proposition, as stated in the earlier paragraph of this section, that the high female ratio in the Chhotanagpur plateau is attributable to the emigration of its males, which swells up the number of females in the resident population, does not so much apply to the case of Mayurbhanj, as so few people do emigrate from it. If still there is a preponderance of females in the State population, it may be due to the balance of migration by marriage being in favour of the State and to higher survival rate among the females at certain ages.

The figures relating to sex ratio by locality have been given in the subsidiary Tables II to IV. These figures have been worked out on *actual* population or population enumerated in the State. In subsidiary Table VIII the same ratio has been calculated on the *natural* population or population born in the State. The sex ratio on natural population could not be worked out for villages for want of material.

Sex ratio and
locality

Of the 4 subdivisions, the population in Sadar is so evenly distributed by sex that there are no more than 69 females on the whole in excess of males. In Panchpuri and Kaptipada the female ratio on *actual* population is respectively 1,008 and 1,007. But in Bamanghati this ratio rises up to 1,033 females for every 1,000 males. In this subdivision this ratio has been maintained throughout with but little variations since 1901. The preponderance of females over males in the actual population of the State vanishes (except in Bamanghati) where the ratio is calculated on the *natural* population. In this population there are 1,018 females for every 1,000 males in Bamanghati, while in Sadar and Panchpuri each the ratio descends to 979.

By subdivisions.

In Kapripada the natural population is almost equally divided with only 2 females being in the deficit in every 1,000 males. The female ratio for the whole State in the natural population is 991 against 979 in Bihar and Orissa and 1,029 in the Orissa States. The persistence of females to preponderate particularly in the natural population of Bamanaghati subdivision may be due to some peculiar circumstances obtaining in that subdivision of which it is difficult to give a definite and correct account. In this subdivision, as has already been seen, only 959 females are born to every 1,000 males. If still the females predominate, it might be due to high survival rate among the females of that subdivision as compared with their sisters in the other subdivisions or the males in their own subdivisions.

By pergannahs
and pirs

There are 102 pergannahs and pirs in the whole State and the single town of Baripada. These pergannahs and pirs have been arranged under each subdivision in order of proportion which the females bear to males in the subsidiary Table III. Of these pergannahs and pirs the population of 3 in Sadar, *viz*, Amarda, Nodna and Haldia and of one each in Ranchpur and Kapripada, *viz*, Thakurmunda and Naragadesh is equally or almost equally divided by sex. The female ratio of these 5 pergannahs and pirs varies between 999 and 1,001. In Amarda alone the proportion is exactly equal. Of the remaining 50 pergannahs and pirs in Sadar the female ratio in 12, which are all situated wide apart from one another, varies between 1,031 in Dighi in pergannah Uperbag and 1,066 in Joka in the same pergannah. In 15 other pergannahs and pirs similarly lying scattered in the different corners of the Sadar subdivision, the female ratio varies between 1,009 and 1,025. In 6 other such pergannahs and pirs the variation is between 1,002 and 1,005. These places are Gardulia, Chitrada, Kantisah, Barsahi, Sira and Haripur. In the remaining 17 pergannahs and pirs of the Sadar subdivision, pirs Barghati shows a very small proportion of females, which is only 195 in every 1,000 males. This place is a timber extraction centre of the Borooah Timber Co., Ltd., where there is always an influx of males to work as carters and sawyers. In the other 16 pergannahs and pirs, the female ratio varies between 808 and 995. In the Baripada town there are only 763 females per 1,000 males. In Bamanaghati the female ratio is exceptionally high in Jerei and Janda, being 1,104 and 1,084 respectively. Of the remaining 17 pirs in this subdivision the ratio varies between 1,030 and 1,061 in 9 and between 1,004 and 1,024 in another 5. Pir Gatal, wherein is situated the headquarters of the subdivision, pirs Nawpara, wherein lie the Gorumahisani mines and pirs Dumnurikudat, which is on the borders of the Simlipal hills, the ratio varies between 954 and 992, as naturally females are in minority in these places. In Ranchpur the ratio varies between 1,028 and 1,047 in 6 out of 17 pergannahs and pirs in that subdivision. In 5 other pergannahs and pirs the variations lie between 1,004 and 1,018. In Ratampur, Olkudar, Barpara, Kaiangia and Jamuna-Baidanda the female population is in deficit and their ratio varies between 631 in Jamuna-Baidanda, which is also a timber extraction centre and 990 in Ratampur, which is sparsely populated. In the Kapripada subdivision, Talidha pirs and Dukura pergannah returned each 1,043 and 1,038 females in every 1,000 males. In Khunta-Kaikachia, Poradiha and Sainikula the female ratio varies near about 1,020. In Arpatachihma, Joypur and Gatal, 5 to 15 females only are in excess in every 1,000 males. In Kainsari, Belahuti Talidandi and Chauasi the females are in deficit, their ratio in those places varying between 944 and 995.

Considered in relation to natural population the pergannahs and pirs have been arranged in order of their female ratio in subsidiary Table IX. This arrangement for obvious reason does not tally with the arrangement in subsidiary Table III. The natural population of pirs Barsahi

(Sadai) alone in the whole State is equally divided by sex. In the Sadar subdivision there are 17 pergannahs and pirs wherein the females predominate in the natural population, while in all the rest, which number 35, they are in a deficit. The most prominent places where females are in a majority in Sadai are Barchipani (1,079), Andola (1,049), Joka (1,046), Khanua (1,042), Rahanda (1,039), Garigaon (1,036), Baldiha (1,029), Satnaika (1,027) and Sathilo (1,018). In 7 other pergannahs and pirs such as Sisa (899), Kadhia (892), Narangabaj (884), Kasira (881), Amarda (812), Olmaia (800) and Baighati (470), the female ratio is noticeably low. In Baipada town there are only 866 females to every 1,000 males who are born in Mayurbhanj.

In Bamanghati the females are in a majority in the natural population of 12 out of 19 pirs. In 3 of these pirs, viz., Dalima, Palsa and Saranda, the natural population is almost equally divided by sex, 5 to 7 females only being in excess of every 1,000 males in these places. In Jamda (1,055), Uperbera (1,050), Gandida (1,044), Khasdesh (1,032), Khanta (1,030), Gaital (1,029), Banki (1,025), Kulgi (1,024) and Bisai (1,012), the female ratio is most marked, as would appear from the number of females per 1,000 males noted against each of these places. In other pergannahs and pirs, where the females are in a minority, their corresponding ratio varies between 939 in Dumukudai and 996 in Dundu.

Only 4 pirs in Panchpir returned an excess of females in the natural population. They are Ramiaja (1,091), Bhandra (1,042), Khudaidesh (1,031) and Nakma (1,029). In the other pergannahs and pirs the ratio varies between 893 in Badyanath and 986 in Olkudar.

Pirs Narangadesh and Jovpir in Kaptipada subdivision are almost equally divided by sex in their respective natural population. In 4 pergannahs and pirs, viz., Poradiha (1,052), Taldiha (1,046), Dukma (1,041) and Khunta-Karkachia (1,028), the females are in excess of males in the ratio noted against each. In the remaining 7 pergannahs and pirs they are in deficit, the ratio varying between 886 in Sankula and 990 in Belakuti.

There are 328 villages only in the whole State with a population of 500 By villages and over. Of these 109 are in Sadai, 102 in Bamanghati, 71 in Panchpir and 46 in Kaptipada. These villages and the town of Baipada have been arranged in subsidiary Table IV under each subdivision in order of the proportion of their female population to male population. This proportion, instead of having been worked out per thousand, has been given per cent in consideration of the small population of these villages which in few cases only rises over one thousand. These proportions relate to *actual* population. Figures of natural population by villages have not been worked out. Out of 109 villages in Sadai, 61 are found to have contained on the day of the final census 101 to 120 females in every 100 males. In the remaining 48 villages the female ratio varies between 76 and 99, except in 3, viz., Bansbila in pir Nij Majhalbhag, Pratappur in pir Haripur and Kuanrpur in pergannah Olmaia, where the population is equally divided by sex. Out of the 102 villages in Bamanghati 5, viz., Bar Dundu in pir Dundu, Gurta in pir Jamda, San Sadam in pir Ting, Chingripokhari in pir Uperbera and Lusadihi in pir Khanta, returned exactly equal number of males and females in their respective actual population. In 69 other villages the female ratio varies between 101 which is the number for some 5 villages and 111 which is the number for some 4 villages of them. In the remaining 28 villages the female ratio varies between 75 and 99. In the Panchpir subdivision the population of 3 villages, viz., Bhanra in pergannah Karanja, Rodang in pergannah Barpara and Bansdiha in pergannah Thakurmunda, is equally divided by sex. In 37 other villages the female ratio varies between 101 in some villages and 122 in Hindula.

in Pergamah Dhanayati. In the remaining 31 villages the ratio varies between 15 and 99. The lowest ratio relates to village Burhigaon in piri Jamuna-Bardanda, a timber extraction centre, where there was an influx of male sawyers and carters at the time of the census. Village Gaigaon in Pergamah Khunta-Karkachia and village Jyopur in piri of that name in the Kapripada subdivision are equally divided by sex in their respective population. In 28 other villages in this last mentioned subdivision, the female proportion varies between 101 in some 4 villages and 121 in Khalaidi in piri Talidha. In the remaining 16 villages the ratio varies between 83 in Sarat in piri Chaurasi and 99 in 2 villages, viz, Baratapuri and Gaurchandrapuri in piri Kainsari and Chaurasi respectively.

The result of the above discussion relating to sex ratio by locality (actual population) might be summarized in the following words. Among the Pergamahs and piri as among the subdivisions it is the Bamaaghati subdivision and piri Jerei and Janda in that subdivision which show an exceptionally high female ratio. In the Bamaaghati subdivision it is 1,033 while in Jerei and Janda it is 1,104 and 1,084 respectively. Though the Sadar subdivision as a whole shows an equal distribution of males and females in its population, there is still a number of outstanding Pergamahs and piri in this subdivision where the female ratio rises from 1,020 to 1,066. The number of such Pergamahs and piri is 20. In the same way in which Kapripur and Kapripada subdivisions agree with each other in their respective female ratio, in like manner some of their Pergamahs and piri maintain that resemblance, as is noticeable from the statement given in the margin.

Kapripada subdivision		Kapripada subdivision	
Dhanayati	1,047	Talidha	1,043
Ghosda	1,046	Dukura	1,038
Nakura	1,037	Khunta-Karkachia	1,023
Kanka	1,034	Poradha	1,021
Khandaradesh	1,029	Samkula	1,018
Bhanda	1,028	Arpata-chilma	1,015
Sukruli	1,018	Joypur	1,013
Kamrappa	1,014		

female ratio does not exceed 122 in any one village. There is a fairly good number of villages in each subdivision which may be grouped in different sets having the one and the same female ratio.

It is not possible in the present report to refer to any particular reasons or causes governing the variation in female ratio in the different parts of the State beyond what has been stated in the earlier part of this section.

Sex proportion
by religion

Female ratio
by locality
summarized

State and Subdivision	All Religions	Tribal Hindus	Caste Hindus	Other Hindus	Muslims	Christians	Ahmists	Others
Whole State	1,011	1,028	947	999	854	869	1,009	846
Sadar	1,000	1,022	933	981	828	895	903	839
Bamaaghati	1,033	1,049	975	990	944	968	1,067	636
Panchpur	1,008	1,019	962	1,006	778	45	864	
Kapripada	1,007	1,021	940	1,031	254	750	1,308	1,333

Subsidiary Table V shows the sex proportions in the main religious communities by age and locality. These statistics are summarized in the above statement from which it will be seen that the proportion of females is highest among the Tribal Hindus and the Ahmists, which has been found to be the case in the whole province of Bihar and Orissa in the present census. In all other communities the female ratio is low. It has been seen before that the Tribal Hindus and Ahmists are marked by some racial characteristics leading to a larger number of female births than male births among them. It is, therefore, natural to find that among the Tribal Hindus in the first year of life there are 1,061 and among the Ahmists 1,107 girls to every

1,000 boys These proportions in the case of Tribal Hindus rise from 1,050 to more than 1,100, and in the case of the Animists even to 1,223 by the time the second to fourth year of life is reached This is in spite of the fact that on the whole, as has been seen, more males are born than females in the State The figures given here are suggestive of the fact that probably the survival rate among girls is higher than among boys As between the other communities the ratio of females to every 1,000 males varies in different degrees showing exceptionally low proportions in particular communities in particular parts of the State where the population of such communities is very small As for example, Muslims in Kaptipada show a ratio of 254 females and Christians of Panchpir of only 45 females to every 1,000 males The ratio among Kumbhipatias, Sikhs, Brahmos, etc., is very high in Kaptipada, being as much as 1,333 and very low in Bamanghati, where it is only 636 In Panchpir no person belonging to any of these communities has been enumerated Leaving aside these few exceptional cases, the female ratio among the Caste Hindus, Other Hindus, Muslims and Christians generally varies between 750 and 999

The sex proportions in selected castes and tribes are shown in subsidiary Table VI, arranged under different religious communities to which they respectively belong This table is based on their actual population in the different subdivisions In subsidiary Table VII, these castes and tribes have been arranged under each main religious communities in order of the proportions of their females to males calculated on their natural population for the whole State only The castes and tribes, of which these statistics are given, represent about 98 per cent of the total population The sex proportion in these castes and tribes is influenced by the regional factor more or less, as will be apparent from the result of discussions below with reference to subsidiary Table VI So far the *actual* population is concerned, among the Tribal Hindus there are 11 tribes in Sadar, 10 in Bamanghati, 8 in Panchpir and 6 in Kaptipada among whom the females are in a majority In every 1,000 males the ratio varies from 1,008 to 1,117 in Sadar, 1,038 to 1,127 in Bamanghati, 1,012 to 1,133 in Panchpir and 1,002 to 1,067 in Kaptipada The Bathuris of Bamanghati alone returned exactly equal number of males and females

Sex proportions
by some
selected castes
and tribes

Females predominate over males among the Bhumias throughout the State, among the Kurmis and Purans in the whole State excepting the Kaptipada subdivision, among the Bhanj Purans, Santals and Kharias in Sadar and Bamanghati, among the Bathuris in Sadar and Panchpir, among the Mahalis, Kols and Bhumis in Bamanghati and Panchpir, among the Gonds in Panchpir and Kaptipada, among the Amatas in Sadar and Kaptipada among the Mundas only in Bamanghati and among the Ujias, Rajuars and Oraons in Sadar These communities, in different parts of the State other than specified above, returned a low female ratio which varies from 311 to 983 in Sadar in the case of the Kols, Mahalis, Gonds, Bhumis and Mundas and from 897 to 957 in Bamanghati in the case of the Gonds, Oraons and Rajuars and from 983 to 995 in Panchpir in the case of the Santals, Kharias and Bhanj Purans and from 949 to 978 in Kaptipada in the case of the Mahalis, Ujias, Kols, Kurmis, Kharias and Rajuars

Among the Caste Hindus the Bagals (1,077) and Sadgops (1,007) only in Sadar and Bagals (1,737), Rajus (1,212), Baishnabs (1,093), Bhandaris (1,079) Gauras (1,060), and Kamars (1,014), in Bamanghati and the Gauras (1,037), Kamars (1,020), and Telis (1,020), in Panchpir, but none in Kaptipada shew a high female ratio In the case of the remaining castes belonging to this group the number of females per 1,000 males varies between 641 in the case of the Karans and 998 in the case of the Gauras in Sadar, 333 in the case of the Sadgops and 992 in the case of the Patras in Bamanghati and 333 in

the case of Sadgops and 919 in the case of the Baishnab in Panchpir and 718 in the case of the Karians and 993 in the case of the Khandait in Kaptipada. As regards the Other Hindus, the female ratio varies between 1,009 and 1,086 among the Mochis, Sabars, Danda-Chhatra Majhis, Bagbutis, Kumbhars, Sabars, Jena Pans and Tantis in Sadar, between 1,005 and 1,273 in the case of the Danda-Chhatra Majhis, Tantis, Kents, Karuas, Jena Pans, Kumbhars and Patar Tantis in Bamanghati, between 1,001 and 1,600 among Karuas, Danda-Chhatra Majhis, Hadis, Bagbutis, Ghasis, Kents, Sabars, Mochis, Sabars, Tantis, Sauntis, Thataris, Doms and Patar Tantis in Panchpir and between 1,014 and 1,109 among the Sauntis, Sabars, Hadis, Sabars, Kumbhars, Tantis, Patar Tantis, Jena Pans, Sundhis and Dhobas in Kaptipada subdivision. It is noticeable that so far as Other Hindus are concerned, the female ratio is high enough among a larger number of castes belonging to this group in Panchpir and Kaptipada than in Sadar and Bamanghati. The Bagbutis, Golas and Sabars of Bamanghati returned exactly equal number of males and females among them. In regard to the remaining castes of this group in the different subdivisions, the proportion of females varies from 934 to 998 in Sadar, 552 to 977 in Bamanghati, 733 to 974 in Panchpir and 815 to 970 in Kaptipada.

The proportion of females among these selected castes and tribes calculated on their *natural* population shows a high female ratio in the case of all tribes coming under Tribal Hindus except the Kurmis, Gonds, Oraons and Ujias. Among these 4 tribes the ratio varies between 895 and 997, while in the case of others it mounts up from 1,003 in the case of the Kols to 1,167 in the case of the Mundas, and near about 1,050 in the case of the two classes of Purans and near about 1,025 in the case of Amatas, Raynars and Bhuynas and very nearly 1,020 in the case of Bhumis, Kharis and Santals and about 1,015 in the case of the Mahalis and less than 1,010 in the case of the Bathuris. Among the Caste Hindus the Bagals only shew an excess of females over their males in their natural population, the ratio being 1,058. In all other castes the ratio varies between 727 in the case of the Rayas and 973 in the case of the Gauras. Among the Other Hindus, the Sabars, Danda-Chhatra Majhis and Bagbutis returned high female ratios in their natural population which are 1,038, 1,015 and 1,005 in that order. Among all other castes coming under this group, the ratio varies between 821 in the case of the Rarhis and 987 in the case of the Ghasis.

It may be incidentally mentioned here that in the natural population of Muslims and Christians, there are 914 and 961 females respectively to every 1,000 males.

Sex proportions
at different
ages.

The general distribution of the sexes from age to age is on much the same line in the whole State as in its different subdivisions and among the different communities. The proportional figures by the 20 age-periods have been given for the different subdivisions and the different communities in the subsidiary Table V to be found at the end of this section. These age-groups have been condensed to 4 broad groups, viz., 0 to 5, 5 to 15, 15 to 40 and 40 to 60 and over, and under each such group the proportion of females

Age 5 to 15

	Whole State	Sadar	Bamanghati	Panchpir	Kaptipada
All Religions	890	878	881	926	894
Tribal Hindus	911	886	890	931	892
Caste Hindus	881	872	866	923	880
Other Hindus	864	844	814	913	934
Animists	941	1,055	944	729	5,000
Muslims	847	791	947	722	433
Christians	930	870	1,385		
Others	1,150	1,083	500		500

Age 15 to 40

	Whole State	Sadar	Bamanghati	Panchpir	Kaptipada
All Religions	1,030	1,028	1,043	1,018	1,033
Tribal Hindus	1,056	1,059	1,066	1,036	1,060
Caste Hindus	933	934	940	913	946
Other Hindus	1,030	1,023	1,016	1,108	1,051
Animists	1,021	985	1,049	1,475	1,153
Muslims	863	805	840	821	184
Christians	972	1,009	1,126	28	200
Others	1,017	1,052	100		600

Age 40 to 60 and over

	Whole State	Sadar	Bamanghati	Panchpir	Kaptipada
All Religions	1,260	1,181	1,467	1,219	1,127
Tribal Hindus	1,299	1,113	1,517	1,205	1,295
Caste Hindus	1,067	1,023	1,349	1,212	854
Other Hindus	1,231	1,117	1,387	1,351	1,226
Animists	1,268	731	1,558	866	71
Muslims	884	1,073	827	1,229	231
Christians	803	749	724		
Others	214	281			

The first noticeable feature in the above statements is that where the number of persons is remarkably small the proportions have soared up very high, rising even up to 5,000 as in the case of the Animists aged 5 to 15 in Kaptipada. Among the minor communities, such as Muslims, Christians and Others exceptionally high proportions are for similar reasons noticeable here and there in different localities and different age periods. As

regards the different ages, females are mostly in a majority in the early age-period 0 to 5 and then in adolescence and middle age 15 to 40 and most of all in the advanced age-periods 40 to 60 and over. In the first mentioned age-period (0—5) the female ratio varies between 1,027 and 1,200 in different parts of the State and among the different communities, excepting among the Caste Hindus of Sadar, Other Hindus of Bamanghati and Ranchpur and Animists of Sadar and all the remaining communities throughout the State. Among all the last mentioned classes of people the female ratio is low and varies between 500 to near about 998 to every 1,000 males. In the adolescent and middle age-period (15—40) the female ratio is high (a little over 1,000 to about 1,500) among the Tribal Hindus, Other Hindus and Animists (excepting the Animists of Sadar) and among the Christians of Sadar and Bamanghati and among persons classified under "Others" in Sadar. Among the Caste Hindus and Muslims in the whole State and the Christians of Bamanghati and Ranchpur the female ratio is noticeably low in this age-period, varying between 800 and near about 950. In particularly exceptional cases the figure is still lower. In the advanced age-period in all parts of the State and in almost all the different communities, the females are in excess in a marked degree—their proportions varying from 1,020 to over 1,250 in particular parts and among particular communities. In some cases it even rises up to about 1,400, as is chiefly noticeable among the Caste Hindus and Other Hindus of Bamanghati and among the latter community in Ranchpur. In the case of the Animists of Bamanghati, the ratio is the most outstanding one and it is about 1,600 females in every 1,000 males. Minor communities such as Muslims, Christians, etc., whose numbers are particularly small in particular parts of the State, show a low female ratio varying from about 300 to near about 900.

The proportion of females in the age-period 5 to 15 is throughout low in the different parts of the State and also among the different communities, leaving aside a few exceptional cases, as in the case of the Animists and Others of Sadar and the Christians of Bamanghati. In these last mentioned few communities the female ratio varies between 1,050 to near about 1,400. In all other cases the ratio is low, varying between 800 to near about 900.

The low ratio in this particular age-period is mainly attributable to heavy loss of female children in the influenza of 1918 who, if spared, would have lived up to this age by the time the present enumeration took place. The emigration of girls in this age-period by marriage may also have something to do in reducing the female ratio in this particular age-period. The high female ratio in the age-period 0 to 5 is probably due to the fact that among the aboriginals, as noticed before, more females survive than males. In every 1,000 male infants aged 0 to 1, 1 to 2, 2 to 3 and 3 to 4 there are 1,058, 1,052, 1,096 and 1,033 female infants respectively in the whole State. It is only in the age-period 4 to 5 that the proportion tends to be equal, due probably to the fact of the neglect of the female children in infancy, a matter to which reference has been made in the earlier part of this section. Between 5 to 15, as just noticed above, the proportion begins to fall and then there is a sharp reaction in the ages 15 to 30, when girls from outside are imported into the State by marriage. In every 1,000 males of this age in the State there have been returned 1,019 to 1,191 females. Beyond the age of 30 until right up to 45, the female ratio gradually decreases, being 903 to 957 in every 1,000, probably due to mortality attributable to the strain of child-bearing too often, if not too early. In the ages 45 to 55, a slight restoration of the ratio takes place, which then at once shoots up to 1,200 to over 1,700 females in every 1,000 males. The widows who generally live long contribute much to this result.

The progressive increase in the female ratio during the last 50 years has been shewn in the subsidiary Table XI. According to the census of 1881, except in Kaptipada where were returned 1,003 females in every 1,000 males, in all other parts the females were in minority, the proportion varying between 936 in Panchpuri to 994 in Sadai. In the subsequent decade the female ratio rose everywhere in the State except Panchpuri, where the females continued to remain in a minority with 951 of them in every 1,000 males. In this period, Bamanghati showed a perceptible increase of 1,022 females in every 1,000 males. Since then it has continued to maintain its distinction in having comparatively a large proportion of females varying between 1,032 and 1,035. In the present census while the female ratio for the whole State is 1,011, for Bamanghati it is as much as 1,033. As compared to Bamanghati, the female ratio in Sadai has remained throughout constant and if there have been slight variations from decade to decade they do not show more than 3 to 7 females in excess in every 1,000 of its male population. In Panchpuri since 1901 the excess on the side of females varies between 6 and 10 in every 1,000 males except in the period 1911 to 1921 when rather an unusual increase of 1,023 females in every 1,000 males is recorded. During the period 1891 to 1921 the female ratio in Kaptipada subdivision remained almost constant and equal to the male ratio. In the present census the ratio has gone up to 1,007 females in every 1,000 males. In the Baripada town the proportion of females has always been low and has been lowest in the present census. The figures vary between 763 in the present census to 808 in 1891.

Variation in
sex ratio since
1881

1881 to 1891	1891 to 1901	1901 to 1911	1911 to 1921	1921 to 1931
178	3 851	1 038	5 581	1 847

The actual number of females for the whole State from decade to decade in excess of the males are given in the above statement. Forty years ago the difference in the number of the two sexes was limited to near about 500, while it is now almost gone up to 3,000 or ten times as much.

SUBSIDIARY TABLE I

Sex Ratio in Mayurbhanj and some outside places in India

PLACES		Sex Ratio	PLACES		Sex Ratio
Orissa States		1,033	Hyderabad		959
Mayurbhanj State		1 011	Mysore		955
Central Province States		1 010	Central India Agency		948
Bihar and Orissa		1,008	Baroda		942
Central Provinces and Berar		998	Bengal		924
Travancore		987	Rajputana Agency		908
Western India Agency		974	Gwalior		887

SUBSIDIARY TABLE II

Sex Ratio in Subdivisions on actual Population or Population enumerated in Mayurbhanj

STATE AND SUBDIVISION		ACTUAL POPULATION		Number of Females per 1 000 Males
		Males	Females	
Whole State		412,378	447,225	1,011
Sadar Subdivision		189,212	189,281	1,000
Bamanghat Subdivision		110,630	114,267	1,033
Panchpur Subdivision		81,088	81 771	1,008
Kaptipada Subdivision		61,118	61,906	1,007

SUBSIDIARY TABLE III

Sex Ratio by Pergannahs and Pirs arranged in order of proportion under each Subdivision

Serial No	PERGANNAHS AND PIRS		ACTUAL POPULATION		Number of Females per 1,000 Males
			Males	Females.	
1	Jaka	1,674	1,784	332	1,066
2	Chakri	315			1,051
3	Chandua	4,707	4,610		1,053
1	Andola	1,073	1,127		1 050
5	Cargson	5 008	5 229		1 014
6	Bhandra	1,982	2,070		1,011
7	Khanua	3,791	3,955		1 012
8	Khurdenhita	4 062	4 216		1,038
9	Kuradiba	1,559	4,697		1 030
10	Amkhali	3,230	3,328		1 030
11	Nara	1,929	1,884		1,030
12	D. S. I.	1,563	1,610		1,030
13	Pargana	3 732	3 825		1 025
14	Ol. S. I.	2 755	2,823		1 025
15	M. S. I.	9 127	9,241		1,024
16	Bar. S. I.	1,875	1 998		1 023
17	Bar. S. I.	8,968	9 185		1 022
18	Bar. S. I.	2 518	2 705		1 022

SUBSIDIARY TABLE III—continued

Sex Ratio by Pergannahs and Pirs arranged in order of proportion under each Subdivision

Serial No	PERGANNAHS AND PIRS	ACTUAL POPULATION		Number of Females per 1 000 Males
		Males	Females	
SADAR SUBDIVISION—continued				
19	Ternaika	1,712	1,750	1,022
20	Satnaika	2,631	2,685	1,021
21	Sardaha	1,161	1,531	1,016
22	Brahmangaon (Uper)	3 554	3 596	1,012
23	Maylukhand (Uper)	3 316	3,351	1,011
24	Sathulo	7 036	7 106	1 010
25	Mantri	1,800	1,811	1,009
26	Ku umbandh	3,046	3 073	1,009
27	Narangabaj	1 142	1 152	1 009
28	Gardeulia	2 101	2 113	1,005
29	Chitrada	1,215	1 267	1 005
30	Kanti ahi	3 128	3 112	1,001
31	Bar-sahi	5 060	5 075	1,003
32	Sirsa	2 179	2 185	1 003
33	Haripur	1 142	1,162	1 002
34	Amarda	3,711	3 713	1 000
35	Nodhna	6 552	6 545	999
36	Haldia	1 926	1 921	999
37	Kohi	1,399	1,377	995
38	Bargaon	3 015	3 000	995
39	Banhari	9,794	9,730	993
40	Saharbat	3,130	3 102	991
41	Nij Majhalbhag	9 699	9,575	987
42	Nuagaon	5 191	5,123	987
43	Polharia	3,181	3 135	986
44	Deuli	3,447	3,371	978
45	Kadalia	5,236	5,058	966
46	Maylukhand (Majhalbhag)	459	113	965
47	Patihinja	788	756	959
48	Barchipani	438	116	950
49	Brahmangaon (Simlipal)	1,728	1,597	924
50	Nij Simlipal	480	439	915
51	Kasura	888	747	841
52	Rajnagar	125	101	808
53	Barghati	415	81	195
54	Baripada Town	3,513	2,680	763
BAMANCHATI SUBDIVISION				
1	Jurei	2,678	2,957	1,104
2	Jamda	10,785	11,691	1,084
3	Tiring	1,060	4,309	1,061
4	Dalima	2,861	3,027	1,058
5	Gandida	3,175	3,323	1,047
6	Palsa	9,440	9,824	1,041
7	Basila	3,613	3,756	1,040
8	Dundu	3,417	3,547	1,038
9	Kulgi	8,955	9,288	1,037

SUBSIDIARY TABLE IV

Sex Ratio by Villages, each having a population of 500 and over
(vide main Table III, Part II) Arranged in order of proportion
Actual Population

Pirs or Pergannahs	Villages	Number of Females per 100 Males
SADAR SUBDIVISION		
Khanua	1 Danton	120
Nodhna	2 Kothbila	119
Brahmangaon (Uper)	3 Jagannath Khunta	114
Sathulo	4 Sathulo	114
Akhuadeulia	5 Deulia	114
Joka	6 Sankhabhanga	113
Baldiha	7 Baldiha	112
Narangabaj	8 Banstofa	112
Garigaon	9 Kapoi	112
Garigaon	10 Chhatna	112
Sardiha	11 Durgapur	112
Amarda	12 Kanpur	111
Gardeulia	13 Balka	111
Khanua	14 Ambdahi	110
Khanua	15 Jamuna	110
Kuradiha	16 Chakradharpur	110
Baghra	17 Singra	109
Asankhali	18 Badampur	109
Sardiha	19 Merda	109
Barsahi	20 Singtia	109
Majhikhand (Uper)	21 Rajaloka	108
Bargaon	22 Jaldiha	108
Sathulo	23 Dahikuti	108
Sathulo	24 Chhachunapada	108
Majhikhand (Uper)	25 Belbaria	107
Barsahi	26 Belpal	107
Baldiha	27 Saratchandrapur	106
Sardiha	28 Saitpur	106
Akhuadeulia	29 Bidyadharpur	106
Brahmangaon (Uper)	30 Pathuri	105
Baldiha	31 Rangamatia	105
Deuli	32 Kusmasul	105
Banhari	33 Banjore	105
Chitrada	34 Silda	105
Haripur	35 Paunsia	105
Banhari	36 Dantiamuhan	104
Garigaon	37 Chakulia	104
Mantri	38 Mantri	104
Mantri	39 Mangobindpur	104
Olmara	40 Brahmapur	104
Ternaika	41 Sarakhona	103
Sirsa	42 Sirsa	103
Sirsa	43 Pandra	103
Saharbat	44 Sankuchia	103
Nodhna	45 Andhari	103
Kantisahi	46 Bari	103
Khanua	47 Khanua	103

SUBSIDIARY TABLE IV—continued

Sex Ratio by Villages, each having a population of 500 and over
(vide main Table III, Part II) Arranged in order of proportion
Actual Population

Pirs or Pergannahs		Villages	Number of Females per 100 Males.
SADAR SUBDIVISION—continued			
Brahmangauon (Upper)	48	Asna	102
Banhar	49	Orachandabilla	102
Baghra	50	Dhatika	102
Chitrada	51	Halidipal	102
Chitrada	52	Chitrada	102
Sathilo	53	Agra	102
Mantri	54	Narpur	102
Brahmangauon (Upper)	55	Brahmangauon	101
Niy Majhalbhag	56	Betna	101
Niy Majhalbhag	57	Pora Astia	101
Garigaon	58	Garigaon	101
Sathilo	59	Bhurkundi	101
Nuagaon	60	Chekamara	101
Akhundevilla	61	Chengua Mangalpur	101
Niy Majhalbhag	62	Bansbila	100
Haripur	63	Pratappur	100
Olmara	64	Kuanrpur	100
Pokharra	65	Pokharra	99
Kusumbandh	66	Kusumbandh	99
Muruda	67	Khuruntia	99
Sathilo	68	Bhalia	99
Olmara	69	Rajnagar	99
Majhikhand (Upper)	70	Pandhara	98
Nodhna	71	Katharai	98
Niy Majhalbhag	72	Bahadurpur	98
Saharbat	73	Nuliamalia	97
Dighi	74	Chandanpur	97
Barpali	75	Nunchali	97
Sathilo	76	Saria	97
Barsahi	77	Khuntapal	97
Olmara	78	Maneria	97
Niy Majhalbhag	79	Purnachandrapur	96
Niy Majhalbhag	80	Burhikhamari	96
Chitrada	81	Alua	96
Amarla	82	Amarla	96
Asankhali	83	Totapara	96
Cardewilla	84	Cardewilla	96
Khanna	85	Kulidha	96
Saharbat	86	Barsul	95
Brahmangauon (Upper)	87	Kumbhar Mundakata	95
Kadalia	88	Purnua	95
Kadalia	89	Amgaria	95
Chitrada	90	Astia	94
Chitrada	91	Codidili	94
Alkudewilla	92	Patisari	94
Nara	93	Murua	93
Niy Majhalbhag	94	Sundargaura	93

SUBSIDIARY TABLE IV—continued

Sex Ratio by Villages, each having a population of 500 and over
(*vide* main Table III, Part II) Arranged in order of proportion
Actual Population

Pira or Pergannahs	Villages	Number of Females per 100 Males
SADAR SUBDIVISION—concluded		
Asankhali	95 Raghapur	93
Barsahi	96 Chhelia	93
Bargaon	97 Joka	92
Haldia	98 Amdubhi	92
Haripur	99 Haripur	92
Nadhna	100 Nuagaon	91
Sathulo	101 Sukhlahar Samil Mahulia	91
Amarda	102 Bandhmundi	90
Nuagaon	103 Lthaninuagaon	90
Nuagaon	104 Kadualbandh	90
Muruda	105 Muruda	89
Nij Majhalbhag	106 Baripada Village	87
Garigaon	107 Makanda	87
Barsahi	108 Barsahi	86
Muruda	109 Sasa	83
Majhalbhag	110 Baripada Town	76
BAMANGHATI SUBDIVISION		
Jamda	1 Jamda	132
Jamda	2 Kudahensa	122
Palsa	3 Bhagabandi	118
Palsa	4 Sunapora	118
Khasdehi	5 Perunia	117
Gandida	6 Bargaon	116
Jerei	7 Pandupani	116
Palsa	8 Jasipur	115
Jerei	9 Jata	114
Jamda	10 Kankha	112
Uperbera	11 Uperbera	112
Jamda	12 Dhalpur	111
Uperbera	13 Aharbandh	111
Khanta	14 Raihari	111
Bisai	15 Jaria	111
Jamda	16 Mahisikudar	109
Jamda	17 Manbir	109
Uperbera	18 Dalki	109
Kulgi	19 Gambharia	108
Jamda	20 Bar Kuleibera	108
Jamda	21 Kucharpal	108
Jamda	22 Talgaon	108
Palsa	23 Barpalsa	108
Uperbera	24 Kasiabera	108
Gartal	25 Bar Baikala	108
Gartal	26 Halada	108
Khanta	27 Mundhathakura	108
Palsa	28 Tarna	107
Palsa	29 Malikedan	107
Uperbera	30 Bahadhura	107

SUBSIDIARY TABLE IV—continued

Sex Ratio by Villages, each having a population of 500 and over
(vide main Table III, Part II) Arranged in order of proportion
Actual Population

Pirs or Pergannahs.		Villages	Number of Females per 100 Males.
Gatal	31 Nagbhan	107	
Uperbera	32 Badra	106	
Kulgi	33 Tentala	105	
Dundu	34 Waranda	105	
Jamda	35 Chumal	105	
Palsa	36 Bhalugoda	105	
Tiring	37 Bar Bhundu	105	
Kulgi	38 Bahalda	105	
Khasdesh	39 Joypur	105	
Basila	40 Jhipabandh	105	
Kulgi	41 Dalsara	104	
Palsa	42 Gidhighatu	104	
Khasdesh	43 Olam	104	
Gandda	44 Dandbose	104	
Nowpara	45 San Waranda	104	
Kulgi	46 Sosa	103	
Jamda	47 Deokundi	103	
Palsa	48 Pokharia	103	
Tiring	49 Tiring	103	
Palsa	50 Barakeram	103	
Khasdesh	51 Bhulabadi	103	
Uperbera	52 Tentaposi	103	
Basila	53 Basila	103	
Basila	54 Dobha	103	
Gandda	55 Badra	103	
Banki	56 Bar Jambila	103	
Kulgi	57 Bamanbose	102	
Dundu	58 Jerkani	102	
Jamda	59 Chandikbhaman	102	
Jamda	60 Kanpur	102	
Palsa	61 Benjhua	102	
Khasdesh	62 Kusumi	102	
Gandda	63 Gandda	102	
Khania	64 Khania	102	
Jamda	65 Tendra	101	
Kulgi	66 Basimgi	101	
Khasdesh	67 Chandda	101	
Basila	68 Karibadia	101	
Gatal	69 Baghataingar	101	
Dundu	70 Bar Dandu	100	
Jamda	71 Gura	100	
Tiring	72 San Sadam	100	
Uperbera	73 Chugripokhari	100	
Khania	74 Lusadihi	100	
Jamda	75 Tarna	99	
Nowpara	76 Kalurmundi	99	
Besai	77 Besai	99	

BALMANGHATI SUBDIVISION.—continued

SUBSIDIARY TABLE IV—continued

Sex Ratio by Villages, each having a population of 500 and over
(*vide* main Table III, Part II) Arranged in order of proportion
Actual Population

Pers or Persannahs	Villages	Number of Females per 100 Males
BAMANCHATI SUBDIVISION —concluded		
Pal a	78 Surda	98
Kulgi	79 Kulgi	98
Daluma	80 Dantun	98
Cartal	81 Anladuba	98
Nowpara	82 Tolak	98
Nowpara	83 Sundhal	98
Kha-de-h	84 Nangal-ila	97
Banki	85 Tamalbandh	97
Kulgi	86 Tinkhua	95
Pal a	87 Indkhuli	95
Kha-de-h	88 Purnapana	95
Kha-de-h	89 Kendret	94
Cartal	90 Rairangpur	94
Khanta	91 Karkachia	94
Pal a	92 Olidili	93
Khanta	93 Bijatala	93
Kulgi	94 Kumbhirda	92
Uperbera	95 Patia	92
Nowpara	96 Nedlibani	91
Daluma	97 Dalajodi	90
Kha-de-h	98 Murumdhia	90
Nowpara	99 Kulai-ila	90
Cartal	100 Ichunda	89
Uperbera	101 Dhanpurimuta	82
Cartal	102 Kuchasburi	75
PANCHPIR SUBDIVISION		
Dhanyatri	1 Hindola	122
Nakura	2 Kenjhara	119
Ghosda	3 Sunapota	119
Sukruli	4 Baria	116
Kia	5 Bhanjkia	115
Nakura	6 Dumuria	113
Thakurmunda	7 Taramara	113
Dhanyatri	8 Righa	113
Ghosda	9 Kusumpur	111
Khuderde-h	10 Kapand	110
Thakurmunda	11 Bahiposi	110
Dhanyatri	12 Fagu	110
Bhanda	13 Mahardapalsa	109
Karanjia	14 Ankura	109
Nakura	15 Miriginandi	108
Sukruli	16 Talagaon	108
Ghosda	17 Jamuti	107
Nakura	18 Bakala	106
Khuderdesch	19 Suanpal	106
Khuderdesch	20 Basantapur	106
Dhanyatri	21 Ghagarbera	106

TABLE IV—continued

Sex ratio by villages, each having a population of 500 and over (*vide* main Table III, Part II) Arranged in order of proportion

Actual Population

Purs or Pergannahs		Villages	Number of Females per 100 Males
Dhanyatri	106	22 Raikala	106
Nakura	105	23 Kath Karanjia	105
Bhanda	105	24 Jasnipur	105
Chosda	104	25 Kerkera	104
Bhanda	104	26 Padmapur	104
Bhanda	104	27 Gourgaon	104
Chosda	104	28 Chosda	104
Chosda	104	29 Haldia	104
Karanjia	104	30 Kasabantala	104
Thakurmunda	104	31 Talpada	104
Thakurmunda	103	32 Baerandia	103
Nakura	101	33 Ruguri	101
Chosda	101	34 Bhalughar Samil Chitraposi	101
Ratanpur	101	35 Kesdha	101
Baidyanath	101	36 Nuabera	101
Dhanyatri	101	37 Naresandha	101
Karanjia	100	38 Bhanta	100
Barpara	100	39 Rodang	100
Thakurmunda	99	40 Bansdha	99
Nakura	99	41 Dari	99
Kia	99	42 Ingbar	99
Sukruli	98	43 Pandarsal	98
Nakura	98	44 Batpalea	98
Nakura	98	45 Kurulia	98
Karanjia	98	46 Palasia	98
Ratanpur	98	47 Mahulidha	98
Dhanyatri	97	48 Nalsara	97
Nakura	97	49 Kunjia	97
Chosda	97	50 Pingoo	97
Ratanpur	96	51 Mituani	96
Kanika	96	52 Bar Ratan	96
Barpara	95	53 Kendumandi	95
Nakura	95	54 Beguna	95
Khuderdesah	95	55 Matlagarh	95
Sukruli	95	56 Bar Terani	95
Sukruli	95	57 Deuli	95
Sukruli	95	58 Kasia	95
Dhanyatri	95	59 Nugaon	95
Ratanpur	94	60 Chulghulia	94
Nakura	94	61 Samrai	94
Kia	93	62 Manada	93
Nakura	92	63 Mata	92
Karanjia	90	64 Gurima	90
Kia	89	65 Sirakoli	89
Khuderdesah	89	66 Dhalabani	89
Barpara	88	67 Bispur	88
Thakurmunda		68 Thakurmunda	

SUBSIDIARY TABLE IV—concluded

Sex Ratio by Villages, each having a population of 500 and over
(vide main Table III, Part II) Arranged in order of proportion

Actual Population

Pirs or Pergannahs	Villages	Number of Females per 100 Males.
PANCHPIR SUBDIVISION —concluded		
Kia	69 Gorapalsa	83
Karanja	70 Karanja	70
Jamunabardanda	71 Burhigaon	15
KAPTIPADA SUBDIVISION		
Taldiha	1 Khalbani	121
Arpatachilma	2 Arpatachilma	117
Joypur	3 Musakhai	117
Taldiha	4 Manikpur	115
Khuntakarkachia	5 Bahalda	112
Joypur	6 Dighi	112
Belakuti	7 Ranibandh	111
Khuntakarkachia	8 Gayalmara	111
Joypur	9 Chandrapur	110
Kainsari	10 Kainsari	109
Poradiha	11 Jayantipata Samul Jamurdiha	103
Taldiha	12 Bar Khamari	103
Kainsari	13 Ambadiha	103
Arpatachilma	14 Puruna Baripada	107
Joypur	15 Kusalda	106
Taldiha	16 Jamudiha	105
Khuntakarkachia	17 Bholgaria	104
Joypur	18 Athpara	104
Dukura	19 Girishchandrapur	103
Kainsari	20 Prafullachandrapur	103
Kainsari	21 Debgao	103
Joypur	22 Hatisahi	103
Kainsari	23 Dihmakul	102
Joypur	24 Sreedamchandrapur	102
Sainkula	25 Sainkula	101
Gartai	26 Jarida	101
Gartai	27 Nodidiha	101
Taldiha	28 Nuzgaon	101
Khuntakarkachia	29 Garigaon	100
Joypur	30 Joypur	100
Chaurasi	31 Gourchandrapur	99
Kainsari	32 Bairatpur	99
Khuntakarkachia	33 Barfeni	98
Joypur	34 Brindabanchandrapur	98
Belakuti	35 Bhandgaon	97
Gartai	36 Kaptipada	96
Taldandi	37 Bar Bisol	96
Kainsari	38 Rarha	96
Taldandi	39 San Bisol	95
Kainsari	40 Adapal	95
Kainsari	41 Kotilinga	95
Gartai	42 Pedagari	94
Arpatachilma	43 Sirathali	92
Arpatachilma	44 Kuamara	91
Chaurasi	45 Dewanbahali	87
Chaurasi	46 Sarat	83

SUBSIDIARY TABLE V

Sex Ratio by Religion and Age

All Religions.

(Females per 1,000 Males)

Age periods	Whole State	Sadar	Bamanghati	Panchpur	Kapripada.
Total	1,011	1,000	1,033	1,008	1,007
0-1	1,058	1,028	1,081	1,058	1,074
1-2	1,052	1,034	1,099	1,026	1,059
2-3	1,096	1,084	1,083	1,089	1,167
3-4	1,033	1,031	1,043	1,023	1,035
4-5	999	1,011	997	941	1,049
Total 0-5	1,047	1,040	1,060	1,027	1,078
5-10	951	947	936	960	978
10-15	830	810	826	892	811
15-20	1,191	1,235	1,145	1,154	1,197
20-25	1,043	1,033	1,066	1,031	1,052
25-30	1,019	1,007	1,037	1,015	1,027
30-35	942	927	956	960	938
35-40	957	940	1,009	931	952
40-45	903	873	963	947	863
45-50	1,001	972	1,098	964	976
50-55	1,009	967	1,178	995	950
55-60	1,226	1,142	1,418	1,237	1,145
60-65	1,333	1,220	1,711	1,401	1,139
65-70	1,626	1,540	1,959	1,531	1,457
70 and over	1,719	1,553	1,943	1,459	1,356

Tribal Hindus.

Total	1,028	1,022	1,049	1,019	1,021
0-1	1,061	1,043	1,081	1,055	1,091
1-2	1,048	1,026	1,104	1,036	1,029
2-3	1,102	1,087	1,094	1,103	1,151
3-4	1,051	1,061	1,052	1,042	1,033
4-5	1,010	1,013	1,020	954	1,059
Total 0-5	1,054	1,045	1,070	1,037	1,077
5-10	951	951	937	955	974
10-15	871	822	843	907	810
15-20	1,208	1,270	1,137	1,169	1,251
20-25	1,074	1,064	1,095	1,064	1,072
25-30	1,055	1,019	1,075	1,030	1,064
30-35	971	954	990	976	980
35-40	973	961	1,034	941	937
40-45	933	914	981	985	862
45-50	1,019	989	1,120	971	991
50-55	1,057	1,041	1,239	992	949
55-60	1,258	1,163	1,468	1,234	1,155
60-65	1,442	1,358	1,826	1,344	1,295
65-70	1,736	1,694	2,006	1,515	1,725
70 and over	1,654	1,634	1,982	1,394	1,418

Caste Hindus.

Total	947	933	975	962	940
0-1	1,026	994	1,077	1,118	942
1-2	1,109	1,064	1,187	1,046	1,276
2-3	1,046	1,005	1,041	1,051	1,181
3-4	972	924	1,038	903	1,148
4-5	1,023	992	1,044	1,042	1,065
Total 0-5	1,035	998	1,075	1,041	1,100
5-10	962	932	983	996	980
10-15	801	813	749	851	780
15-20	1,094	1,101	1,143	1,031	1,075
20-25	951	957	960	895	977
25-30	902	893	886	922	927
30-35	824	839	812	829	794
35-40	896	879	898	886	960
40-45	839	834	901	847	794
45-50	927	903	979	951	911
50-55	877	790	1,018	1,064	916
55-60	1,090	1,060	1,320	1,157	927
60-65	956	895	1,360	1,247	713
65-70	1,302	1,144	1,987	1,616	920
70 and over	1,476	1,538	1,878	1,600	796

SUBSIDIARY TABLE V—continued

Sex Ratio by Religion and Age

Other Hindus (Females per 1,000 Males)

Age periods	Whole State	Sadar	Bamanghati	Panchpir	Kaptipada.
Total	999	991	990	1,006	1,031
0—1	1,069	1,073	1,090	1,013	1,117
1—2	1,032	1,072	1,009	958	1,063
2—3	1,105	1,155	1,011	1,057	1,193
3—4	1,004	993	1,024	1,057	927
4—5	915	1,039	874	835	977
Total 0—5	1,030	1,069	998	974	1,058
5—10	936	942	863	959	1,000
10—15	793	746	765	867	868
15—20	1,225	1,259	1,215	1,200	1,168
20—25	1,030	1,018	1,023	1,031	1,079
25—30	989	975	967	1,050	987
30—35	957	939	910	1,025	980
35—40	951	924	963	1,254	1,041
40—45	855	776	911	882	965
45—50	1,022	1,014	1,130	944	983
50—55	1,000	974	1,067	986	1,015
55—60	1,228	1,188	1,198	1,332	1,204
60—65	1,389	1,194	1,575	2,077	1,250
65—70	1,511	1,163	1,824	1,547	1,255
70 and over	1,583	1,211	1,970	1,688	1,903

Muslims.

Total	854	826	944	778	254
0—1	925	875	840	1,583	1,000
1—2	912	1,067	774	1,833	
2—3	1,000	967	1,180	467	
3—4	811	792	976	455	1,000
4—5	748	1,081	711	300	333
Total 0—5	4,83	967	879	750	429
5—10	1,033	1,038	1,129	814	200
10—15	661	515	766	600	667
15—20	1,092	990	1,315	889	400
20—25	898	744	1,181	875	53
25—30	767	807	862	529	133
30—35	657	667	743	651	63
35—40	903	817	101	1,158	273
40—45	715	772	666	1,000	400
45—50	744	808	736	687	250
50—55	731	913	786	200	667
55—60	1,137	1,043	1,136	1,750	500
60—65	815	750	1,000	667	
65—70	630	222	800	1,000	
70 and over	1,417	3,000	667	1,000	

Christians

Total	869	895	968	45	750
0—1	1,611	1,846	890		
1—2	750	750	750		
2—3	1,071	1,000	1,250		
3—4	846	889	750		
4—5	400	357	1,000		
Total 0—5	961	966	889		
5—10	951	1,061	771		
10—15	909	679	2,000		
15—20	1,767	1,826	1,571		
20—25	941	811	1,800		
25—30	642	776	357		
30—35	722	679	1,000		
35—40	789	952	900	143	1,000
40—45	548	591	571		
45—50	543	714	500		
50—55	1,500	1,222	1,000		
55—60	818	1,000			
60—65	714	711			
65—70	1,500	1,000			
70 and over					

SUBSIDIARY TABLE V—concluded

Sex Ratio by Religion and Age

Animists.

(Females per 1,000 Males)

AGE.	Whole State.	Sadar	Bamanghan.	Panchpur	Kapupada.
Total	1,009	903	1,067	864	1,308
0—1	1,007	924	1,239	1,000	1,000
1—2	967	512	1,270	333	1,000
2—3	1,223	1,211	1,182	6,000	1,000
3—4	982	1,107	935	750	2,000
4—5	792	756	835		1,000
Total 0—5	1,027	890	1,102	842	1,200
5—10	957	890	961	1,125	10,000
10—15	926	1,021	938	333	
15—20	1,042	1,046	1,011	1,538	667
20—25	880	955	856	222	2,500
25—30	1,037	921	1,107	1,286	600
30—35	1,210	1,067	1,253	4,000	1,000
35—40	936	938	1,021	333	1,000
40—45	956	563	1,161	3,000	500
45—50	982	684	1,107	2,000	
50—55	905	357	1,231	500	
55—60	1,377	724	1,822	666	
60—65	1,286	900	1,545		
65—70	1,625	625	2,500		
70 and over	1,750	1,267	1,824		

Others.

Total	846	839	636		1,333
0—1	556	444			
1—2	1,000	500	1,000		
2—3	1,500	2,000			
3—4					
4—5	667	667			
Total 0—5	882	733	500		
5—10	857	833	1,000		1,000
10—15	1,444	1,333			1,000
15—20	999	700			1,000
20—25	1,167	1,667	500		1,000
25—30	2,000	1,667			1,000
30—35	475	600			
35—40	545	625			
40—45	667	800			
45—50	375	500			
50—55					
55—60					
60—65					
65—70	667	667			
70 and over					

SUBSIDIARY TABLE VI

Sex Ratio by Selected Castes and Tribes
Arranged in Alphabetical Order

Serial No	CASTES AND TRIBES	SADAR			BAMANGHATI			PANCHPIR			KAPTIPADA			
		Males	Females	Females per 1 000 Males	Males	Females	Females per 1 000 Males	Males	Females	Females per 1 000 Males	Males	Females	Females per 1 000 Males	
TRIBAL HINDUS														
1	Amata	1,089	1,142	1,049							702	749	1,067	
2	Bathuri	7,615	7 756	1,015	259	259	1,000	9 424	9,693	1,029	5,435	5,746	1,002	
3	Bhanj Puran	8,001	8 420	1 052	1 002	1,129	1 127	531	522	983				
4	Bhumva	7,189	7 473	1 040	1 064	1 104	1,038	1,551	1 608	1,035	1 638	1,694	1,034	
5	Bhumuj	23,863	24,506	849	7,179	7,484	1 012	1 509	1,572	1 042	5,981	6,306	1,054	
6	Gond	172	167	971	1,256	1,202	957	5,338	5,516	1 033	91	97	1,066	
7	Kharia	3,826	3,889	1 016	1,201	1,293	1 074	438	435	993	274	260	949	
8	Kol	6 212	6 107	983	17 836	19 037	1 067	23,788	24 455	1 028	6,076	5,840	961	
9	Kurmu Mahto (Kurmu Kshatriya)													
10	Mahali	14,245	14,374	1 008	5,287	5,593	1 058	9,283	9,391	1 012	1 111	1,058	952	
		699	682	976	852	911	1,069	105	119	1,133	316	309	978	
11	Munda	103	32	311	291	316	1 086	15						
12	Oraon	602	615	1 022	98	89	908	31						
13	Puran	736	775	1 053	555	600	1 081	215	226	1,051	12	17		
14	Rajuar	273	305	1 117	88	79	897				138	131	949	
15	Santal	54,523	55 572	1 019	46,228	48 186	1,042	5,769	5 712	995	20 845	21,330	1,023	
16	Uja	603	617	1 023							264	254	962	
CASTE HINDUS														
1	Bagal	636	685	1 077	19	33	1 737	10	4	100	119	115	966	
2	Bais	387	352	910	69	49	710	176	114	648	18	11		
3	Bai-Inab	1,427	1 317	923	237	259	1,093	223	205	919	175	148	846	
4	Bhandari	1,279	1,146	896	367	396	1 079	328	281	857	299	283	946	
5	Brahman	3 615	3 125	864	710	497	700	459	329	717	1,231	1 047	851	
6	Gaura	5,592	5,581	998	5,285	5 603	1 060	6 603	6 850	1 037	1 823	1 798	986	
7	Guria	592	544	919	99	62	625	38	23	605	93	70		
8	Kamar	3 431	3,260	950	2,503	2,538	1,014	1,366	1 394	1,020	1 027	954	929	
9	Karan	1 440	923	641	306	148	484	436	185	421	352	253	718	
10	Kava-tha	308	236	766	127	65	512	30	17	567	131	119	968	
11	Khandait	5 901	5 648	957	678	616	909	330	267	809	3,227	3,206	993	
12	Kshatriya	548	458	836	90	38	422	133	93	699	216	210	972	
13	Patra	507	452	892	845	838	992	8	4	500	647	623	963	
14	Raju	1,171	1 145	978	52	63	1,212				70	66		
15	Sadgop	1,867	1,881	1 007	9	3	333	6	2	333	17	9		
16	Teli	2,569	2,432	947	682	667	978	391	399	1 020	770	736	956	
OTHER HINDUS														
1	Baghuti	210	218	1,038	174	174	1,000	11	14	1,273	1			
2	Dandachhatra Majhi	1,284	1,357	1 041	11	14	1,273	32	43	1 344	45	51		
3	Dhoba	1 576	1,523	966	715	691	966	1 037	1 011	974	439	445	1,014	
4	Dom	1,264	1,254	992	644	610	947	266	268	1,008	205	167	815	
5	Ghasi	678	666	982	949	927	977	321	376	1,171				
6	Gola	2,758	2,618	949	2	2	1 000				492	477	970	
7	Hadi	1,086	1 084	998	55	46	836	7	9	1,286	283	312	1,102	
8	Karua	464	461	987	61	64	1 049	5	8	1,600	86	89		
9	Keut	1,091	1 087	996	64	68	1 063	167	192	1,150	168	145	864	
10	Kumbhar	2,796	2,882	1 031	2,365	2,413	1 020	874	833	953	872	924	1 060	
11	Mochi	163	177	1,086	158	127	804	30	31	1 033	32	38		
12	Pan (Jena Pan)	288	292	1,014	426	454	1 047	684	641	937	220	230	1 045	
13	Pan Tanti (Patar Tanti)													
14	Rarhi	4 486	4,391	979	5,264	5,289	1,005	3,561	3 565	1 001	1,728	1,814	1 050	
		679	634	934							304	282	928	
15	Sabara	1,231	1,302	1 058	29	16	552	123	127	1 033	444	475	1,070	
16	Sahara	296	301	1 017	2	2	1 000	173	179	1 035	96	106	1,104	
17	Saunt	1	1		29	23	793	3,621	3,708	1 024	411	456	1 109	
18	Sundhi	703	659	937	759	714	941	90	66	733	293	308	1,034	
19	Tanti	1 957	1 975	1 009	114	125	1 096	359	370	1 031	1 022	1 076	1,055	
20	Thatari	137	128	934	246	224	911	183	187	1 022	26	18		

SUBSIDIARY TABLE VII

Castes and Tribes arranged under different Subdivisions by Main Religious Communities in order of their Female Ratio

Tribal Hindus.

CASTES AND TRIBES	Number of Females per 1,000 Males	SADAR SUBDIVISION		BAMANGCHATI SUBDIVISION	
		1 Rajuar 2 Puran 3 Bhanj Puran 4 Amata 5 Bhumya 6 Uja 7 Oraon 8 Santal 9 Kharia 10 Bathuri 11 Kurmi Mahio (Kurmi Kshatriya) 12 Kol 13 Mahali 14 Gond 15 Bhumj 16 Munda	1 Rajuar 2 Puran 3 Bhanj Puran 4 Amata 5 Bhumya 6 Uja 7 Oraon 8 Santal 9 Kharia 10 Bathuri 11 Kurmi Mahio (Kurmi Kshatriya) 12 Kol 13 Mahali 14 Gond 15 Bhumj 16 Munda	1 Bhanj Puran 2 Munda 3 Puran 4 Kharia 5 Mahali 6 Kol 7 Kurmi Mahio (Kurmi Kshatriya) 8 Bhumj 9 Santal 10 Bhumya 11 Bathuri 12 Gond 13 Oraon 14 Rajuar	1 Kurmi Mahio (Kurmi Kshatriya) 2 Bhanj Puran 3 Puran 4 Kharia 5 Mahali 6 Kol 7 Kurmi Mahio (Kurmi Kshatriya) 8 Bhumj 9 Santal 10 Bhumya 11 Bathuri 12 Gond 13 Oraon 14 Rajuar
CASTES AND TRIBES	Number of Females per 1,000 Males	PANCHPIR SUBDIVISION		KAPTIPADA SUBDIVISION	
		1 Mahali 2 Puran 3 Bhumj 4 Bhumya 5 Gond 6 Bathuri 7 Kol 8 Kurmi Mahio (Kurmi Ksha 9 Kurmi Mahio (Kurmi Ksha 10 Santal 11 Bhanj Puran 12 Rajuar	1 Amata 2 Gond 3 Bhumj 4 Bhumya 5 Santal 6 Bathuri 7 Mahali 8 Uja 9 Kol 10 Kurmi Mahio (Kurmi Ksha 11 Kurmi Mahio (Kurmi Ksha 12 Rajuar	1 Mahali 2 Puran 3 Bhumj 4 Bhumya 5 Gond 6 Bathuri 7 Kol 8 Kurmi Mahio (Kurmi Ksha 9 Kurmi Mahio (Kurmi Ksha 10 Santal 11 Bhanj Puran 12 Rajuar	1 Amata 2 Gond 3 Bhumj 4 Bhumya 5 Santal 6 Bathuri 7 Mahali 8 Uja 9 Kol 10 Kurmi Mahio (Kurmi Ksha 11 Kurmi Mahio (Kurmi Ksha 12 Rajuar

SADAR SUBDIVISION		BAMANGCHATI SUBDIVISION	
1 Bagal 2 Sadgop 3 Gaur 4 Raju 5 Bais 6 Kammar 7 Patra 8 Tel 9 Bhandari 10 Bais 11 Bhandari 12 Patra 13 Brahman 14 Kshatriya 15 Kayastha 16 Karan	1 Bagal 2 Sadgop 3 Gaur 4 Raju 5 Bais 6 Kammar 7 Patra 8 Tel 9 Bhandari 10 Bais 11 Bhandari 12 Patra 13 Brahman 14 Kshatriya 15 Kayastha 16 Karan	1 Bagal 2 Sadgop 3 Gaur 4 Raju 5 Bais 6 Kammar 7 Patra 8 Tel 9 Bhandari 10 Bais 11 Bhandari 12 Patra 13 Brahman 14 Kshatriya 15 Kayastha 16 Karan	1 Bagal 2 Sadgop 3 Gaur 4 Raju 5 Bais 6 Kammar 7 Patra 8 Tel 9 Bhandari 10 Bais 11 Bhandari 12 Patra 13 Brahman 14 Kshatriya 15 Kayastha 16 Karan
PANCHPIR SUBDIVISION		KAPTIPADA SUBDIVISION	
1 Gaura 2 Kammar 3 Tel 4 Bais 5 Bhandari 6 Bhandari 7 Bhandari 8 Bhandari 9 Bhandari 10 Bhandari 11 Bhandari 12 Bhandari	1 Gaura 2 Kammar 3 Tel 4 Bais 5 Bhandari 6 Bhandari 7 Bhandari 8 Bhandari 9 Bhandari 10 Bhandari 11 Bhandari 12 Bhandari	1 Gaura 2 Kammar 3 Tel 4 Bais 5 Bhandari 6 Bhandari 7 Bhandari 8 Bhandari 9 Bhandari 10 Bhandari 11 Bhandari 12 Bhandari	1 Gaura 2 Kammar 3 Tel 4 Bais 5 Bhandari 6 Bhandari 7 Bhandari 8 Bhandari 9 Bhandari 10 Bhandari 11 Bhandari 12 Bhandari

Caste Hindus.

SUBSIDIARY TABLE VII—concluded

Castes and Tribes arranged under different Subdivisions by Main
Religious Communities in order of their Female Ratio
Other Hindus.

CASTES AND TRIBES	Number of Females per 1 000 Males	CASTES AND TRIBES	Number of Females per 1 000 Males
SADAR SUBDIVISION		PANCHPIR SUBDIVISION	
1 Mochi	1 036	1 Kamar	1,600
2 Sabara	1,058	2 Dandachhatra Majhi	1,344
3 Dandachhatra Majhi	1 041	3 Hadi	1,286
4 Baghuti	1 038	4 Baghuti	1 273
5 Kumbhar	1 031	5 Ghasi	1 171
6 Sahara	1 017	6 Kumbhar	1,150
7 Pan (Jena Pan)	1 014	7 Sahara	1,035
8 Tanti	1 009	8 Mochi	1,033
9 Hadi	998	9 Sabara	1 033
10 Keut	996	10 Tanti	1,031
11 Dom	992	11 Saunti	1 024
12 Karua	987	12 Thatari	1 022
13 Chasi	982	13 Dom	1 008
14 Pan Tanti (Patar Tanti)	979	14 Pan Tanti (Patar Tanti)	1 001
15 Dhoba	966	15 Dhoba	974
16 Gola	949	16 Kumbhar	953
17 Sundhi	937	17 Pan (Jena Pan)	937
18 Rarhi	934	18 Sundhi	733
19 Thatari	934		
BAMANGHATI SUBDIVISION		KAPTIPADA SUBDIVISION	
1 Dandachhatra Majhi	1,273	1 Saunti	1 109
2 Tanti	1 096	2 Sahara	1 104
3 Keut	1 063	3 Hadi	1 102
4 Karua	1 049	4 Sabara	1 070
5 Pan (Jena Pan)	1 047	5 Kumbhar	1 060
6 Kumbhar	1 020	6 Tanti	1 055
7 Pan Tanti (Patar Tanti)	1 005	7 Pan Tanti (Patar Tanti)	1 050
8 Baghuti	1 000	8 Pan (Jena Pan)	1,045
9 Gola	1 000	9 Sundhi	1 034
10 Sahara	1 000	10 Dhoba	1 014
11 Ghasi	977	11 Gola	970
12 Dhoba	966	12 Rarhi	928
13 Dom	947	13 Keut	864
14 Sundhi	911	14 Dom	815
15 Thatari	911		
16 Hadi	836		
17 Mochi	804		
18 Saunti	793		
19 Sabara	552		

SUBSIDIARY TABLE VIII

Sex Ratio of *Natural* Population or Population *Born* in Mayurbhanj
and Subdivision

STATE AND SUBDIVISION	ACTUAL POPULATION		IMMIGRANTS.		NATURAL POPULATION		Number of Females per 1,000 Males
	Males.	Females.	Males.	Females.	Males.	Females.	
Whole State	442,378	447,225	21,464	29,825	420,914	417,400	991
Sadar Subdivision	189,212	189,281	8,479	12,313	180,733	176,968	979
Bamanghati Subdivision	110,630	111,267	3,255	4,950	107,375	109,317	1,018
Panchpir Subdivision	81 088	81,771	5,585	7,844	75,503	73,927	979
Kaptipada Subdivision	61,448	61,906	4,145	4,718	57,303	57,188	998

N.B.—The number of emigrants for the State being small, their figure has not been taken into consideration in working out the natural population for the State

SUBSIDIARY TABLE IX

Sex Ratio of *Natural* Population By Pergamahs and Pirs arranged
in order of proportion under different Subdivisions

No of Females per 1 000 Males	PERGAMNAHS AND PIRS		SADAR SUBDIVISION					
	Actual Population	Inhabitants	Natural Population		Actual Population		Inhabitants	
	Males	Females	Males	Females	Males	Females	Males	Females
1,079	438	416	108	8	10	330	356	1,079
1,049	1,073	1,127	8	10	112	1,599	1,117	1,049
1,046	1,674	1,761	75	112	1,599	1,672	1,046	1,046
1,012	3,794	3,955	22	25	3,772	3,930	1,012	1,012
1,039	1,982	2,070	51	64	1,931	2,006	1,039	1,039
1,036	5,008	5,229	147	191	1,861	5,035	1,036	1,036
1,029	8,008	8,185	143	89	7,865	8,096	1,029	1,029
1,027	2,631	2,685	119	106	2,512	2,579	1,027	1,027
1,018	7,036	7,106	271	223	6,762	6,883	1,018	1,018
1,011	4,559	4,697	113	202	1,416	4,495	1,011	1,011
1,008	4,442	4,462	81	71	1,358	4,391	1,008	1,008
1,006	1,563	1,610	70	108	1,493	1,502	1,006	1,006
1,003	4,015	3,000	35	12	2,580	2,988	1,003	1,003
1,003	4,875	1 988	125	223	4,750	4,765	1,003	1,003
1,002	3,046	3,073	12	33	3,034	3,040	1,002	1,002
1,001	9,699	9,575	624	195	9,075	9,080	1,001	1,001
1,001	9,794	9,730	201	130	9,590	9,600	1,001	1,001
1,000	5,060	5,075	113	126	4,947	4,949	1,000	1,000
997	4,461	4,531	144	229	4,317	4,302	997	997
996	6,552	6,545	156	173	6,396	6,372	996	996
994	4,245	4,267	50	99	4,195	4,168	994	994
994	5,191	5,123	122	85	5,069	5,038	994	994
992	3,554	3,596	68	137	3,486	3,459	992	992
991	2,648	2,705	145	224	2,503	2,481	991	991
990	3,732	3,825	147	275	3,585	3,550	990	990
988	4,926	4,921	304	356	4,622	4,565	988	988
987	3,316	3,351	106	184	3,210	3,167	987	987
986	4,062	4,216	167	374	3,895	3,842	986	986
982	4,399	4,377	53	109	4,346	4,268	982	982
978	9,127	9,344	387	789	8,740	8,546	978	978
974	3,128	3 142	110	202	3,018	2,940	974	974
972	3,130	3,102	124	179	3,006	2,923	972	972
969	4,707	4,640	131	208	4,576	4,432	969	969
963	788	756	12	9	776	747	963	963
959	3,447	3,371	132	193	3,315	3,178	959	959
956	480	439	183	155	297	284	956	956
955	1,712	1,750	76	187	1,636	1,563	955	955
949	459	443	8	15	451	428	949	949
940	3,230	3,228	144	426	3,086	2,902	940	940
939	3,181	3,135	185	322	2,996	2,813	939	939
933	1 728	1,597	24	7	1,704	1,590	933	933
932	125	101	22	5	103	96	932	932
919	4,800	4,841	192	607	4,608	4,234	919	919
905	1,829	1,884	79	300	1,750	1,584	905	905
901	2,401	2,413	127	364	2,274	2,049	901	901
899	2,179	2 185	84	302	2,095	1,883	899	899

SUBSIDIARY TABLE IX- continued

Sex Ratio of *Natural* Population By Pergannahs and Pirs arranged
in order of proportion under different Subdivisions

in order of proportion under different							
PERCENNAHS AND PIRS	ACTUAL POPULATION		IMMIGRANTS		NATURAL POPULATION		No. of Females per 1000 Males Natural population
	Males	Females	Males	Females	Males	Females	
SADAR SUBDIVISION— (contd.)							
17 Kahlua	5226	5008	150	631	1906	1377	892
18 Narupagar	1112	1112	49	116	1093	965	883
19 Kaura	708	715	110	123	703	621	881
20 Araria	3711	3713	259	986	3455	2907	812
51 Ouara	2755	2923	292	853	2463	1970	800
52 Bughate	115	21	296	25	119	56	170
53 Pimpada Tawa	3513	2640	1261	732	2249	1918	865
RAMANCHALI SUBDIVISION							
1 Jaula	10785	11691	133	165	10637	11226	1055
2 Ueribera	9070	9231	122	267	8948	9021	1010
3 Gaudia	3175	3323	39	49	3136	3274	1044
4 Khaleh	7253	7233	207	113	7446	7685	1032
5 Kharta	10610	10972	72	76	10538	10856	1030
6 Chital	5090	5116	155	246	4935	4770	1029
7 Banka	8667	8823	102	47	8565	8781	1025
8 Kula	8955	9253	215	341	8740	8917	1021
9 Bera	7371	7443	47	32	7324	7411	1012
10 Dalma	2851	3027	69	216	2792	2811	1007
11 Palia	9410	9321	263	838	9177	9236	1006
12 Saranla	3091	3102	-	1	3091	3093	1005
13 Dandu	3417	3547	75	213	3342	3329	996
14 Jura	2678	2957	57	318	2621	2609	995
15 Nowpata	7711	7633	698	655	7016	6978	990
16 Basila	3613	3756	105	355	3507	3401	970
17 Tung	1060	1309	112	569	948	3710	955
18 Mahua	1652	1701	18	191	1601	1511	913
19 Dumrikudar	693	666	26	35	672	631	939
PANCHPIR SUBDIVISION							
1 Ramraja	285	289	20	-	265	289	1091
2 Bhandra	8393	8629	231	179	8112	8450	1012
3 Khudardesh	5548	3650	53	15	5495	3605	1031
4 Nakura	13,075	13,562	111	561	12,631	13,001	1029
5 Olkudar	372	365	2	-	370	365	986
6 Kua	5,932	5,985	205	375	5,727	5,610	980
7 Thakurmunda	6,063	6,072	130	560	5,633	5,512	979
8 Sukruli	7,126	7,254	276	612	6,850	6,612	970
9 Chosda	5,153	5,702	160	868	4,993	4,834	968
10 Kamika	2,586	2,671	197	366	2,389	2,308	966
11 Ratanpur	6,155	6,390	1,062	1,182	5,393	5,208	966
12 Barpada	1,532	1,365	303	328	1,229	1,037	955
13 Jamunabardanda	1,371	865	185	32	886	833	910
14 Karanjia	5,419	5,213	662	711	1,787	4,469	934
15 Dhanyatri	6,017	6,300	484	1,304	5,533	4,996	903
16 Kumbhirda	2,751	2,761	137	120	2,614	2,341	896
17 Bardyanath	1,680	1,695	81	269	1,596	1,426	893

SUBSIDIARY TABLE IX—continued

Sex Ratio of *Natural* Population By Pergamahs and Pirs arranged in order of proportion under different Subdivisions

PERGAMAHS AND PIRS	ACTUAL POPULATION		MASCULINE		FEMALE POPULATION		No. of Females per 1,000 Males
	Males	Females	Males	Females	Males	Females	
1 Poradiba	2,945	3,666	373	300	2,572	2,705	1,052
2 Taldiba	3,595	3,751	63	56	3,532	3,695	1,044
3 Dukura	4,668	4,815	50	33	4,618	4,777	1,023
4 Khonlekarkachia	11,256	11,561	156	135	11,100	11,426	1,023
5 Joppur	7,624	7,778	178	250	7,446	7,528	1,013
6 Naragadech	1,031	1,032	321	314	710	713	1,001
7 Belakun	3,695	3,567	62	78	3,627	3,589	991
8 Taldandi	2,245	2,757	329	225	2,017	2,472	982
9 Gatal	7,522	7,022	970	1,031	6,551	5,991	981
10 Arpaichilma	5,154	5,273	167	440	5,007	4,833	955
11 Chavani	3,486	3,290	1,132	1,035	2,354	2,255	957
12 Kaitseari	7,519	7,331	255	567	7,104	6,744	944
13 Sambulia	507	923	33	149	674	774	886

Subsidiary Table X

Sex Ratio of *Natural* Population By Religion and Selected Castes or Tribes arranged in order of proportion under each class

(Whole State.)

CASTES AND TRIBES	ACTUAL POPULATION		MASCULINE		FEMALE POPULATION		No. of Females per 1,000 Males
	Males	Females	Males	Females	Males	Females	

TRIBAL HINDUS, ANJIMISTS AND NATIVE CHRISTIANS

1 Munda	546	343	276	33	270	315	1,157
2 Puran	1,513	1,618	50	33	1,463	1,565	1,062
3 Bhami Puran	9,534	10,671	17	69	9,517	10,602	1,051
4 Apara	1,791	1,391	22	35	1,769	1,405	1,024
5 Rajpur	399	515	7	11	492	504	1,023
6 Bhamva	11,445	11,679	152	570	11,247	11,509	1,023
7 Bhumi	38,332	39,853	742	1,333	37,590	39,515	1,019
8 Akaria	5,752	5,377	22	32	5,734	5,324	1,019
9 Senial	127,555	130,250	1,079	2,326	126,285	128,504	1,013
10 Mahabli	1,572	2,021	33	75	1,539	1,945	1,014
11 Balam	22,753	23,454	195	760	22,558	22,754	1,008
12 Koli	53,912	55,439	3,565	5,354	49,947	50,075	1,003
13 Khami Mah. (Khami Mah. (Khami)	29,526	30,416	1,570	1,533	28,255	28,763	997
14 Gond	6,237	5,522	401	395	6,035	6,335	969
15 Oran	731	764	42	80	689	624	914
16 Ljia	267	271	73	147	209	724	695
CASTE HINDUS							
1 Bagal	72	237	19	22	75	209	1,752
2 Gaja	19,579	19,232	1,129	2,144	18,174	17,52	972
3 Khamer	2,227	2,116	342	503	1,585	7,643	937
4 Para	2,667	1,517	173	191	1,724	1,726	941

SUBSIDIARY TABLE X—concluded

Sex Ratio on *Natural* Population By Religion and Selected Castes or Tribes arranged in order of proportion under each class
(Whole State.)

CASTES AND TRIBES	ACTUAL POPULATION		IMMIGRANTS		NATURAL POPULATION		No of Females per 1000 Males Natural population
	Males	Females	Males	Females	Males	Females	
CASTE HINDU—(contd.)							
5 Tel	1 112	1 234	190	704	3 922	3 530	900
6 Khandait	10 136	9 737	1 061	1 630	9 072	8 107	894
7 Bhandari	2 273	2 106	210	328	2 033	1 778	875
8 Bar hnab	2 062	1 929	213	371	1 819	1 538	857
9 Sadkor	1 899	1 895	112	389	1 757	1 506	857
10 Bais	650	526	212	155	438	371	817
11 Guria	822	699	153	157	669	542	810
12 Kshatriya	587	759	186	153	401	616	806
13 Brahman	6 015	1 998	1 064	1 051	4 951	3 947	797
14 Kayastha	596	137	226	119	370	228	778
15 Karan	2 531	1 509	1 376	609	1 158	900	777
16 Raju	1 293	1 274	117	111	1 116	833	727
OTHER HINDUS							
1 Sahara	1 827	1 920	8	32	1 819	1 888	1 038
2 Dandachhatra Majhi	1 372	1 415	14	97	1 328	1 318	1 015
3 Baghuta	396	406	9	17	387	389	1 005
4 Chait	1 918	1 909	72	118	1 876	1 851	987
5 Karua	619	622	6	19	613	603	984
6 Sahara	567	568	77	106	490	462	984
7 Kumbhar	6 607	7 052	104	690	6 503	6 362	978
8 Pan Tanti (Patar Tanti)	15 039	15 039	179	814	14 860	14 215	978
9 Saunta	1 042	4 188	153	388	3 909	3 800	972
10 Hadi	1 431	1 451	50	123	1 381	1 328	962
11 Tarti	3 452	3 548	40	690	3 012	2 858	919
12 Mochu	383	373	87	95	296	278	939
13 Pan (Jena Pan)	1 618	1 617	129	220	1 489	1 397	938
14 Dom	2 379	2 299	107	181	2 272	2 118	932
15 Sundhi	1 550	1 717	188	204	1 662	1 543	928
16 Dhoba	3 767	3 670	222	118	3 545	3 252	917
17 Thatari	592	557	65	78	527	479	909
18 Keut	1 490	1 492	123	259	1 367	1 233	902
19 Gola	3 252	3 097	331	684	2 921	2 413	846
20 Barhi	983	916	86	180	897	736	821
MUSLIMS	2 885	2 465	598	374	2 287	2 091	914
CHRISTIANS	472	410	162	112	310	298	961

SUBSIDIARY TABLE XI

Variation in Sex Ratio (*Actual* Population) since 1881
Number of Females per 1,000 Males

STATE AND SUBDIVISIONS	1931	1921	1911	1901	1891	1881
Whole State	1 011	1 015	1 011	1 013	1 002	980
Sadar Subdivision including Baripada Town	1 000	1 005	1 006	1 007	1 003	994
Bamanghati Subdivision	1 033	1 033	1 035	1 032	1 022	971
Panchpir Subdivision	1 008	1 023	1 010	1 006	951	936
Kaptipada Subdivision	1 007	1 001	983	999	1 013	1 003
Baripada Town	763	796	793	782	808	

CIVIL CONDITION

Reference to the
statistics and
diagrams

Nature of the
enquiry

General
observations

Statistics relating to the civil (i e , marital) condition of the population of the State are combined with those of age and sex in the main Table XI There are five subsidiary tables to be found at the end of this section Subsidiary Table I gives the distribution by civil condition of 1,000 of each sex, religion and main age-periods for the whole State and the subdivisions Subsidiary Table II exhibits the proportion of sexes by civil condition in the main religions and by locality Subsidiary Table III contains proportional figures of those who are married, widowed and unmarried at certain ages by religion and by locality Subsidiary Table IV gives the actual number of persons married, unmarried or widowed by selected tribes and castes The proportional figures of these selected tribes and castes at certain ages have been exhibited in subsidiary Table V The statistics relating to civil condition have been illustrated for the Hindu population only in the three diagrams given in this chapter

The instructions issued to the enumerators were to record for each person enumerated whether he or she was unmarried, married or widowed A woman who has never been married was to be shown in Column 6 of the schedules as unmarried, though she be a prostitute or concubine Divorced persons who had not re-married were to be returned as widowed, while persons who are recognised by custom as married were to be entered as such, even though they had not gone through the full ceremony This had reference to that form of marriage which is known elsewhere as *Sagai* marriage and in Mayurbhanj as *Sanga* marriage and is performed by placing of the *Sindur* (vermillion) mark on the bride's forehead in the presence of assembled friends and relatives without going through the customary or religious ceremony

Marriage in Mayurbhanj among the different religious communities is performed in much the same way as among their respective co-religionists elsewhere, especially in kindred districts and States Among the Hindus generally marriage is a sacrament which must be attended by certain religious observances supplemented by local and caste or tribal ceremonies Among the Muslims it is primarily regarded as a civil contract in which it is only necessary to make a proposal and receive acceptance before a *Kazi* (judge) and witnesses In order to validate the marital agreement, it is necessary in theory at least that the girl should be of age when she is capable of giving her consent, where she has not attained that age, her next friend gives the consent for her which she may, however, if she so chooses, repudiate on coming of age Marriage among Muslims are, however, never completely free from religious and ceremonial rites, the character of which varies according to locality and the social position of the parties concerned There is a class of Muslims in the State who still follow some Hindu ceremonies on such occasions With the Christians similarly marriage is not essentially a religious ceremony, though in practice it is more or less generally so The primitive tribes validate their matrimonial alliances by their especial rites and ceremonies of which the essential part is the *Sindur* *Van* or putting the vermillion mark on the bride's forehead Details of such ceremonies, as followed by some selected tribes, have been given in the ethnographical section of the chapter on caste For some time there has been a tendency among some of the primitive tribes (Tribal Hindus) and low castes (Other Hindus) in the State to imitate the Caste Hindus in following the Vedic rites to solemnize their marriages employing Brahmins to officiate on the occasion As a matter of fact, early marriage and employment of Brahman on the occasions of marriage and *Sradh* ceremony and following the practice of cremating, instead of burying the dead, are some of the stages through which the tribals of the State are fast passing in the course of their gradual

absorption into the fold of Hinduism Polygamy is more or less generally practised among the different communities in the State, while widow re-marriage, especially among the Tribal Hindus and "Other Hindus," is freely allowed in the form of *Sanga* marriage The payment of bride-price is more the rule than the exception among these two communities in order that a marriage proposal may be made and accepted Early marriage is not uncommon among the Hindu population generally, though proportionately it is more prevalent among the Caste Hindus Among the Tribal Hindus it is now quite noticeable among the Kurmis and Kharias, in whose case the percentage of married boys and girls aged 0 to 5 varies between 8 and 20 The Bhunyas, the Bathuis and the Santals returned about 5 per cent of their children aged below 15 as married A quite good number of castes comprising Other Hindus (*vide* Subsidiary Table VI) return heavy percentages of their children as married at this age

Distribution of unmarried, married and widowed			
	Persons	Males	Females
Total	8,89,603	4,42,378	4,47,225
Unmarried	4,34,844	2,40,495	1,94,349
Married	3,76,712	1,88,466	1,88,246
Widowed	78,047	13,417	64,630

The manner in which the total population of the State is distributed between the three civil conditions is shewn in the margin 426 persons in every 1,000 are married among males and 420 among females Of the remainder, 1 in 33 among males and nearly 1 in 7 among females are widowed In other words, widows are proportionately nearly 5 times the number of widowers In the province of Bihar and Orissa just over half the population are married, males and females alike, while of the remainder nearly 1 in every 4 is widowed, the females being a little over 3 times the males The table below shows the proportion of the unmarried, married and widowed of 1,000 of each sex at different ages A noticeable feature of these statistics is that among the unmarried in all ages, the males supersede the females, while among the married aged 30 years and below, the proportion of females is invariably higher than that of the

Age	Unmarried		Married		Widowed	
	Males	Females	Males	Females	Males	Females
0—5	998	995	2	5		
5—10	987	941	13	58		2
10—15	921	682	77	309	2	9
15—20	846	226	346	741	8	33
20—30	179	46	796	870	25	84
30—40	29	18	923	726	48	256
40—60	11	11	874	404	115	585
60 and over	12	8	732	148	256	844

males In the next advanced age-periods, the scale turns in the opposite direction showing proportionately an excess of married males over females It is likely that married immigrants who have left their wives in their native places have contributed to this result The same is the case in the whole of the province of Bihar and Orissa where in the ages 30 to 60 and over proportionately there are more married males than females The comparative figures of married at these advanced age-periods for the State and the province are given below —

Age-period	Maurvrbhanj		Bihar and Orissa	
	Males	Females	Males	Females
30—40	923	726	889	778
40—60	874	404	825	468
60 and over	732	148	678	207

The proportion of widows as compared with that of the widowers, gradually rises from the age 15 and over, varying from 3 to 5 times in different ages

The three different civil conditions will now be treated separately in greater detail by locality, by religion, by caste or tribe and in relation to certain age-periods

Detailed
treatment of the
three civil
conditions

Unmarried

The population of the State is 8,89,603, of whom 4,34,844 or nearly 49 per cent are unmarried, with 2,40,495 males and 1,94,349 females. The males unmarried form 54.36, and the females unmarried 43.46 per cent of their respective total population. In Panchpir and Bamanaghati, in every 100 of their respective total male populations there are more than 57 and 55 persons unmarried. In the other two subdivisions, the proportion of these unmarried persons is less, being about 54 in Kapitpada and more than 52½ in Sadar. As regards the females unmarried, Panchpir heads the list with more than 49 persons in every 100 of its female population. Bamanaghati occupies the next position with about 45 per cent followed by Kapitpada where the percentage is 43. In Sadar, a little over 40 per cent of its female population is married. Failure or inability to marry is more prominent among the Tribal Hindus and Animists than among any other religious communities. The proportional figures for the different communities by locality have been given below as derived from the Subsi-

diary Table I

Males										Females									
Whole State	Sadar	Baman-ghati	Panch-pir	Kapit-pada	Whole State	Sadar	Baman-ghati	Panch-pir	Kapit-pada	Whole State	Sadar	Baman-ghati	Panch-pir	Kapit-pada	Whole State	Sadar	Baman-ghati	Panch-pir	Kapit-pada
54.36	52.62	55.38	57.36	53.96	43.46	40.16	44.89	49.41	43.01	42.85	40.16	44.89	49.41	43.01	40.91	42.68	43.31	42.21	40.00
56.50	55.08	57.45	58.98	55.61	46.24	43.57	47.01	51.56	45.60	48.18	48.18	50.52	47.06	45.60	49.18	49.18	51.41	48.18	47.06
59.17	59.11	59.79	62.72	58.46	49.18	51.41	48.18	50.52	47.06	59.17	59.11	59.79	62.72	58.46	59.17	59.11	59.79	62.72	58.46
47.57	46.37	46.91	60.29	49.31	33.85	29.71	36.78	41.02	35.40	47.57	46.37	46.91	60.29	49.31	47.57	46.37	46.91	60.29	49.31
48.16	48.16	60.50	56.10	61.47	38.27	34.52	38.30	46.23	38.11	48.16	48.16	60.50	56.10	61.47	48.16	48.16	60.50	56.10	61.47
42.09	42.09	47.14	47.04	29.82	34.97	32.43	37.81	31.17	20.68	42.09	42.09	47.14	47.04	29.82	42.09	42.09	47.14	47.04	20.68
48.43	41.05	41.05	31.82	25.00	42.68	43.31	40.21		66.66	48.43	41.05	41.05	31.82	25.00	42.68	43.31	40.21		66.66
50.96	50.96	36.36	36.36	16.66	40.91	39.72	42.85		50.00	50.96	50.96	36.36	36.36	16.66	40.91	39.72	42.85		50.00

Among the Tribal Hindu and Animist males, the proportion varies from about 53 to about 60, while in the case of the females of the said communities it varies from over 43 to over 51 per cent of their respective male and female populations. Among other communities the proportion hardly rises over 50 per cent in the case of their males and 46 per cent in the case of their females. A larger percentage of male Caste Hindus are returned unmarried from Panchpir (50.29) and Kapitpada (49.31) than from any of the other two subdivisions where the percentages are more than 46 but less than 47. Among this class of Hindus more than 41 per cent of females are unmarried in Panchpir, and more than 35 but less than 37 per cent each in Bamanaghati and Kapitpada. In Sadar less than 30 per cent of female Caste Hindus are returned unmarried. As regards the class of Hindus coming under "Other Hindus," Panchpir, and next to it Kapitpada, closely followed by Bamanaghati, returned over 50 to 56 per cent of their male population as unmarried. In Sadar the percentage of unmarried in this community is a little more than 45. In Panchpir alone the percentage of female "Other Hindus" rises up to over 46. In Bamanaghati and Kapitpada it is over 35 and in Sadar about 34½.

The percentage of unmarried among Muslim males is almost equal in Bamanaghati and Panchpir, in each of which place 47 persons in every 100 are unmarried. In Sadar and Kapitpada the corresponding percentages are 42 and about 30 respectively. Among Muslim females, Bamanaghati returns about 35 per cent as unmarried. In Sadar and Panchpir the percentage varies near about 32, while in Kapitpada it is barely 21. Among Christian males and females the percentage of unmarried is higher than among the Muslims. In the case of males the percentage is 46 to 48 and in the case of females about 43. 51 to 55 per cent of males and about 40 per cent of

The proportional figures of unmarried at certain age-periods by religion and locality are embodied in another statement given below, in which the proportions of unmarried have been worked out per 10,000 of the total population belonging to each sex

Subdivision or State	1	Unmarried							
		Males				Females			
		2	3	4	5	6	7	8	9
		No of unmarried per 10,000 of total population	No of unmarried aged 20 and over per 10,000 of total unmarried	No of unmarried per 10,000 of total population aged 20 and over	No of unmarried aged 10 and over per 10,000 of total unmarried	No of unmarried per 10,000 of total population aged 40 and over	No of unmarried per 10,000 of total population	No of unmarried aged 15 and over per 10,000 of total unmarried	No of unmarried per 10,000 of total population aged 15 and over
State	5,436	688	688	832	28	113	4,346	835	638
Sadar	5,262	632	632	719	26	94	4,016	591	413
Bamanghati	5,338	685	685	881	30	134	4,489	863	182
Panchpur	5,736	770	1,026	37	87	167	4,941	1,212	1,111
Kaptipada	5,396	750	861	22	79	4,301	619	468	42
State	5,650	673	877	25	109	4,624	971	809	96
Sadar	5,508	668	709	18	71	4,357	673	523	55
Bamanghati	5,745	733	1,003	30	147	4,701	1,286	1,036	149
Panchpur	5,898	801	1,121	39	184	5,156	1,356	1,311	141
Kaptipada	5,561	683	839	18	71	4,560	704	577	42
State	5,076	567	609	23	83	3,827	496	324	49
Sadar	4,816	575	566	29	93	3,452	304	176	43
Bamanghati	5,050	450	498	28	104	3,830	331	344	67
Panchpur	5,147	580	738	12	52	4,623	842	698	49
Kaptipada	5,147	704	743	17	57	3,811	363	234	42
State	4,457	614	526	31	90	3,497	301	176	93
Sadar	4,209	935	713	44	112	3,243	301	228	174
Bamanghati	4,714	342	334	15	51	3,791	236	149	41
Panchpur	4,704	503	506	63	212	3,117	244	128	122
Kaptipada	2,982	1,765	711			2,068			
State	5,917	823	1,168	30	139	4,918	1,023	935	144
Sadar	5,911	840	1,264	46	198	5,141	1,176	1,136	157
Bamanghati	5,929	791	1,160	23	113	4,818	959	830	101
Panchpur	5,272	517	638			5,052	1,875	1,607	
Kaptipada	1,457	1,941	1,172	13	20	4,263	2,111	1,950	22
State	4,707	1,941	1,172	13	20	4,263	2,111	1,950	22
Sadar	4,511	1,823	1,141	117	270	4,231	2,132	1,422	220
Bamanghati	4,527	230	262			4,265	1,290	1,290	57
Panchpur	1,132	1,171	1,171			1,072	823	623	323
Kaptipada	1,132	1,171	1,171			1,072	823	623	323

This statement further gives the distribution of males unmarried, aged 20 and over, and 40 and over and of females unmarried, aged 15 and over, and 30 and over, per 10,000 of total unmarried and per 10,000 of total population, male or female, in the respective periods appearing in the said statement. It would appear from this statement that in the case of the Tribal Hindus, males aged 20 and over number 568 to 801, and females aged 15 and over number 704 to 1,356, per 10,000 of total unmarried of each sex in the different subdivisions. These figures respectively include 18 to 30 males aged 40 and over and 42 to 149 females aged 30 and over who are unmarried. Among the males aged 20 and over, 709 to 1,121 persons, of whom 71 to 184 persons are aged 40 and over, are unmarried in every 10,000 of their respective population. The corresponding number of unmarried among females, aged 15 and over, varies from 523 to 1,311, of whom 71 to 281 are aged 30 and over. Generally the higher proportions are noticeable in both the sexes in Bamanghati and Panchpuri subdivisions, the latter almost always outnumbering the former. The lowest proportions are mostly from Sadar. The corresponding proportional figures in the case of Animists rise up still higher, Bamanghati and Sadar competing with each other in returning maximum figures under different heads. Next to them comes Panchpuri, which occupies the last position inasmuch as very few aboriginals in Kaptipada returned themselves as Animists. The other two Hindu communities, viz., Caste Hindus and "Other Hindus," return proportionately lesser number of persons, male and female, as unmarried than the Tribal Hindus. As between the first mentioned two communities, the condition of remaining unmarried is more prevalent among the "Other Hindus" than among the Caste Hindus considered in relation to both male and female population. But the relative position is altered in the case of male Caste Hindus after the age 20 is attained. At this period of life there are proportionately more unmarried among the Caste Hindus than among the "Other Hindus." This is, however, not the case as regards their respective females. Soon after attaining the age 15, a comparatively large proportion of females among the Caste Hindus are given away in marriage, at which age-period their contemporaries among the "Other Hindus" still continue to be maidens. Among males the Tribal Hindus occupy an intermediate position between Caste Hindus and "Other Hindus" in their number of unmarried at the age 20 and over. This intermediate position is occupied by "Other Hindus" in their relation with Tribal Hindus and Caste Hindus in respect of their females unmarried at the age 15 and over.

The proportional number of total unmarried among Muslims and Christians are almost equal in each of the different subdivisions. But proportionately there are more unmarried among Christians than among Muslims, both male and female, after the age 20 is attained by males, and 15 by females. The relative figures of the remaining community, viz., "Others," very nearly corresponds to the figures relating to Christians.

It has been seen before that in every 1,000, 426 persons are married among males and 420 among females. The distribution of these married persons by different age-periods (*vide* Subsidiary Table I) goes to show that out of the 426 males in every 10,000 of male population 92 are married under the age 15, of whom two are under 5 years and 13 under 10 years of age. The corresponding numbers of females married under the age of 5 and 10 are 5 and 58. The number of married under the age 15 is 309. These figures relate to the whole State. The relative figures for the subdivisions are given in the margin overleaf. Marriage of children under 5 years of age is not so prevalent in any part of the State. Marriages in noticeable numbers, however, begin to be performed before the age 10 is reached or

Married.

In this age-period, viz, 5 to 10, Bamaughati and Panchpir take place in more marriages than in Sadar and Kaptipada. The number gradually increases everywhere when the next age period 10 to 15 is reached. The largest proportional number of male children married between the ages 5 to 10 is returned from Panchpir, where it is 20. Next to it comes Bamaughati with 14 and Sadar with 11. The number of male married children at this age is proportionately very low in Kaptipada. Bamaughati and Panchpir return proportionately almost equal number of female children aged 5 to 10 as married. The respective numbers are 47 and 45. A little less than double this number, viz, 81 female children in every 1,000 of their population of that age, are returned as married from Sadar. The Kaptipada number is about one-fourth of the Sadar number. Because there are more females unmarried in Bamaughati and Panchpir, the number of married among them at the age 10 to 15 is noticeably low. It is 287 in Bamaughati and 188 in Panchpir per 1,000 of total female population in the two subdivisions. As in the case of males, Sadar heads the list in the case of females as well with 394 of them aged 10 to 15 as married. The corresponding figure in Kaptipada is 270. As between males and females aged 10 to 15, there are about 3 times as many females married as males in Bamaughati and Panchpir. In Sadar, girls aged 10 to 15 married are 5 times the number of males of that age and civil condition, while in Kaptipada the proportion is still higher, being as much as 7 times. The proportion of married among females varies directly with the social position of the parties concerned.

The proportional number of married children aged 0 to 15 among the different main religious communities in the whole State is given below for ready reference (*vide* Subsidiary Table I)

	Males					Females				
	0 to 5	5 to 10	10 to 15	0 to 5	5 to 10	0 to 5	5 to 10	10 to 15		
Tribal Hindus	1	9	60	2	32	2	16	270	270	270
Caste Hindus	4	33	143	16	177	16	177	650	650	650
Other Hindus	2	15	98	9	89	9	89	446	446	446
Animists			54		6		6	102	102	102
Muslims	2	24	158	9	85	9	85	638	638	638
Christians								100	100	100
Others								638	638	638

Marriage at these age-periods appears to be more prevalent among the Caste Hindus, both among males and females as observed before. The next position is occupied by Other Hindus or Muslims. Particular section of the Tribal Hindus are not completely free from the stigma of early marriage. Among the Caste Hindus early marriage is not so noticeable among males as among females. Only 4 castes, viz, Khandait, Kammar, Tel and Gaura, returned more than 2 but less than 10 per cent of their male population aged 15 or less as married. Six other castes, viz, Sadgop, Raju, Pitra, Baisnab, Bhandari and Brahman, join the rank of those already named in advocating early marriage among females to varying degrees. Among these 10 castes altogether 10 to 38 per cent (*vide* Subsidiary Table VI) of girls aged below 15 are given away in marriage.

As regards the "Other Hindus," Kumbhars, Dhobas and an an are responsible for early marriage of their males aged below 15. The percentages vary between more than half but less than five. Seven other castes, viz., Kunt, Tanti, Gola, Dandachhatia-Majhi, Sundhi, Sabara and Dom, join the above three castes to a greater or lesser degree in giving away girls aged less than 15 in marriage. The proportional figures among these 10 castes vary between 8 and 25 per cent. of their female population.

A few tribes among the Tribal Hindus are represented in the list of early marriage. In their case also early marriage is prevalent among females in a larger number of tribes than among males. So far the males are concerned, more than 8 per cent. of Kurmis and more than one per cent. of each of Bhumi and Santal and less than one per cent. of Kols, aged below 15, are returned married. In addition to these 4 tribes there are 5 others viz., Kharia, Bhuinya, Gond, Bathuri and Bhanj Puran, who favour early marriage more or less among their females. The outstanding position among these 9 tribes is occupied by the Kurmis with very nearly 20 per cent. of their females aged below 15 as married. They are followed by Kharias after a long interval with a little more than 8 per cent. In the case of Bhumi, Bhuinya and Santal, 5 to 6 per cent. and in the case of Gond, Bathuri and Bhanj Puran, about 3 to 3½ per cent. and among Kols, a little over 2 per cent. of females aged less than 15 are returned married.

78,047 persons are in all returned as widowed in the State, with 13,417 Widowed as widowers and 64,630 as widows. In the case of females, widowhood begins from the age 5 to 10 while in the case of males this kind of civil condition takes its start between the years 10 and 15. Less than one person in every 10 among females and 4 among males are returned widow or widower up to the age 30. Beyond that age, the proportional number of widower rises up to 2 times and about 5 times and more than 10 times in the respective age-periods, viz., 30 to 40, 40 to 60 and 60 and over. In the case of females in the said age-periods, the corresponding rise in the proportional numbers is 3 times, 7 times and 10 times respectively.

The widowed are distributed in the different subdivisions of the State in almost equal proportions both among males and females, as would appear from the subsidiary Table I. Widowhood and widowerhood are more prevalent among the Caste Hindus. Among the Tribal Hindus and Animists and "Other Hindus," the proportional numbers are almost equal. Among Muslims and Christians, very few care to remain widowed. So is the case with "Others."

Among Tribal Hindus, 6 other tribes, viz., Santal, Bhumi, Kurmi, Bhuinya, Kol and Bathuri, returned more than one but less than 1½ of their males aged 0 to 40 as widowed. These 6 tribes, together with 5 others, viz., Amata, Puran, Bhanj Puran, Kharia and Gond, returned 4 to 9 per cent. of their females of the above age as widowed. The Brahmans, the Gaurias, the Khandaits and the Telis and the Kamars among the Caste Hindus and Pan Tantis and Kumbhars among the "Other Hindus" returned 1 to 2½ per cent. of their males as widowed. In these two religious communities, viz., Caste Hindus and "Other Hindus," widowhood prevails amongst the females of a larger number of castes, the number per cent. in each of these castes varying from 4 to 13. The names of all these castes would appear in Subsidiary Table V. The widowed condition among boys and girls aged below 15 is returned in noticeably but not considerably large numbers specially among females belonging to the communities of Bhumi, Kurmi, Santal and Gauria. In other castes and tribes, the number of widowers or widows is rather negligible. The detailed statistics of these widowed persons can be had from Subsidiary Table IV.

SUBSIDIARY TABLE I

Distribution by civil condition of 1,000 of each sex, religion and main age-periods
All Religions.

AGE.	UNMARRIED					MARRIED					WIDOWED				
	Whole State.	Sadar	Bamanghatti	Panchpur	Kapupada	Whole State	Sadar	Bamanghatti	Panchpur	Kapupada	Whole State	Sadar	Bamanghatti	Panchpur	Kapupada.
Males	544	526	554	574	540	426	444	414	397	430	30	30	32	29	30
0-5	998	998	998	998	1,000	2	2	2	2	4					1
5-10	987	988	986	980	996	13	12	14	20						6
10-15	921	915	910	921	960	77	83	87	77	39	2	2	3	2	
15-20	646	635	602	696	704	346	358	386	295	290	8	7	12	8	
20-30	179	157	177	217	203	796	820	790	762	772	25	23	33	22	25
30-40	29	22	38	40	23	923	934	905	913	933	48	44	57	47	44
40-60	11	9	14	17	8	874	879	865	859	887	115	112	121	124	105
60 and over	12	12	10	14	12	732	733	738	722	730	256	255	252	264	258
Females	435	402	449	494	430	420	446	399	389	426	145	152	152	117	144
0-5	995	994	995	995	999	5	6	5	5	1					
5-10	940	917	951	954	976	58	81	47	45	24	2	2	2	1	
10-15	682	596	703	807	720	309	394	287	188	270	9	10	10	5	10
15-20	226	144	273	387	187	741	819	689	597	781	33	37	38	16	32
20-30	46	28	64	76	31	870	880	846	868	886	84	92	90	56	83
30-40	18	11	27	28	9	726	720	693	763	758	250	269	280	209	233
40-60	11	6	19	19	5	404	391	380	457	420	585	603	601	524	575
60 and over	8	4	13	14	3	148	134	151	195	121	844	862	836	791	876
Tribal Hindus.															
Males	565	551	574	590	556	408	424	395	382	420	27	25	31	28	24
0-5	999	998	999	999	999	1	2	1	1	1					
5-10	991	992	991	985	996	9	8	9	15	4					
10-15	938	936	934	930	967	60	62	64	68	32	2	2	2	2	1
15-20	674	667	635	726	706	318	324	355	267	287	6	9	10	7	7
20-30	150	158	201	239	200	785	820	767	741	775	25	22	32	20	25
30-40	30	19	44	43	18	927	944	900	908	916	43	37	56	49	36
40-60	12	7	15	19	7	881	901	862	859	910	107	92	123	122	83
60 and over	11	9	12	14	8	750	759	735	727	782	239	232	253	259	210

SUBSIDIARY TABLE I—continued

Distribution by civil condition of 1,000 of each sex, religion and main age-periods
Tribal Hindus—concl'd.

AGE	UNMARRIED					MARRIED					WIDOWED				
	Whole State	Sadar	Bamanghati	Panchpur	Kaptipada	Whole State	Sadar	Bamanghati	Panchpur	Kaptipada	Whole State	Sadar	Bamanghati	Panchpur	Kaptipada
Females															
0-5	463	436	471	516	156	401	121	178	373	114	136	140	151	111	130
5-10	998	997	997	997	999	2	3	3	3	1	1	1	2	1	
10-15	967	960	970	961	963	32	39	28	35	12	8	9	39	5	9
15-20	753	689	759	647	787	239	302	232	118	201	32	36	9	17	28
20-30	273	184	323	439	225	695	780	638	511	717	79	82	280	204	75
30-40	57	33	77	91	38	864	885	829	652	887	212	217	607	502	207
40-60	22	12	33	34	9	736	711	687	762	781	565	573	832	776	545
60 and over	14	7	22	24	5	121	420	371	171	450	835	851			869
	9	3	14	18	5	156	113	151	206	126					
Caste Hindus.															
Males															
0-5	476	464	469	503	493	480	459	495	161	489	41	47	36	36	52
5-10	996	998	995	988	1,000	4	2	5	12	7					
10-15	967	978	947	940	993	33	22	53	60						
15-20	853	854	788	863	912	143	143	205	160	58	4	3	7	4	6
20-30	563	573	448	530	713	428	121	536	154	281	9	6	16	16	
30-40	174	178	110	176	256	799	797	859	795	739	27	25	31	29	25
40-60	32	32	23	29	41	906	902	918	922	891	62	66	59	49	68
60 and over	14	16	11	18	2	828	822	858	838	811	158	162	131	141	187
	17	15	9	21	20	666	654	752	692	619	317	331	239	287	361
Females															
0-5	338	297	368	410	354	485	505	477	458	462	177	198	155	132	184
5-10	984	983	963	977	995	16	17	17	23	55					
10-15	819	757	831	862	926	177	239	163	137	71	4	4	6	1	
15-20	427	317	437	570	568	559	666	550	429	417	14	17	13	1	15
20-30	77	41	88	183	78	804	911	880	801	882	39	48	32	16	40
30-40	17	11	25	32	17	878	862	904	902	878	105	127	71	66	11
40-60	10	9	10	14	7	686	653	704	767	690	304	338	286	219	303
60 and over	3	2	5	3	3	346	316	381	413	344	651	682	614	584	653
	4	1	8	7		127	119	107	193	107	869	880	865	800	893

SUBSIDIARY TABLE I—continued

Distribution by civil condition of 1,000 of each sex, religion and main age-periods
Other Hindus.

AGE.	UNMARRIED					MARRIED					WIDOWED				
	Whole State.	Sadar	Bamanghati	Panchpur	Kaptipada	Whole State	Sadar	Bamanghati	Panchpur	Kaptipada.	Whole State	Sadar	Bamanghati	Panchpur	Kaptipada
Males	508	482	505	562	515	459	484	459	410	451	33	34	36	28	34
0—5	998	998	997	999	1,000	2	2	3	1	4	1	2	3	1	1
5—10	985	978	985	991	996	15	22	15	9	2	9	4	23	6	1
10—15	901	870	877	958	947	98	128	120	41	53	26	22	38	22	28
15—20	589	544	513	716	681	402	452	464	278	318	50	45	62	48	54
20—30	130	119	99	159	170	844	859	863	819	802	26	22	38	22	28
30—40	23	20	23	30	23	927	935	915	822	923	50	45	62	48	54
40—60	8	8	12	5	4	869	856	883	875	886	123	136	105	120	110
60 and over	12	18	4	6	13	718	721	738	714	684	270	261	258	280	303
females	383	345	383	462	381	460	487	462	410	448	157	168	55	128	171
0—5	591	586	591	1,000	1,000	9	14	9	17	41	2	2	3	1	12
5—10	509	840	931	982	959	89	158	66	17	41	10	10	13	5	45
10—15	544	378	553	811	564	446	612	434	184	424	31	34	37	9	12
15—20	122	49	122	302	101	847	917	841	689	854	84	97	75	59	92
20—30	19	18	20	27	12	897	885	905	914	896	275	297	274	221	285
30—40	8	7	8	10	8	717	696	718	769	707	84	97	75	59	92
40—60	11	4	9	9	4	383	342	429	422	380	611	654	562	569	616
60 and over	4	3	11	9	4	130	101	170	144	110	866	896	819	856	890

Animists.

Males	592	591	598	527	385	375	373	369	464	577	33	36	33	9	38
0—5	1,000	1,000	1,000	1,000	1,000										
5—10	1,000	1,000	1,000	1,000	1,000										
10—15	943	957	933	933		54	32	67	615	666	3	11	22		
15—20	699	771	687	385	334	285	220	291	875	857	16	9	27		
20—30	239	252	241	125		728	708	732	909	857	33	40	46		
30—40	48	56	46	45		896	865	908	1,000	1,000	56	79	46		
40—60	13	15	13			861	871	848	1,000	1,000	126	114	139	46	143
60 and over	18	48				719	762	694			263	190	306		

SUBSIDIARY TABLE I—continued

Distribution by civil condition of 1,000 of each sex, religion and main age-periods
Animists—concl.

AGE	UNMARRIED					MARRIED					WIDOWED				
	Whole State	Sadar	Bamanghati	Panchpir	Kaptipada	Whole State	Sadar	Bamanghati	Panchpir	Kaptipada	Whole State	Sadar	Bamanghati	Panchpir	Kaptipada
Females															
0-5	492	514	481	505	471	363	395	350	327	441	145	91	168	169	88
5-10	1,000	1,000	1,000	1,000	1,000	6	6	6							
10-15	994	994	994	994	994	192	138	218	550	1,000	9	27	13	50	
15-20	799	862	769	1,000		679	675	688			43		52		
20-30	278	298	260	400		804	809	794	909	1,000	111	95	124	364	
30-40	85	96	82	91		702	798	655	636	1,000	273	154	333		
40-60	25	48	12			415	594	386	250		567	446	590	750	1,000
60 and over	18	111	24			147	167	147			830	722	853	1,000	

Muslims.

Males															
0-5	446	421	470	470	298	527	556	499	503	684	27	23	31	27	18
5-10	998	993	1,000	1,000	1,000	2	7	8	89	100					
10-15	976	971	971	911	900	24	29	47	257		10	10	21		
15-20	832	857	827	743	1,000	158	143	152	444	400	12		19		
20-30	530	598	453	556	600	458	392	528	909	823	26	17	38	15	
30-40	114	163	72	76	148	860	820	890	822	926	42	27	35	134	
40-60	15	11	10	44	37	943	962	955	950	1,000	67	77	74	25	
60 and over	10	13	6	25		833	870	800	857	1,000	167	130	200	143	
Females															
0-5	350	325	378	312	207	503	499	498	532	552	147	176	124	156	241
5-10	991	993	992	979	1,000	9	7	8	21		9		16		
10-15	906	917	937	711	1,000	85	83	47	289						
15-20	431	459	450	286	250	538	492	523	714	750	31	49	27	62	
20-30	58	73	56	31		900	865	923	906	1,000	42	63	21		
30-40	4	5	4	25		930	935	926	935	1,000	66	60	70	65	
40-60	20	37	6			727	688	754	718	1,000	253	275	240	257	
60 and over	3		8			416	364	484	400	250	581	636	508	600	750
						125	176	104	111		875	824	896	889	1,000

SUBSIDIARY TABLE I—continued

Distribution by civil condition of 1,000 of each sex, religion and main age-periods
Christians.

Age.	UNMARRIED					MARRIED					WIDOWED				
	Whole State	Sadar	Bamanghati	Panchipur	Kaptipada	Whole State	Sadar	Bamanghati	Panchipur	Kaptipada	Whole State	Sadar	Bamanghati	Panchipur	Kaptipada
Males	460	481	410	318	250	517	406	579	636	250	23	20	11	46	500
0—5	1,000	1,000	1,000			25		143							
5—10	975	1,000	857		1,000										
10—15	1,000	1,000	1,000			167	130	285	833		41	23	42		1,000
15—20	833	870	715			678	651	792	375	1,000	13	20			
20—25	280	326	167	167		892	959	938	750		34	33			
25—30	95	21	62	625		931	934	1,000			154	154		125	
30—35				125		846	846								
35—40	35	33				449	446	457		333	124	121	141	1,000	
40—45						14	18								
45—50	986	982	1,000		1,000										
5—10	1,000	1,000	1,000			100	105	100							
10—15	900	895	900		1,000	604	595	636							
15—20	396	405	364			791	794	783			77	74	87		
20—25	132	132	130			821	846	800		1,000	143	128	133	1,000	
25—30	36	26	67			450	479	334			517	479	666		
30—35						250	286				750	714	1,000		
35—40	33	42													
40—45															
45—50															
50—55															
55—60															
60 and over															

Others.

Males	509	552	364		166	481	437	636	834	10	11				
0—5	1,000	1,000	1,000												
5—10	1,000	1,000	1,000												
10—15	1,000	1,000													
15—20	636	700				364	300								
20—25	250	222	500			750	778	500							
25—30	53	77				947	923	1,000							
30—35						895	875								
35—40	52	62				666	667	1,000							
40—45	334	333									53	63			
45—50															
50—55															
55—60															
60 and over															

SUBSIDIARY TABLE I—concluded

Distribution by civil condition of 1,000 of each sex, religion and main age-periods
Others—concl'd.

AGE	UNMARRIED					MARRIED					WIDOWED				
	Whole State		Bamanghati		Kaptipada		Sadar		Bamanghati		Panchipr		Kaptipada		Whole State
	Unmarried	Married	Unmarried	Married	Unmarried	Married	Unmarried	Married	Unmarried	Married	Unmarried	Married	Unmarried	Married	
1 emale s	409	396	428		500		546	548	572				500		45
0—5	1,000	1,000	1,000		1,000										56
5—10	1,000	1,000	1,000												
10—15	462	417	1,000				538	583							
15—20	200	286					800	714	1,000				1,000		
20—30	53	67					947	933	1,000				1,000		
30—40							1,000	1,000							286
40—60							714	714							666
60 and over							334	334							666

SUBSIDIARY TABLE II

Proportion of sexes by civil condition in the main religions in the Whole State and the Subdivisions
(The figures show the number of Females per 1,000 Males)

All Ages

RELIGIONS	WHOLE STATE				SADAR				BAMANGHATI				PANCHIPR				KAPTIPADA			
	Unmarried		Married		Unmarried		Married		Unmarried		Married		Unmarried		Married		Unmarried		Married	
	Unmarried	Married	Unmarried	Married	Unmarried	Married	Unmarried	Married	Unmarried	Married	Unmarried	Married	Unmarried	Married	Unmarried	Married	Unmarried	Married	Unmarried	Married
All Religions	808	999	4,817		764	1,005	5,113		837	996	4,906		869	989	4,008		803	997	4,788	
Tribal Hindus	812	1,011	5,207		808	1,022	5,768		858	1,008	5,133		891	995	4,026		837	1,006	5,529	
Caste Hindus	671	957	3,779		598	964	3,916		764	942	4,183		785	956	3,516		675	956	3,259	
Other Hindus	751	1,002	4,709		710	997	4,881		751	995	4,334		829	1,006	4,437		763	1,025	5,135	
Animists	838	978	4,427		786	956	2,308		860	1,013	5,478		828	608	16,000		1,600	1,000	3,000	
	670	815	4,714		638	744	6,240		757	944	3,878		516	824	4,555		176	205	3,500	
	806	750	4,727		800	805	5,429		949	764	13,000				1,000		2,000	1,000		
	679	960	4,000		604	1,053	4,000		725	571							4,000	800		

SUBSIDIARY TABLE III

Proportion who are married, widowed and unmarried at certain ages

Whole State.

RELIGIONS		Number per 1,000 aged 0—10 who are married		Number per 1,000 aged 15—40 who are widowed		Number per 1,000 aged 40 and over who are unmarried		Number per 1,000 unmarried	
All Religions	Tribal Hindus	Caste Hindus	Other Hindus	Animists	Muslims	Christians	Others	Males	Females
7	31	27	124	118	175	62	75	11	11
5	16	26	183	149	186	75	81	11	11
18	96	32	149	186	152	22	81	10	81
8	49	28	130	152	152	32	10	10	3
3	3	35	142	203	134	86	15	15	20
13	47	27	121	142	134	17	5	17	1
12	7	18	248	119	51	143	16	17	16

RELIGIONS		Number per 1,000 aged 0—10 who are married		Number per 1,000 aged 15—40 who are widowed		Number per 1,000 aged 40 and over who are unmarried		Number per 1,000 unmarried	
All Religions	Tribal Hindus	Caste Hindus	Other Hindus	Animists	Muslims	Christians	Others	Males	Females
6	21	7	133	161	172	38	10	8	4
4	10	48	161	172	152	22	8	10	5
12	127	32	171	163	142	13	15	15	1
11	86	24	142	163	142	16	13	13	3
18	45	43	91	228	157	110	31	31	55
18	3	27	132	157	121	71	16	197	21

Sadar.

RELIGIONS		Number per 1,000 aged 0—10 who are married		Number per 1,000 aged 15—40 who are widowed		Number per 1,000 aged 40 and over who are unmarried		Number per 1,000 unmarried	
All Religions	Tribal Hindus	Caste Hindus	Other Hindus	Animists	Muslims	Christians	Others	Males	Females
8	25	34	136	168	181	79	12	13	16
5	15	32	138	168	181	94	12	13	18
29	90	35	109	120	130	27	10	8	6
9	37	41	129	198	108	76	6	3	12
27	3	29	168	198	108	15	3	3	4
71	14	73	189	100	112	62	4	12	4

Bamanghati.

RELIGIONS		Number per 1,000 aged 0—10 who are married		Number per 1,000 aged 15—40 who are widowed		Number per 1,000 aged 40 and over who are unmarried		Number per 1,000 unmarried	
All Religions	Tribal Hindus	Caste Hindus	Other Hindus	Animists	Muslims	Christians	Others	Males	Females
11	25	26	94	197	105	15	20	16	16
7	18	31	91	208	122	16	20	16	5
34	80	25	100	60	169	48	5	20	5
44	155	15	138	111	98	11	12	12	4
183	140	183	140	111	98	11	62	12	4

Panchpir.

RELIGIONS		Number per 1,000 aged 0—10 who are married		Number per 1,000 aged 15—40 who are widowed		Number per 1,000 aged 40 and over who are unmarried		Number per 1,000 unmarried	
All Religions	Tribal Hindus	Caste Hindus	Other Hindus	Animists	Muslims	Christians	Others	Males	Females
2	12	25	46	190	47	56	9	7	4
2	6	23	103	188	56	21	2	7	5
3	64	30	122	192	25	21	2	2	1
50	22	48	157	67	157	67	1	2	2
333	140	140	140	140	140	140	1	2	2

Kapipada.

SUBSIDIARY TABLE IV—continued

Actual Numbers of Married, Unmarried and Widowed among Selected Tribes and Castes at Certain Age-Periods

TRIBAL HINDUS—contd

Castes	Subdivisions	Unmarried				Married								Widowed											
		Males		Females		0-1	1-2	2-3	3-4	4-5	5-10	10-15	0-5	5-10	10-15	15-20	20-30	30-40							
		20-30 40	30-40 50	40-50 over	50-60 over	M F	M F	M F	M F	M F	M F	M F	M F	M F	M F	M F	M F	M F							
Gond	Total	226	14	6	5						3	31	33	81											
	Sadar	6	1								2	3	5												
	Bamanghati	15	4	2	1						3	24	21	38											
	Panchpir	204	9	4	4						5		9	38											
	Kapipada	1																							
	Total	102	14	5	2		1	1	2	4	19	45	49	186											
	Sadar	57	4		1					1	7	30	29	102											
	Bamanghati	15	1	2	1			1		3	10	13	19	76											
	Panchpir	12	6	1							1	2		6											
	Kapipada	18	3	2							1		1	2											
Kharra.	Total	2,468	420	95	45	1	2	3	3	2	28	56	136	513	1	4	6	17	27	92	184	515	275	1,205	
	Sadar	177	12	2				1			7	9	15	65				2	3	13	17	45	21	139	
	Bamanghati	676	158	33	13		1		2		13	26	48	215		4	5	10	10	45	69	216	88	460	
	Panchpir	1,281	217	48	27	1	2		1	2	8	20	62	175	1		1	4	12	25	72	200	144	507	
	Kapipada	334	33	12	5		1			1		1	11	58				1	2	9	26	54	22	99	
	Total	189	22	7	4		4	2	11	3	20	247	824	893	1,725	1	4	19	55	30	119	128	408	150	869
	Sadar	57	9	4	2	1			3		10	61	369	340	878		24	6	16	13	46	48	223	58	414
	Bamanghati	29	6	2	2		3		4		5	60	193	227	350		7	4	17	4	32	23	85	33	182
	Panchpir	68	5				1	2	4	3	5	119	254	312	454	1	11	9	21	13	40	53	87	54	247
	Kapipada	35	2	1								4	8	14	43						1	4	13	5	26
Mahali	Total	42	1	1	2		1	2	2	1	4	15	12	56		1	1	1			9	4	16	9	45
	Sadar	14	1	1	1		1		2		1	4	13	5	22						3		1	5	16
	Bamanghati	21										1	6	27		1		1			4	2	12	3	23
	Panchpir																								
	Kapipada	7			1							1	1	4							2	3	1	6	

Actual Numbers of Married, Unmarried and Widowed among Selected Tribes and Castes at Certain Age-Periods

TRIBAL HINDUS—contd

Castes	Subdivisions	UNMARRIED		MARRIED								WIDOWED				
		Males 20-30-40-50 30 40 50 over	Females 15-20-30-40 & 20 30 40 over	0-1	1-2	2-3	3-4	4-5	5-10	10-15	0-5	5-10	10-15	15-20	20-30	30-40
Munda	Total	36	8 2						2	2 10				3	8 7	7 13
	Sadar	6	1												3	5
	Bamanghati	9	7 2						2	2 10				3	4 7	1 13
	Panchpir	21													1	1
	Kaptipada															
Oron	Total	18 1	4 1						1 8	3 31				1	1 5	1 20
	Sadar	14	4 1						1 8	3 28				1	1 5	18
	Bamanghati	1								3						1 2
	Panchpir	3 1														
	Kaptipada															
Parah	Total	25 1	19 9 1						1 13	9 42		2	4	2 4	8 24	11 66
	Sadar	19	12 6						7	5 17			1	1 1	4 14	6 27
	Bamanghati	4 1	3 1						1 6	4 22		1	2	3	4 6	4 29
	Panchpir	2	4 2 1							3		1	1	1	3	1 8
	Kaptipada														1	2
1	Total	19 4	4 2						1 3	1 27				2	2 9	1 21
	Sadar	4 2	2						1 3	1 14				1	1 7	1 12
	Bamanghati	4 1								10				1	1 2	5
	Panchpir															
	Kaptipada	11 1	2 2													4
	Total	4,353 428 74 51	3,864 1,265 260 188	4 1	1 3	5 5	4 3	6 15	87 210	576 2,599	6	14	12 102	118 594	640 2,051	766 4,050
	Sadar	1,659 146 24 19	1,381 418 91 54	2	1 1	2 4	3 1	4 6	45 123	264 1,241	3	7	3 42	46 279	243 793	253 1,563
	Bamanghati	1,805 217 44 28	1,816 638 131 110	2		1 3	1 1	2 7	23 55	228 890	3	7	6 34	54 228	271 894	353 1,759
	Panchpir	263 27 3 2	217 67 17 13	1					4 7	17 65			3	5 17	19 64	55 164
	Kaptipada	626 38 3 7	450 142 21 11		1		1	2	15 25	67 403			3 23	13 68	107 300	105 564

SUBSIDIARY TABLE IV—continued
 Actual Numbers of Married, Unmarried and Widowed among Selected Tribes and Castes at Certain Age-Periods

SUBSIDIARY TABLE IV—continued																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																			
Actual Numbers of Married, Unmarried and Widowed among Selected Tribes																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																			
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Caste	Subdivisions	Unmarried										Married										Widowed																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																													
		Males			Females			0-1		1-2		2-3		3-4		4-5		5-10		10-15		0-5		5-10		10-15		15-20		20-30		30-40																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																			
		20-30-40-50 & over	15-20-30-40 & over	M F	M F	M F	M F	M F	M F	M F	M F	M F	M F	M F	M F	M F	M F	M F	M F	M F	M F	M F	M F	M F	M F	M F	M F	M F	M F	M F	M F																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																				
Ujja	Total	35	22	1	1																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																														</

CASTE HINDUS.

Actual Numbers of Married, Unmarried and Widowed among Selected Tribes and Castes at Certain Age-Periods

CASTE HINDUS—contd

Castes	Subdivisions	UNMARRIED				MARRIED								WIDOWED					
		Males		Females		0-1	1-2	2-3	3-4	4-5	5-10	10-15	0-5	5-10	10-15	15-20	20-30	30-40	
		20-30	40-50 over	15-20	30-40 over														M
Brahman	Total	247	48 14 15	7 3 4			1	1	1	3	6 113	51 331			9	2 47	45 170	79 249	
	Sadar	135	27 7 12	6 3 2				1	1	2	5 80	32 198			5	1 31	31 110	53 164	
	Bamanghati	35	7 3 2	1		1					1 10	8 34				1 3	2 10	4 17	
	Panchpur	24	2 1								6	5 24			1	1	2 9	4 14	
	Kaptipada	53	12 4	1					1		17 6 75				3	12	10 41	18 54	
Gaura	Total	374	52 10 12	246 96 25 9	5	1 9	8 14	11 25	16 48	188 592	457 939		2	13	17 20	29 49	99 296	184 749	
	Sadar	95	15 3 2	20 13 7 2				1 4	15	22 215	102 312			3	4 7	5 21	19 116	49 246	
	Bamanghati	63	10 2 1	72 20 6 4		1 3	2 7	1 9	7 16	82 190	192 275		1	9	8 9	13 19	35 83	55 229	
	Panchpur	144	13 5 4	126 36 12 2	5		6 6	9 12	9 16	84 174	152 305		1	1	5 4	10 8	37 78	54 198	
	Kaptipada	72	14 5	28 17 1			1		1		13 11 47					1 1	8 19	26 76	
Guria	Total	37	1	1 1 1					3	1	12 9 52				2	6	5 14	7 29	
	Sadar	18		1 1					3	1	11 8 41				2	5	4 11	7 23	
	Bamanghati	4									1 6						1 2	3	
	Panchpur	7		1							1 1					1	1	2	
	Kaptipada	8	1									4						1	
Kamar	Total	209	29 7 2	109 38 22 7					1	7 14	72 234			3	2 8	12 32	34 74	42 164	
	Sadar	89	9 5	33 10 9 1						4 3 40	26 107			3	1 1	5 7	16 31	16 72	
	Bamanghati	42	8 1	36 10 5 4					1	2 6 19	30 70				3 3	3 14	9 21	14 48	
	Panchpur	32	9 1 1	35 10 6 1						1 5 10	12 36				1 4	2 5	5 11	5 27	
	Kaptipada	46	3 1	5 8 2 1							3 4 21				1 3	9	4 11	7 17	
Aran	Total	225	17 4 2	23 4 2						1 6	7 26				1 1	1 4	9 32	25 51	
	Sadar	99	9 2 1	15 4 2					1	3 4 17					1 1	1 4	6 22	12 29	
	Bamanghati	30	2 1	1						1 1	1 1							2 5 8	
	Panchpur	69	2	2 2						1 2 3							2 5 3	3 3	
	Kaptipada	27	4 1 1	5						1 1 5							1 3	5 11	

SUBSIDIARY TABLE IV—continued

Actual Numbers of Married, Unmarried and Widowed among Selected Tribes and Castes at Certain Age-Periods
CASTE HINDUS—contd.

Caste.	Subdivisions	Unmarried				Married										Widowed																					
		Males.				Females				0-1		1-2		2-3		3-4		4-5		5-10		10-15		0-5		5-10		10-15		15-20		20-30		30-40			
		20-30	30-40	40-50	50 & over	15-20	20-30	30-40	40 & over	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F		
Kayastha.	Total	25		3																																	
	Sadar	10		2																																	
	Bamanghati	11																																			
	Panchpur	1																																			
	Kapripada	3		1																																	
Khandait.	Total	466	39	7	3	53	19	3																													
	Sadar	275	23	6	1	16	9	2																													
	Bamanghati	20	2			4	5																														
	Panchpur	30	1			5	1																														
	Kapripada	141	13	1	2	28	4	1																													
Kshatriya.	Total	66	12	1	1	22	4	2	2																												
	Sadar	31	5	1	1	12	3	1	1																												
	Bamanghati	8	3			1		1																													
	Panchpur	9	2			7																															
	Kapripada	18	2			2	1		1																												
Patra.	Total	39	3	1		4	1	1																													
	Sadar	10	1	1																																	
	Bamanghati	1																																			
	Panchpur	1																																			
	Kapripada	27	2			4	1	1																													
Raju.	Total	42	5	1		4	1	1																													
	Sadar	39	4	1		3	1	1																													
	Bamanghati	1				1																															
	Panchpur																																				
	Kapripada	3																																			

SUBSIDIARY TABLE IV—continued

Actual Numbers of Married, Unmarried and Widowed among Selected Tribes and Castes at Certain Age Periods

CASIL HINDUS—continued.

Caste	Subdivisions	MARRIED				MARRIED										WIDOWED																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																					
		Male		Female		0-1	1-2	2-3	3-4	4-5	5-10	10-15	15-20	20-25	25-30																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																						
		15-20-30-40-50 over		15-20-30-40-50 over																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																	
		20-30	30-40	40-50	50 over											20-30	30-40	40-50	50 over																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																		
Sindhip	Total	20	3	1	1	12	1																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																														

OTHER HINDUS

Baghuti	Total	8	1									5	3	14								3	2	11	1	12
	Sadar	7	1									1	2	9								2				5
	Bamanghati																									
	Panchpur	1										1	1	5								1	2	3		7
	Kaptipada																									
Dandachhatra Mahip.	Total	30	2	1		8	3	2	1		1	26	10	84		1				2	9	5	38	7	68	
	Sadar	27	2	1		7	3	2	1		1	26	10	61		1				2	9	1	37	7	60	
	Bamanghati	1																								
	Panchpur	1				1																				2
	Kaptipada	1																								3
Dandachhatra Mahip.	Total	75	12	1		50	5	2	1		15	51	48	132		1				2	11	9	51	32	134	
	Sadar	31	7	1		10	3	1			9	37	31	78		1					9	3	27	12	74	
	Bamanghati	11	2			7					1	5	7	20						2	1	5	10	8	23	
	Panchpur	19	2			29	2				1	6	7	19							1	1	1	6	8	20
	Kaptipada	14	1			4	1				1	7	1	15										8	4	17

SUBSIDIARY TABLE IV—continued

Actual Numbers of Married, Unmarried and Widowed among Selected Tribes and Castes at Certain Age-Periods
OTHER HINDUS—contd

Castes	Subdivisions	Unmarried						Married							Widowed								
		Males.				Females		0-1		1-2	2-3	3-4	4-5	5-10	10-15	0-5	5-10	10-15	15-20	20-30	30-40		
		20-30	30-40	40-50	50 & over.	15-20	20-30	30-40	40 & over.	M	F	M	F	M	F	M	F	M	F	M	F	M	F
Dom.	Total	46	6			22	6	4															
	Sadar	21	1			3	3	3															
	Bamanghati	21	3			8	3																
	Panchpur	1	1			10		1															
	Kapipada	3	1			1																	
	Total	49	6		1	26	8	3	3			1		1	2	3	9	24	47				
Ghasi	Sadar	20	3			10	4		1							2	6	7	14				
	Bamanghati	19	2		1	13	2	2	1			1				1	3	15	24				
	Panchpur	10	1			3	2	1	1									1	9				
	Kapipada																						
	Total	127	8	1	3	10	4	1	1							1	7	2	64	40	171		
	Sadar	104	6		3	6	3	1	1							1	7	2	58	34	147		
Gola	Bamanghati																						
	Panchpur																						
	Kapipada	23	2	1		4	1											6	6	24			
	Total	18	2	1		11	5	1										5	23	19	49		
	Sadar	11	2			6	4											1	3	5	23	19	49
	Bamanghati	1		1		1		1											5	21	18	38	
Hadl.	Panchpur	1																1					
	Kapipada	5				4	1											1		11			
	Total	6				5	2											2	2	2	15		
	Sadar	2				4	2											2	2	2	13		
	Bamanghati					1																	
	Panchpur																						
Karna	Kapipada	4																		2			
	Total																						
	Sadar																						
	Bamanghati																						
	Panchpur																						
	Kapipada																						

Actual Numbers of Married, Unmarried and Widowed among Selected Tribes and Castes at Certain Age-Periods

OTHER HINDUS—contd

Caste	Subdivisions	Unmarried						Married						Widowed															
		Males			Females			0-1	1-2	2-3	3-4	4-5	5-10	10-15	0-5	5-10	10-15	15-20	20-30	30-40									
		20-30		40-50	15-20		30-40														over	M F		M F		M F		M F	
		20-30	30-40	40-50	50 & over	15-20	20-30														30-40	40 & over	M	F	M	F	M	F	M
Keri	Total	18	2	1	10	3	1	1		1	2	5	8	37	90		1	1	6	11	61	9	92						
	Sadar	7	2		1		1		1		2	4	8	31	66		1	1	6	4	55	8	78						
	Bamanghati					1							2	3	4					1	2	1	1						
	Panchpur	2		1	7	2														3	3	10							
	Kapipada	9		2										3	16					3	1	3							
Kumbhar	Total	117	20	3	4	61	18	4	4	1	2	3	24	96	268		2	5	6	18	34	107	47	247					
	Sadar	46	7	2	14	7	2					1	6	52	29	113		1	5	5	9	54	13	98					
	Bamanghati	26	5	1	2	15	5		4		1	2	17	46	62	113		4	5	11	19	35	19	87					
	Panchpur	26	5	1	26	1	1			1	2		1	2	3	8	2		1		3	6	8	26					
	Kapipada	19	3	1	6	5	1			1			4	2	34				2	2	3	12	7	36					
Pan (Jena Pan)	Total	55	5	1	1	25	9	3	2			1	4	8	48			2	5	10	27	13	59						
	Sadar	10			2		2						1	10					3	2	9	2	10						
	Bamanghati	15	1	1	11	4			4					2	13		2	2	1	1	3	3	14						
	Panchpur	23	3		12	2	1	1	1			1	2	2	16						7	10	8	24					
	Kapipada	7	1			3							1	4	9				1		5		11						
Pan Tanti	Total	300	25	10	2	240	65	11	10	1	1	2	26	63	83	410		5	13	17	42	76	186	111	429				
	Sadar	70	3	4	1	34	16	3	3		1	1	11	29	26	148		2	4	3	9	21	64	36	123				
	Bamanghati	93	10	3	90	25	2		5			1	5	17	32	155		2	3	10	22	27	60	45	160				
	Panchpur	93	8	3	1	94	21	5	1			1	8	12	22	59		1	5	3	5	11	31	20	91				
	Kapipada	44	4		22	3	1	1	1				2	5	3	48			1	1	6	17	31	10	55				
Rathi	Total	45	8	1	1							2	11	11	60			2	3	8	11	11	44						
	Sadar	32	8	1								2	10	9	35			1		7	9	8	24						
	Bamanghati																												
	Panchpur																												
	Kapipada	13			1								1	2	25		1	1	3	1	2	3	20						

DIARY TABLE IV—conold

Actual Numbers of Married, Unmarried and Widowed among Selected Tribes and Castes at Certain Age-Periods
OTHER HINDUS—conold

Castes	Subdivisions	Unmarried						Married						Widowed										
		Males			Females			0-1	1-2	2-3	3-4	4-5	5-10	10-15	0-5	5-10	10-15	15-20	20-30	30-40				
		20-30	30-40	40-50 & over	15-20	20-30	30-40 & over	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	
Sabara	Total	42	6	1	2	15	11	3																
	Sadar	21	4		2	9	9	1																
	Bamanghati	1		1			1																	
	Panchpur	2																						
	Kapipada	18	2			6	2	1																
	Total	8	3			11	3	1																
Sahara.	Sadar	5	2			3	1																	
	Bamanghati																							
	Panchpur	2				5	2																	
	Kapipada	1	1			3		1																
	Total	124	25		1	187	19	5	6															
	Saunti	Sadar																						
Bamanghati		1				2		1																
Panchpur		112	22		1	178	18	4	5															
Kapipada		11	3			7		1	1															
Total		59	10	1	1	9	5	1	2															
Sundhi		Sadar	27	3		1	1	4																
	Bamanghati	16	4	1		7	1	1	2															
	Panchpur	1	1																					
	Kapipada	15	2		1																			
	Total	86	13	4	3	22	4	3																
	Tanti	Sadar	39	8	4	3	6	2	1															
Bamanghati		3	3			1	1	1																
Panchpur		12				8	1																	
Kapipada		32	2			8		1																
Total		18	2			5	2	1																
Thatar		Sadar	7				1																	
	Bamanghati	3				1		1																
	Panchpur	7	1	1		1	1	1																
	Kapipada	1	1			1																		
	Total																							

SUBSIDIARY TABLE V

Number of married and widowed at certain ages

Section I—Introductory Remarks

OCCUPATION OR MEANS OF LIVELIHOOD

CHAPTER X.

The main statistics regarding occupation are given in Table X which is divided into two parts. Part I gives the State summary with which detailed statistics of the subdivisions are combined. In this part has been set out the standard scheme of classification, while on the top of the first two pages have been shown the distribution of total earners, with or without subsidiary occupations, and the total working dependants and total non-working dependants for the whole State and subdivisions. Part II gives similar information in detail for individual parganahs and pirs but does not include occupations which are numerically unimportant. Despite such omissions this part of the table runs to nearly 1,612 columns and covers 136 pages of closely printed matter. There are six subsidiary tables and an appendix to be found at the end of this chapter. Subsidiary Table I gives the occupations chiefly followed by selected tribes and castes. Subsidiary Table II gives with reference to sex and locality occupations chiefly followed as principal and subsidiary means of livelihood in the aggregate by more than one per cent of persons aged 15 to 70 of some selected castes and tribes under three main Hindu communities. In the Subsidiary Table II A, the castes and tribes classified under the three main Hindu communities have been arranged with reference to locality in order of merit under each selected group of occupations. Less than one per cent of any caste following any or the selected occupations have been omitted from this table as well as from the Subsidiary Table II. Subsidiary Table III is in 4 parts. Part I deals with the actual number and number per cent of earners following occupations as principal means of livelihood and as subsidiary means of livelihood as well as the actual number of working dependants and non-working dependants. Part II gives the number per cent of total earners with or without subsidiary means of livelihood. Part III calculates the number of working dependants and non-working dependants per one hundred dependants. Part IV shows the percentage distribution of actual workers by sex and by sub-classes. It is subdivided into five parts—A to E. Part A gives the statistics for the whole State while the remaining four parts do so for each of the four subdivisions. Subsidiary Table IV shows the distribution, by locality and by sex, of the working population following 24 selected groups of occupations as principal or subsidiary means of livelihood as well as working dependants. Subsidiary Table V gives the statistics relating to comparative distribution of occupation in Mayurbhanj and some places outside, while Subsidiary Table VI relates to proportional distribution of occupation (principal, subsidiary and working dependants) under each sub-class. The appendix gives the scheme of classification which together with figures relating to each class, sub-class order, sub-order and group has been illustrated in the tree given in this chapter.

There are three sets of diagrams illustrating occupational statistics to be found in this chapter. The first diagram shows comparative distribution of occupation dependant, principal and subsidiary *per mille* of the population the key to which is to be found in the Subsidiary Table VI. The next diagram in a similar way compares distribution of occupations under different sub-classes in Orissa division, Chhotanagpur division, Orissa States, Mayurbhanj and Chhotanagpur States the key to which is to be found in Subsidiary Table V. The last diagram shows the proportional distribution of the working population of the State between the main occupations

The nature of the enquiry into occupation has varied considerably from census to census. In the Indian census of 1881 nothing was recorded save the occupation of actual workers. In the next following census of 1891, the means of subsistence rather than occupation was recorded, the workers and dependants being included without distinction. In 1901 as the result of the combination of two methods workers were distinguished from dependants and in the case of the latter the principal occupations of the persons who supported them was recorded. In the next two censuses of 1911 and 1921 no material change was introduced. In the present census there has once more been an important modification involving to a certain extent a reversion to the original procedure of 1881. Difficulties of the occupational census have been to a great extent avoided by omitting to record the means of subsistence of the non-working population which as will be seen presently form about one-half of the population of the State. Much of the complications in the tabulation of occupational statistics has thus been conveniently done away with, without any material difference to the value of statistics. In this census workers have been divided into earners and working dependants.

Nature of the
enquiry

In the schedule, four columns IX to XII, were reserved for occupational returns. Column IX related to the enquiry whether a person was an earner, working dependant or non-working dependant. Column X was reserved for the earner about whom the kind of his principal occupation was to be entered in detail. Column XI had a two-fold purpose to serve. In the case of an earner it was to record his subsidiary occupation while in respect of a working dependant, it returned the form of his assistance to the earner in the family occupation. Column XII was especially reserved for the industrial worker. As matters stand in the State there were few entries to be made in this column. As a matter of fact the responses to this item were not separately compiled by the Government of India as it was later decided to dispense with the All-India Industrial Table. It is necessary to quote here the particular instructions issued to the enumerators who were required to make entries in the column of occupation with special care.

‘ Only those will be shown as earners who help to augment the family income by permanent and regular work for which a return is obtained in cash or in kind. A woman who looks after her house and cooks the food is not an earner but a dependant. But a woman who habitually collects and sells firewood or cowdung is thereby adding to the family income and should be shown as earner. So also a woman who regularly assists her husband in his work (e.g., the wife of a potter who fetches the clay from which he makes his pot) as an all-time assistant, but not one who merely renders a little occasional help. A boy who sometimes looks after his father’s cattle is a dependant, but one who is a regular cowherd and earns pay in cash and kind should be recorded as such in column X. It may be assumed, as a rough and ready rule, that boys and girls over the age of 10 who actually do field labour or tend cattle are adding to the income of the family and should, therefore, be entered in column X or XI according to whether they earn pay or not. Boys at school or college should be entered as dependants. Dependants who assist in the work of the family and contribute to its support without actually earning wages should be shown as dependants in column IX and their subsidiary occupation should be entered in column XI. Thus a woman who keeps house for her husband is a dependant and is entered as such in column IX but has the subsidiary occupation (column XI) of house-keeping. Only the most important subsidiary occupations should be shown ’

Instructions were also issued to lay stress on the importance of avoiding vague words like “domestic servant,” “labour” or “service” or “shop-keeping.” The exact kind of domestic service or labour and the nature of

goods sold were to be entered. In the case of service it was necessary to distinguish Government service, Indian States service, service in shop or domestic service. Furthermore, the exact occupation followed in each of the different kinds of service, *e.g.*, Civil Court clerk, or Police Inspector or P. W. D. Overseer or Estate Manager or lawyer's clerk, was to be shown distinctly. In the case of traders the kind of trade was to be carefully specified. Among persons living on agriculture distinction was to be made between non-cultivating owners or proprietors receiving rent in cash or kind, cultivating owners, cultivating tenants and agricultural labourers. A person who cultivated part of his land and sublet the other part was to be shown in column X as a cultivator and in column XI as landlord if he got the greater part of his income from the land which he cultivated himself. He was to be entered otherwise (in column X as landlord and in column XI as cultivator) if he got the greater part of his income from the land he sublet. Gardeners and growers of special products were to be shown separately. Persons who derived their income from lands other than agricultural land and rent of houses were distinguished from those who got it from agricultural land.

Where a man had two occupations the principal one was that on which he relied mainly for his support and from which he got the major part of his income. The other occupation was to be shown as subsidiary even if he followed it at any time of the year. It has been stated above that only one subsidiary occupation, and that the most important one, was to be entered. In the end the enumerators were especially cautioned to avoid replies relating to occupation such as are given to a Magistrate in Court by a witness as that was never to be considered sufficient for the purpose of the census.

It was not an easy task to get half-educated and unpaid enumerators faithfully and correctly to follow the full significance and niceties of the instructions referred to above. Not to speak of the enumerators, the supervisors, the charge superintendents and even the writer of the report not uncommonly found themselves in a compromising position in making replies to questions that arose in the endeavour to make correct entries regarding occupation. In a country like Mayurbhanj, unless the person concerned is completely landless, there is a universal tendency to place agricultural occupation in the forefront whether as principal or subsidiary, relegating other fruitful occupations to a subordinate position. Besides, in no small number of cases the one and the same man combines in him occupations which by nature and custom have come to be an especial feature of Indian moosil life. The same man is both a money-lender and a grain dealer, or a fish catcher and a boat-keeper, or a cattle-herd and a field labourer. Not a few combine in themselves more than two occupations such as agriculture, trade, service, money-lending,

and approved by the International Statistical Institute. The English scheme followed in 1881 was found unsuitable to Indian conditions. According to the scheme followed the occupations could be classified into 4 classes, 12 sub-classes, 55 orders and 195 groups. As matters stand in Mayurbhanj this classification has reduced itself to 4 classes, 12 sub-classes, 49 orders and 140 groups. For easy reference the scheme in its entirety as adopted for this State has been reproduced in Appendix I given at the end of this chapter.

To assist in the correct classification of the various entries made in the schedule, an elaborate alphabetical index of occupation was prepared and circulated by the Census Commissioner of India. Supplementary lists of transliterated vernacular words were compiled in the provincial office and these included local terms which were not likely to find place in the All-India Index. A copy of this supplementary list was made available to this State by the courtesy of the Provincial Superintendent of Bihar and Orissa which was constantly used in compilation and tabulation of the statistics.

The principle followed in the scheme of this classification requires a brief explanation. For this purpose the work on which a person is engaged has been regarded from two points of view, the personal and the economic. As the object of occupational statistics is to obtain a general synopsis of the economic distribution of the population or to ascertain the number of persons dependant on a particular industry, the entries in columns X and XI have been allocated to their proper industries if such industries individually had found their place in the classifications, and if not so, the personal occupation has been shown by itself. As for example, clerks, contractors, coolies, mechanics, managers and so forth, instead of being classified, regard being had to the personal occupations of the persons concerned, have been allocated to the relative industries to which the different workers belonged. But, as a general rule, wherever a man's personal occupation is one which involves especial training, *e g*, that of a doctor, engineer, surveyor, settlement officer, etc., he is classed under the head reserved for that occupation and not under the particular industry to which he is attached. Again when a person is found to make as well as to sell, he is classified under the manufacturing or industrial head, the commercial one being reserved for trade, pure and simple. Similarly where a person extracts some substance from the ground and also refines it, he is shown under the mining and not under the industrial head. Industrial and trading occupations are divided into two main categories, *viz* —

- (1) Those where the occupation is classified according to the material worked in, and
- (2) Those where it is classified according to the use itself

The first category is reserved for the manufacture or sale of articles and includes the use of specified articles for which there is no appropriate head in the second category. For example, while shoe-making is classed with other industries of dress and toilet, the manufacture of certain leather articles, such as saddlery, etc., falls in the group "working in leather."

In the words of Sir Edward A. Gait, "The whole scheme, as adopted for India, is based on the axiom that a census does not supply data which are suitable for minute classification." To understand the present scheme of the occupational classification (Appendix I) it is convenient to reprint here the note of 1911 in which Sir Edward A. Gait explains the principles then and since followed in classifying occupation.

(1) Where a person both makes and sells, he is classed under the industrial head, the commercial one is reserved for persons engaged in trade, pure and simple. On the same principle when a person extracts some substance, such as salt-petre from the ground, and also refines it, he is shown under the mining and not under the industrial head.

(2) Industrial and trading occupations are divided into two main categories —

“(a) Those where the occupation is classed according to the material of which the articles are made, and

(b) Those where it is classed according to the use which they serve. As a general rule, the first category is reserved for the manufacture or sale of articles the use of which is not finally determined, but it also includes that of specified articles for which there is no separate head, and also the occupations, so common in India, which are characterised by the material used rather than the particular articles made. The ordinary village blacksmith, for instance, makes not only shoes, but also water-bags and all other articles of leather, which he tans himself.

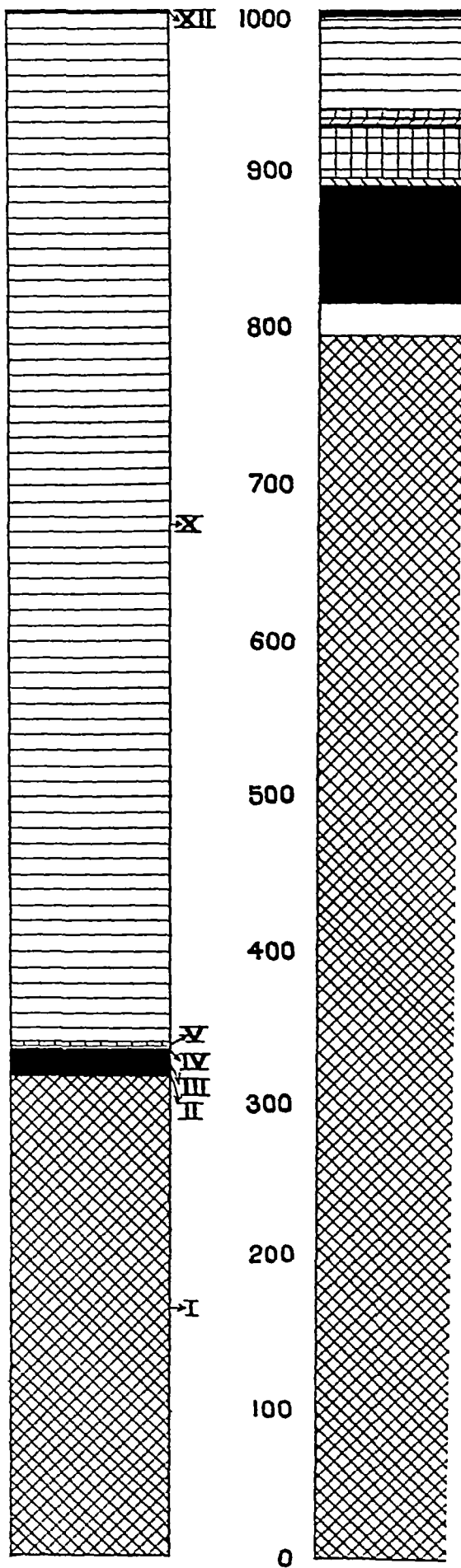
“(3) As a general rule when a man's personal occupation is one which involves especial training, e.g., that of a doctor, engineer, surveyor, etc., he is classed under the head reserved for that occupation irrespective of the agency by which he is employed. A ship's doctor, for instance, is shown as a doctor and not as a ship's officer. An exception is made in cases where the work in which an individual is employed involves further specialization, e.g., that of a marine or sanitary engineer. Only those Government servants are shown in Sub-class VII who are engaged in the general administration. Officers of the medical, irrigation, opium post office and other similar services are classed under the especial heads provided for these occupations.”

Section II—General Survey

NON-WORKING DEPENDANTS

The total population of the State is 88,96,03, of whom 43,506 or 49 per cent are non-working dependants comprised of children, old men and infirm. In a country like Malaybhān, persons aged 0 to 10 and 70 and over may safely be assumed not to have acquired the power or to have ceased to have the power of being workers. The infirm may be added to their number. Children below 10 years of age form 34.8 per cent of the total population. Similarly, old men aged 70 and over form 0.6 per cent of that population. The infirm constitute 0.2 per cent. These three classes together thus form 35.6 per cent, which is less by 13.8 or barely 14 per cent than the total percentage of the non-working dependants in the whole State. This 14 per cent naturally, therefore, belongs to the higher age category of children as it can never be assumed that older persons remain idle without doing any work. If allowance is made in favour of children aged 10 to 15 as being unable to work and their number is added to that of children of the next younger groups (0 to 10), it will be seen that all these children form 45 per cent of the total population who, together with the persons aged 70 and over and the infirm, constitute in the aggregate 45.3 of the State population. In that case also 41 per cent of the total non-working dependants remain unaccounted for, showing thereby that these over 41 per cent belong to still higher age categories of children.

COMPARATIVE DISTRIBUTION OF DEPENDENT



N B The base is proportional to the total number by the Roman numbers.

- | | | | | | |
|----|--------------------------------------|-----|-----------|----|--------|
| I | EXPLOITATION OF ANIMALS & VEGETATION | III | INDUSTRY | V | TRADE |
| II | EXPLOITATION OF MINERALS | IV | TRANSPORT | VI | PUBLIC |

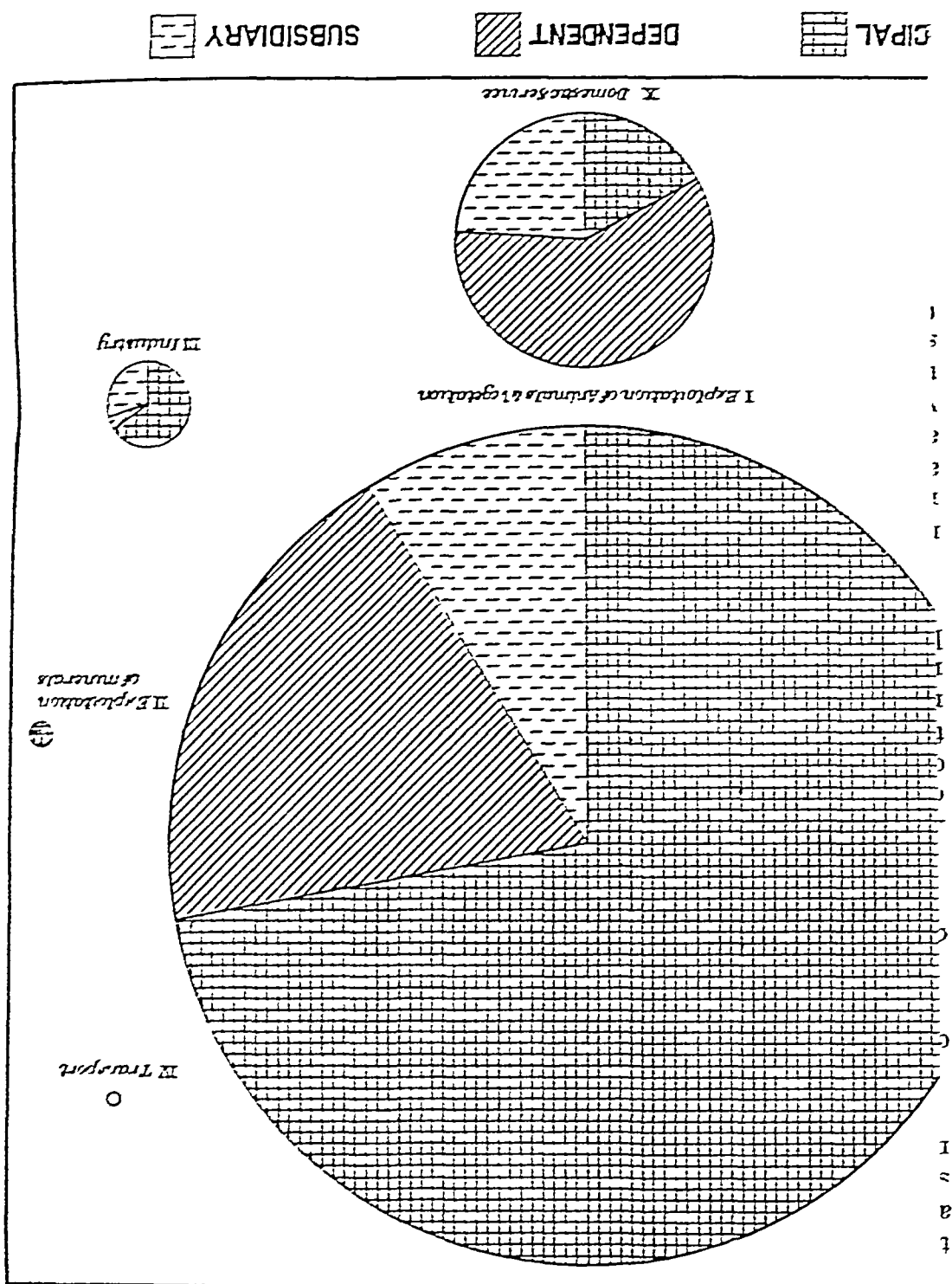
- IX Persons living on their income
- XI Insufficiently described occupation
- XII Unproductive

- VI Public force
- VII Public Administration
- VIII Professions and Liberal Arts

V Trade

PRIN

To know us take first percentage constitute 11.9 and to 13.8 per cent words, in 18 of Caste and more 1 children a men aged Caste Hindu communities 0



of the distribution of non-working dependants by community let
the former age category of children, viz 0 to 10, along with the
of persons aged 70 and over and the infirm. The Tribal Hindus
13, the Caste Hindus 15.4, the Other Hindus 15.4, the Animists
the rest (Muslims, Christians, etc.) 10.3 per cent to make up the
nt of the non-working dependants who are aged over 10. In other
every 100 persons aged over 10, 13 of Tribal Hindus, more than
Hindus, more than 15 of Other Hindus and about 12 of Animists
than 10 of other communities are non-workers. Secondly, taking
ged 0 to 15 into account together with the abovementioned old
70 and over and infirm, the Tribal Hindus constitute 3.1, the
jus 5.7, the Other Hindus 6.3, the Animists 1.8 and the other com-
-6 to make up the 4.1 per cent. of the non-working dependants in

the whole State aged over 15. In other words, in every 100 persons aged over 15, more than 3 of Tribal Hindus, about 9 of Caste Hindus, more than 6 of Other Hindus and about 2 of Animists and less than 1 of other communities are non-workers. From the 2 sets of figures discussed above, it will be seen that between the ages 10 to 15, while about three-fourths of Tribal Hindus' children and less than two-thirds of Other Hindus' children and about 5 in every 6 children of the Animists join the rank of workers, only one-half of the number of such children among the Caste Hindus do so. Children of other communities—Muslims, Christians, etc.,—in large majority, *viz*, 97 in every 103 become workers between the ages 10 and 15.

BY SEX AND LOCALITY

The distribution of non-working dependants by sex shows an excess in the case of the females as against the males. The former constitute about 56 per cent of their total population while the latter are less by 13 per cent considered in relation to their population. As regards the different subdivisions, the proportional strength of the non-working dependants is highest in Panchpir where it is 56.2 per cent of the total population of that subdivision. This is mainly because the percentage of children aged 0 to 15 is highest (46.8) in that subdivision. The next higher percentage of non-working dependants is returned from Bamanghati which is 53.3 and which similarly comes next to Panchpir in its percentage (44.9) of children aged 0 to 15. The Sadar and Kaptipada subdivisions exactly agree with each other in their percentage of non-working dependants as they do in respect of the percentage of their children (43.6 and 43.7 respectively) aged 0 to 15. The percentage of non-working dependants in each of these two places is 45.4. There is little difference in the percentage of female non-working dependants in Bamanghati (63.2) and that of Panchpir (64.3). That relation, however, does not exist in the said two places as regards the male non-working dependants. In Panchpir their percentage is 48, while in Bamanghati it is less by about 5. The proportion of non-working males in Sadar (41.7) is higher than that of Kaptipada (38.6). But the relation is reversed in the case of the females. Against 52.1 per cent of female non-workers in Kaptipada there are less than 50, or more correctly 49 per cent in Sadar.

EARNERS AND WORKING DEPENDANTS

Percentage distribution by sex, calculated on the population of each class in the whole State and the subdivisions, of earners and working dependants who together in 1921 census came under the designation "workers," is exhibited in the statement given below. These workers are taken to be

Percentage distribution by sex of earners and working dependants in the whole State and the subdivisions

	Males		Females	
	Earners	Working dependant	Earners	Working dependant
Whole State	51.3	5.9	26.5	17.4
Sadar	52.8	5.4	29.7	21.1
Bamanghati	48.4	8.3	21.3	15.3
Panchpir	48.2	3.7	24.8	10.7
Kaptipada	55.5	5.7	28.3	19.0

between the ages 15 to 70. The total percentage of persons between these two ages in the State is 54.9. But the total percentage of workers,—earners and working dependants combined,—comes to 50.6, the former constituting

38.9 and the latter 11.7. Thus there remains a difference of 4.3 per cent, from which the inims between the ages 15 to 70 forming 0.2 per cent, taken away, leaves a remainder of 4.1 per cent between the ages 15 to 70 who as has been shown before are not workers. The distribution of these workers by sex shows a preponderance among earners of male and among working dependants of females. Against about 51.3 male earners there are 26.5 or about one-half female earners. The ratio of the two sexes among the working dependants is 17.4 in the case of the females and just one-third, viz, 5.8 among males. The distribution of these earners and working dependants in subdivisions shows almost an exact resemblance between Sadar and Kapripada while the other two subdivisions vary greatly. In the case of the earners the difference between Sadar and Kapripada is by about 1 per cent in favour of the latter subdivision, while that in Bamaughati and Panchpir it is by about 2 per cent in favour of the former. As regards working dependants, the difference between Sadar and Kapripada shows the same rate of difference by about 1 per cent, but in this case it is in favour of the Sadar. In Bamaughati there are more than 50 per cent more working dependants than in Panchpir. The statement in the margin shows the corresponding percentages for each of these subdivisions

Subdivision	Earners	Working dependants
Sadar	41.3	13.2
Bamaughati	34.6	11.9
Panchpir	36.4	7.2
Kapripada	42.1	12.4

subdivisions

The distribution of earners and working dependants by sex in different subdivisions has been shown in the first statement given above. As between males Kapripada shows the highest percentage of earners which is 55.5. Next to it comes Sadar with 52.8. There is negligible difference in the percentages of male earners in Bamaughati (48.4) and Panchpir (48.2). Sadar occupies the topmost position in respect of the female earners. Their percentage in that subdivision is 29.7, while the Kapripada figure is about 1 per cent lower, being 28.8. As between Bamaughati and Panchpir the latter returns a higher percentage of female earners, namely, 24.8, whereas in the case of Bamaughati it is 21.3. The male working dependants in Bamaughati form 8.3 per cent of the total male population of that subdivision. Sadar and Kapripada almost agree with each other in the proportional strength of their respective male working dependants. Against 5.4 in Sadar it is 5.8 in Kapripada. Panchpir occupies the last position with 3.8 per cent of its total male population as working dependants. The corresponding ratio of female working dependants in Sadar and Kapripada leaves a bare margin of about 2 per cent. In the former place it is 21.1 while in the latter it is 19. Bamaughati occupies the intermediate position with 15.3 of its female population as working dependants. Panchpir again occupies the last position with 10.8 per cent. It is noteworthy that as between male working dependants and female working dependants everywhere the latter exhibit by far a much higher percentage than the former. In Bamaughati the female working dependants are almost double their male counterparts, while in the whole State and in Panchpir they are about three times and in Sadar and Kapripada four times as many. This is on account of the fact that house-keeping was returned as the occupation of the female dependants in a family. In the present provincial census (Bihar and Orissa) at a later stage of the operation it was decided to eliminate house-keeping as a census occupation thereby reducing the number of workers to less than one-half of what it would otherwise have been. But in the statistics dealt with above this particular occupation of the females has not been eliminated. In case it is so done, the number of workers which is 50.6 per cent will reduce itself to very nearly 45 per cent or to be more exact 44.8 per cent.

SUBSIDIARY OCCUPATION

Out of the total earners (345,779), 139,597 or a little over 40 per cent are returned as having subsidiary occupation of some form or other. Of them 84,498 are males who form 37.2 per cent of the total male earners and 55,099 are females who form 46.3 per cent of the total female earners. The higher percentage in the case of the females here also is on account of the return of 'house-keeping' as census occupation. The marginal statement gives the ratio of earners with subsidiary occupation by sex to the

	Total	Males	Females
Masurbhanj	40.4	37.2	46.3
Sadar	42.8	38.6	50.3
Bamanghati	35.5	33.0	40.9
Panchpur	33.1	33.9	32.1
Kaptipada	18.1	43.8	57.2

total earners in the whole State and the different subdivisions. The calculation has been made in each case on the population of earners by different sex. In this respect Kaptipada subdivision leads the other subdivisions both in respect of males and females. The next position as expected is occupied by Sadar. There is little difference in the percentage of male earners with subsidiary occupation in Bamanghati and Panchpur though in the former place the female earners having subsidiary occupation show an excess by about 9 per cent. In the next statement given in the

Sub-class	Percentage of earners having subsidiary occupation		
	Total	Males	Females
I Exploitation of animals and vegetation	8.2	12.0	4.4
II Exploitation of minerals	0.3	0.4	0.1
III Industry	1.3	2.1	0.5
IV Transport	0.3	0.5	0.1
V Trade	1.7	2.5	1.0
VI Public Force	0.1	0.2	
VII Public Administration	0.3	0.6	
VIII Profession and Liberal Arts	0.3	0.5	0.02
IX Persons living on their income	Negligible		
X Domestic service	3.2	0.1	6.2
XI Insufficiently described	0.02	0.03	
XII Unproductive	0.03	0.05	0.07

margin the percentage distribution by different sub-classes of occupation followed as subsidiary by all the earners and by different sex has been analysed. It would appear from this statement that exploitation of animals and vegetation, in other words, agriculture, etc., and domestic service alone occupy prominent place in being followed as the subsidiary occupation in the State. In the case of males the occupation chiefly followed as subsidiary is agriculture, etc., and next to it industry and

trade. As regards females they are conspicuous in domestic service and then in agriculture, etc.

The percentage distribution of the above kinds of occupation followed as subsidiary in the whole State and the different subdivisions has been given in the Subsidiary Table III and its different parts.

TRADITIONAL OCCUPATION OF CERTAIN CASTES

In the present census the proportion per *mille* in Orissa of such functional castes as Barhai, Dhobi, Kamar, Kumbhar and Tanti ⁷ 1111 their

traditional occupations varies from near about 300 in the case of the Kamars to near about 600 in the case of the Kumbhars. Mayurbhanj is in line with the rest of Orissa in returning the same proportion more or less in respect of some of its functional castes. It will be presently seen that a few of the other castes such as Pan Tanti, Keut, Kharura—Jhatari—Kansari and Kumbhar even show a higher proportion. Before discussing the statistics relating to the castes who still follow wholly or partly their traditional occupation, it is necessary to make a general survey of those castes, who have completely abandoned or are gradually abandoning their old traditional occupations, and of those who follow a distinctive occupation of their own thereby earning the principal means of their livelihood. The local Sundhs who were once so prominent in their especial occupation of liquor distilling are now almost completely ousted from the field by the introduction of outsiders into the State through the Excise Department. These outsiders are immigrants from the district of Gaya in Bihar. The Telis in Mayurbhanj have long ceased to be oil pressers, thereby making room for that particular occupation for the Tamaria section of the Bhumi. Likewise, a particular section of the Kumbhars in Bamanghati have decidedly given up their traditional occupation connected with ceramics Carpentry in Mayurbhanj as in other Orissa States is not confined to the class of carpenters who are known in Orissa by the caste name of Barhei. Kurunga as a class have long invaded this field of occupation and, by now, may be said to have largely succeeded in dispensing with the services of Barhei in the State. Besides them every aboriginal, so to say, is more or less a crude sort of carpenter able to build his own hut, to make his cart and even to be a wheelwright if he has patience and inclination enough to advance in that particular line of work. At one time bamboo work was the traditional occupation of the Doms in this State as elsewhere, who still continue to hold that traditional occupation of theirs to a great extent. But they have their rival in the State in that particular section of the Santals who, since adopting this particular occupation as their own, have formed themselves into a separate sub-class known as Mahalis. Hope making with *Siyali* creeper has come to be known as the distinctive occupation of the Mankrias in the State. The Gaurs in the State whose traditional occupation was connected with cow-keeping are now conspicuous by their absence in that particular line. The gap made by them has to a very small extent been filled up by the Kurmis in the State. The few Chamars that are in the State cannot be said to have altogether ceased to be toddy drawers. They are, however, not so prominent in this traditional occupation of theirs as the field for their work is so limited in the State on account of scarcity of date and palm trees. A few Chamars, however, in Perganah Kadalia in Sadar and in Kaptipada estate still eke out their existence wholly or partly by following this old occupation of theirs. The Tambulis in the State are not betel-leaf growers because betel-leaf growing has not yet been noticeably successful in the State. Experiment has been made at Rahasgovindpur (Sadar) and Thakurmunda (Panchpir) in this line with some success by persons other than Tambulis. Likewise, making of gold and silver ornaments is largely in the hands of the outsiders belonging to the Sonar class and others. A few Kamias in the State furnish however, an apology or poor substitute for a goldsmith. In the end it may be added that grain parching which was the traditional occupation of the Rarhis and the Keuts has long since in large majority of cases passed into the hands of Bathuris, Bhuiyas, Gaurs and several other classes in the State. In Bamanghati and Panchpir this business is almost entirely in the hands of the Bathuris, the Bhuiyas and even the Santals who are, therefore, accepted as "Jalachalanias" in this part of the State.

The following two tabular statements, of which the first one relates to both sexes taken together, and the other to the sexes shown separately, give the number of persons belonging to 12 castes or tribes, per 10,000 of population aged 15 to 70, following their respective traditional occupations, whether as principal or subsidiary means of livelihood as well as working dependants

Number of persons following traditional occupation per 10,000 of population aged 15—70

STATEMENT I —(Both Sexes)

Sl No	Caste	Traditional Occupation	Total	As principal means of livelihood	As subsidiary means of livelihood	As working dependants
1	Pan Tanti	Cotton weaving and trade in cotton piecegoods	6,926	4,344	2,111	471
2	Keut	Fishing	6,559	2,523	3,679	357
3	Kharura Thatari and Kansari	Workers in brass, copper and bell-metals	6,353	4,735	1,220	398
4	Kumbhar	Makers of earthenware, brick and tile and trade in pottery, bricks and tiles	6,148	4,126	1,807	215
5	Kamar	Smelting and forging of iron and makers of iron implements and trade in them	5,199	3,652	1,113	434
6	Bhandari	Hair-dressing	4,698	2,614	2,021	63
7	Guria	Sweetmeat makers and dealers	4,256	2,159	1,929	168
8	Dhoba	Laundrying	4,174	2,667	1,258	249
9	Patra, Sukh and Tanti	Tasar spinning and weaving	2,458	1,987	440	31
10	Mochi	Work in leather and boot and shoe making	1,649	1,215	412	22
11	Brahman	Priesthood	655	225	427	3
12	Blumij and Tauria	Manufacture of vegetable oil and trade in them	537	213	316	9

STATEMENT II—(Males and Females)

Sl. No	CASTE	Males				Females.				No of Females per 100 Males.			
		Total.	As principal means of livelihood	As subsidiary means of livelihood	As working dependants.	Total	As principal means of livelihood.	As subsidiary means of livelihood.	As working dependants.	Total	As principal means of livelihood	As subsidiary means of livelihood	As working dependants.
1	Pan Tantu	9,535	5,817	3,478	240	4,500	2,974	841	685	47	51	24	285
2	Keut	9,654	3,210	6,155	289	3,575	1,860	1,292	423	37	58	21	146
3	Khurura, Thatar and Kansari	9,375	6,536	2,344	495	3,216	2,865	54	297	34	44	2	60
4	Kumbhar	7,579	4,255	3,193	131	4,766	4,000	471	295	63	94	15	225
5	Kamar	7,668	5,368	1,961	339	2,757	1,956	275	526	36	36	14	155
6	Bhandari	8,075	4,095	3,857	123	1,130	1,049	81		14	26	2	
7	Gura	7,024	3,301	3,512	211	923	785	23	115	13	24		55
8	Dhoba	4,958	2,647	2,199	112	3,375	2,687	299	389	68	101	13	347
9	Patra, Sukh and Tantu	2,451	1,615	802	34	2,463	2,357	79	27	100	145	10	79
10	Mochu	3,167	2,333	792	42								
11	Brahman	1,149	385	759	5	20	20			2	5		
21	Bhumj and Tamra	667	137	530		414	281	116	17	62	205	22	

A comparative study of the two statements will go to show that among the Kent, Pan Tanti, Khairua, etc, Bhandari, Kamar, Kumbhar and Guria over 70 to nearly 97 per cent of the male population aged 15 to 70 follow traditional occupation while only nearly 50 per cent males among the Dhobas do so. The respective proportionate strength among the Mochi is over 31 and among the Patia, etc, about 25 per cent, while among the Brahmans and the Bhumij-Tamra it is respectively 12 and $6\frac{1}{2}$. As regards the females over 32 to over 47 per cent of them within the above age periods among the Kumbhars, Pan Tanti, Kent, Dhoba and Khairua, etc, follow the especial vocation of their own. The corresponding proportionate representation among the Kamars and Patia, etc, is by nearly 28 and 25 respectively while among the Bhandaris only 11 per cent of the female population join in the traditional occupation of the barber. Only 9 per cent of the females among the Gurias and 4 per cent among the Bhumij-Tamra are credited with their respective traditional occupations. Only 6 females on the whole among the Brahmans have been returned as following the traditional occupation of priesthood. They are all returned from Sadar and are probably widows of priests who have managed on the death of their husbands to keep that particular service confined to the family by engaging hired service. Females among the Mochis do not appear to be in any way associated with their own traditional occupation.

The next point to which attention may be drawn is that among the Patias, etc, males and females almost in equal numbers follow their particular occupation of tassar spinning and weaving. The proportion of females per 100 males in the case of the Dhobas and the Kumbhars is respectively 68 and 63 while among the Bhumij-Tamra it is 62. Females numbering less than 50 per cent of the males among the Pan Tantis join hands with their male compatriots in cotton weaving and trade in cotton piecegoods, while among the Kents, Khairua, etc, and the Kamars about 35 per cent of the females more or less do so. The number of Bhandari and Guria females per 100 males following their respective traditional occupation is less than 15.

TRADITIONAL OCCUPATION AS PRINCIPAL OR SUBSIDIARY MEANS OF LIVELIHOOD

The figures discussed above disclose that it is only among the Gurias that about equal number of persons follow their particular occupation either as principal or as subsidiary means of livelihood. In the case of the Brahmans, Bhumij-Tamra and Kent traditional occupation is the subsidiary

Caste following traditional occupation	Number following traditional occupation as subsidiary means of livelihood percent of the number following the same as principal means of livelihood
Brahman	200
Bhumij-Tamra	150
Kent	144
Guria	90
Bhandari	77
Pan Tanti	49
Dhoba	46
Kumbhar	44
Mochi	33
Kamar	30
Khairua, etc	25
Patia etc	21

means of livelihood of proportionately larger number of persons than those who follow it as their principal source of income while the reverse is the case as regards Patra, etc, Kharura, etc, Kamar and Mochi. The proportion, which the number of persons belonging to each caste and following their respective traditional occupation as their subsidiary means of livelihood, bears to the number following the same occupation as principal means of livelihood, is given in the margin arranged in order of merit. In the case of more than 75 per cent of the Bhandaris and between 45 to 50 per cent of

Kumbhars, Dhobas and Pan Tantis the traditional occupation is a matter of almost secondary importance and consideration.

TRADITIONAL OCCUPATION AMONG WORKING DEPENDANTS

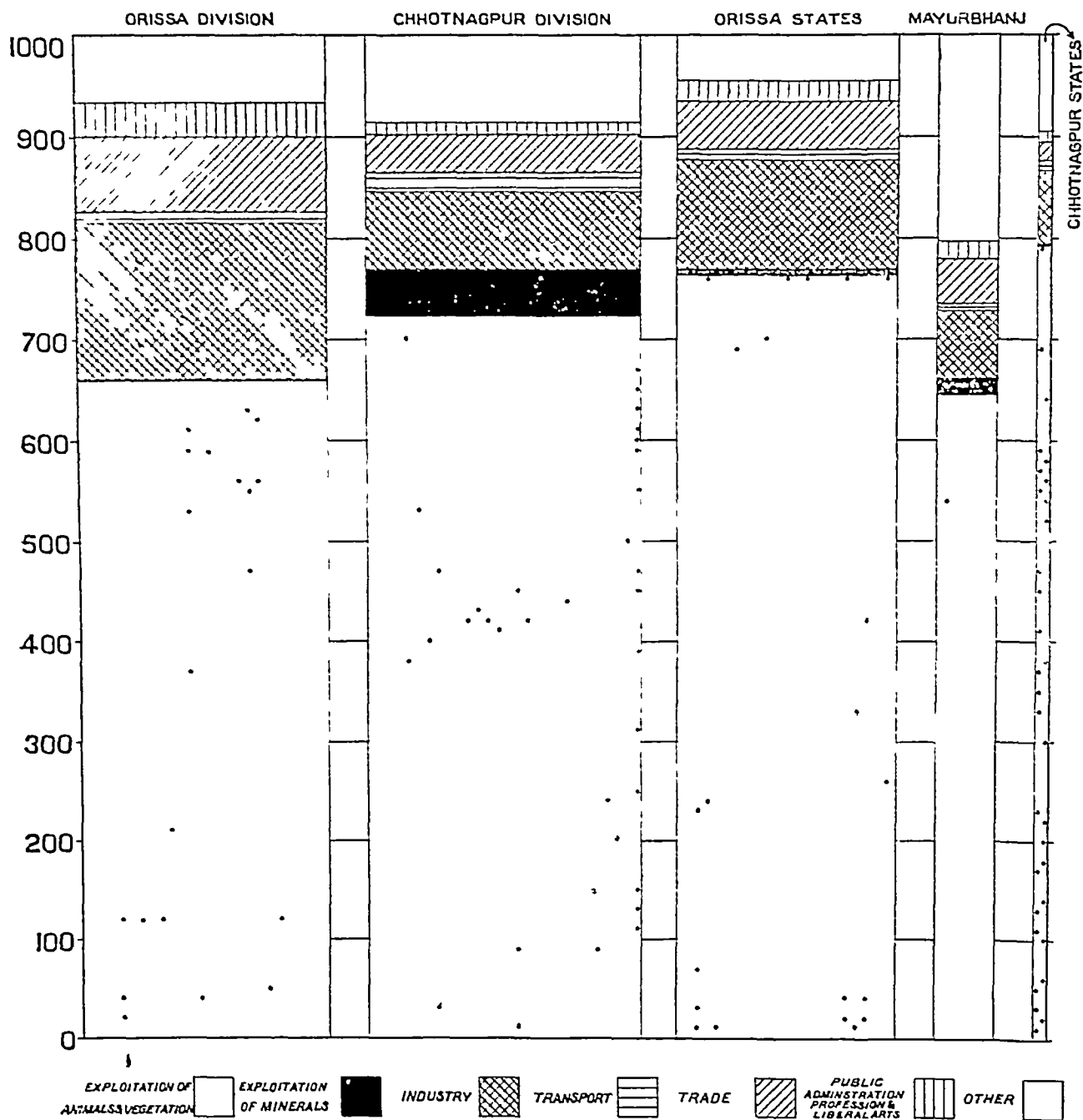
The proportional number of working dependants assisting in the pursuit of traditional occupation among the different functional castes is arranged in the margin numerically. The figures relate to both sexes taken together (*Vide* Statement I above). Only 7 out of the 12 functional castes noticeably have the advantage of the assistance of their dependants more or less in the pursuit of their traditional vocation. The Pan Tantis and the Kamars and next to them Kharura, etc., are particularly fortunate in this respect. The distribution of the female working dependants among the different castes gives precedence to Kharura, etc. (495), Kammar (339), Keut (289), Pan Tanti (240) and Guria (211). Kumbhar, Bhandari and Dhoba each claim 131, 123 and 112 males respectively as their working dependants, while in the case of the other castes the number is quite small or even nil (*Vide* Statement II above). As compared with the male working dependants the proportional number of the corresponding female working dependants among the 7 castes arranged in order in the marginal statement is large. Among the Dhobas for every 100 male working dependants there are as many as 347 female ones (*Vide* Statement II above). Among the other 4 castes, e.g., Pan Tanti, Kumbhar, Kammar and Keut, the proportional number of female working dependants varies from nearly 150 to near about double that number.

In the case of the Patras, etc., Kharura, etc., and Gurias, 50 to 80 females per 100 males are of assistance to their earners in the pursuit of their respective traditional occupation.

(FEMALES)	
Pan Tanti	635
Kammar	626
Keut	423
Dhoba	389
Kharura, etc	297
Kumbhar	295
Guria	115

(BOTH SEXES)	
Pan Tanti	471
Kammar	434
Kharura, etc	338
Keut	357
Dhoba	249
Kumbhar	215
Guria	163
Bhandari	63
Patra, etc	31
Mochi	22
Bhumy-Tamra	3
Brahman	3

COMPARATIVE DISTRIBUTION OF OCCUPATION IN ORISSA DIVISION, CHHOTNAGPUR DIVISION, ORISSA STATES, MAYURBHANJ & CHHOTNAGPUR STATES



COMPARATIVE DISTRIBUTION OF OCCUPATION IN MAYURBHANJ AND CERTAIN OUTSIDE PLACES

In the early part of this chapter reference has been made to Subsidiary

Table V, and the connected diagram illustrating the comparative distribution of occupations in Mayurbhanj and certain outside places. In the margin the proportional figures per 100,000 of population arranged numerically

under the different 7 classes have been given. The first thing noticeable is that in this comparison Mayurbhanj occupies first position only in Class VII which relates to persons living on their income, domestic service, insufficiently described and unproductive occupation. The reason for this is that in Mayurbhanj particular care was taken, as has been stated elsewhere, faithfully to record the house-keeping occupation of females under domestic service. In the exploitation of minerals, Mayurbhanj occupies second position in the group yielding the place of honour to the Chhotanagpur Division. In trade and public administration, police, profession and liberal arts, Mayurbhanj stands third. In the remaining three classes of occupation relating to animals and vegetation, exploitation of animals and vegetation in the Chhotanagpur States are about 23 per cent and in the Orissa States about 18 per cent and in Chhotanagpur Division about 12 per cent and in Orissa Division about 2.5 per cent in excess of Mayurbhanj. It is striking that Mayurbhanj approaches so closely the Orissa Division in this respect. Likewise industrialists in Orissa

I Exploitation of Animals and Vegetation			
Division or State	No per 100,000 of population	No per 10,000 in Mayurbhanj	
Chhotanagpur States	79,368	12,303	
Orissa States	70,331	11,832	
Chhotanagpur Division	72,152	11,231	
Orissa Division	66,124	10,250	
Mayurbhanj State	61,511		
II Exploitation of Minerals			
Chhotanagpur Division	4,622	27,204	
Mayurbhanj State	1,699	1,137	
Orissa States	751	561	
Chhotanagpur States	96	94	
Orissa Division	16		
III Industry			
Orissa Division	13,656	23,500	
Orissa States	10,478	16,328	
Chhotanagpur Division	7,231	11,601	
Chhotanagpur States	7,218	10,835	
Mayurbhanj State	6,662		
IV Transport			
Chhotanagpur Division	1,710	22,222	
Orissa Division	1,145	11,623	
Orissa States	1,070	13,665	
Chhotanagpur States	1,019	13,011	
Mayurbhanj State	783		
V Trade			
Orissa Division	2,212	15,903	
Orissa States	4,661	10,278	
Mayurbhanj State	1,335	8,050	
Chhotanagpur Division	1,651	1,030	
Chhotanagpur States	1,528		
VI Public Force, Public Administration, Professions and Liberal Arts			
Orissa Division	3,245	19,396	
Orissa States	1,931	11,680	
Mayurbhanj State	1,673	8,260	
Chhotanagpur Division	1,382	6,025	
Chhotanagpur States	1,008		
VII Persons living on their income, Domestic Service, insufficiently described and unproductive occupation			
Orissa Division	20,117	1,699	
Orissa States	9,164	1,122	
Chhotanagpur Division	8,122	1,122	
Chhotanagpur States	6,602	3,278	
Mayurbhanj State	1,332	2,161	

Division are 135 per cent, in Orissa States about 63 per cent, in Chhotanagpur Division about 16 per cent, in Chhotanagpur States about 8 per cent in excess of Mayurbhanj. Similarly transporters in Chhotanagpur Division are about 122 per cent, in Orissa Division about 46 per cent, in Orissa States about 37 per cent, and in Chhotanagpur States about 30 per cent more than are to be found in Mayurbhanj. For every 100 traders in this State there are 159 in the Orissa Division and 103 in the Orissa States. Persons engaged in public force, public administration and liberal arts in Orissa Division are about 94 per cent and in Orissa States about 17 per cent more than in Mayurbhanj.

OCCUPATIONS CHIEFLY FOLLOWED BY SELECTED CASTES AND TRIBES

The actual number of persons belonging to the first 51 numerically strong tribes and castes, following the 21 selected groups of occupations is given in the Subsidiary Table I. In the Subsidiary Table II proportional distribution of these castes and tribes by sex under each of the different groups of occupations has been shown. The castes and tribes have also been arranged in convenient groups to facilitate comparison in this table. Where any particular occupation is followed in the aggregate whether as principal or subsidiary means of livelihood by less than 1 per cent of any particular caste or tribe, their proportional number has been omitted from the Subsidiary Table II. Again in calculating the proportional distribution of each caste and tribe only persons aged 15 to 70 have been taken into account. The number of working dependants following any of the occupations are not included either in Subsidiary Table I or Subsidiary Table II. Similarly traditional occupations of particular castes have not been taken into account in the latter table. In Subsidiary Table II A, these castes and tribes classified under three main Hindu communities are arranged in order of merit under each of the selected group of occupation by locality. The results disclosed by the statistics given in the above 3 Subsidiary Tables are summarised below so far as they relate to the different occupations comprising ordinary cultivation which is the only chief occupation of the people of the State. It is to be borne in mind that the statistics given in the 3 tables relate to the Hindu population only.

NON-CULTIVATING PROPRIETORS TAKING MONEY IN RENT OR KIND

The class of agriculturists known as non-cultivating proprietors taking rent in money or kind do not appear in the abovementioned tables so far as Tribal Hindus and "Other Hindus" are concerned. Among the Caste Hindus persons belonging to only 9 castes, viz, Brahman, Kshatriya, Karian, Baishnab, Raju, Sadgop, Kayastha, Khandait and Patia in Sadar subdivision derive their income from their land by taking rent in money or kind. Taking both sexes together their percentage distribution varies between 2.54 in the case of Brahmans and 0.81 in the case of Patia. In Bamanghati subdivision only the Brahmans, in Panchpir the Karans and the Kshatriyas and in Kaptipada the Kshatriyas, Brahmans, Khandaits and Karans resort to this kind of occupation. In these 3 subdivisions the percentage of any of these castes does not exceed 1.5.

CULTIVATING OWNERS

11 to 14 tribes coming under Tribal Hindus, 9 to 16 castes among the Caste Hindus and as many among "Other Hindus" in different subdivisions cultivate their own lands in varying proportions and derive their principal or subsidiary income therefrom. Among the Tribal Hindus, the Bhanj Purans with 12.33 in Sadar, Mundas with 9.32 in Bamanghati, Gond

with 10.43 in Panchpur and Batburi with 4.53 in Kaptipada lead their respective sister tribes as cultivating owners in the respective subdivisions. In Sadai the Kols occupy the lowest position with 1.29 per cent. In Bamanaghati Bhuiyās with 1.23, in Panchpur the Bhuiyās with about half and in Kaptipada the Gonds with one-fourth per cent occupy that position. These percentages relate to both sexes taken together. If the principal occupation of the males is only taken into consideration the percentage would rise up to 36.69 in the case of Bhany Purans in Sadar, to 33.22 in the case of the Mundas in Bamanaghati, to 36.01 in the case of the Gonds in Panchpur and to 12.94 in the case of the Batburis in Kaptipada. The comparative position of each tribe in different subdivisions so far as cultivating one's own land as principal means of livelihood is concerned is set out below.

Males among Tribal Hindus cultivating their own land as principal means of livelihood				
Caste	No per cent aged 15 to 70			
	Sadar	Bamanaghati	Panchpur	Kaptipada
Bhany Puran	36.69	6.89	3.21	
Oraon	33.42	4.55	6.58	1.95
Kurui	27.99	11.05	17.73	6.56
Bhumwa	29.09	3.77	5.01	6.79
Bhumi	23.03	9.06	1.41	7.79
Santal	19.03	20.70	2.34	9.87
Puran	18.93	21.12	7.67	12.94
Amata	19.75		19.52	8.61
Batburi	15.70	8.88		4.70
Rajuar	7.78			3.29
Chir	12.61			5.49
Mahali	4.88	16.71	1.41	
Kharua	4.50	4.09		
Kol	3.97	17.00	20.28	
Munda		33.22	26.19	
Gond		4.32	36.01	0.67

Among the Caste Hindus the Rajus lead in Sadai with 64.18 per cent taking cultivating ownership as the principal occupation of the males only. They are closely followed by the Sadgops in whose case the corresponding percentage is 63.71. In the case of Bahmans, the Guiras, the Telis, the Khandais and the Bagals the proportion varies between 30.62 and 49.43. The Bhandaris, the Barishnabs, the Vais and the Karans are credited with a percentage which ranges from over 20 to less than 24. The Kshatriyas, the Kayasthas, the Patias and the Gouras are returned to the extent of 12 to 19 per cent as cultivating owners among them. The Kamars with 6.55 per cent occupy the last position among the Caste Hindus as cultivating owners. A comparative position of all these castes in the different subdivisions is given below.

Males among Caste Hindus cultivating their own land as principal means of livelihood				
Caste	No per cent aged 15 to 70			
	Sadar	Bamanaghati	Panchpur	Kaptipada
Hindu	61.13	2.90	2.10	3.87
Sadgop	63.71	7.21	1.15	8.95
Bahman	40.43	27.29		19.11
Khandari	37.01	1.95		11.92
Teli	37.01	2.21		5.18
Gouras	35.81	1.23		9.69
Barishnab	27.29	8.71	5.26	2.72
Barishnab	27.29	6.16	5.51	1.01
Vais	21.72	2.43	1.69	6.65
Karans	21.11	2.43	3.71	5.61
Kamars	18.91	2.43	1.19	2.65
Kshatriyas	11.15	18.17		17.01
Kayasthas	10.20	17.68	15.91	17.01
Patias	12.11	17.68		17.01

In Bamanghati the Patras lead other castes among the Caste Hindus in following this class of occupation 18.17 per cent of the male Patras follow this occupation as their principal means of livelihood in that subdivision. The next position is occupied by the Gauras with 15.68 per cent. The percentage in the case of the remaining few other castes such as Bhandari, Kamai, Teli, Baishnab, Guria, Brahman, Khandait and Karan varies between 8.71 and 2.33. In Panchpir the Gauras of all the other few Caste Hindus occupy a distinctly prominent place as cultivating owners. In their case the percentage is 15.91. In the case of the others who comprise Bhandari, Brahman, Karan, Kshatriya, Teli, Kamai, Khandait and Vais the proportion varies between $5\frac{1}{2}$ and about 2 per cent. In Kaptipada subdivision as in Bamanghati the Patras lead, if the figures relating to both sexes are taken into consideration, but so far as this kind of occupation is considered in relation to the principal occupations of males only, the Khandaites lead with 19.14 per cent closely followed by the Patras with 18.03 per cent. The Telis and the Brahmans of this subdivision return 10 to 12 per cent of the males among them as cultivating owners principally. In the case of the remaining castes, viz, Kshatriya, Bhandari, Bagal, Karan, Kayastha, Guria, Gaura, Kamai, Baishnab and Raju the proportion varies from about $8\frac{1}{2}$ to nearly $\frac{1}{4}$ per cent.

As regards the "Other Hindus" the Golas in Sadai (42.20 per cent), the Sundhis in Bamanghati (22.32 per cent), the Sauntis in Panchpir (39.50 per cent) and the Raihs in Kaptipada (16.19 per cent) lead as followers of this occupation as their principal means of livelihood. The lowest rung in the ladder in each of these subdivisions is occupied by Ghasi (3.23), Dom (6.69), Sundhi (1.60) and Saunti (1.99) respectively. The proportional figures of all castes are arranged below.

Males among the Other Hindus cultivating their own lands as principal means of livelihood				
Caste	No. per cent aged 15 to 70			
	Sadai	Bamanghati	Panchpir	Kaptipada
Gola	42.20			8.94
Raihu	37.29			16.19
Kaut	3.42		5.08	4.73
Tanti	24.84		3.73	15.72
Sundhi	26.23	22.32	1.60	1.21
Dundichitra-Majhi	17.57			
Kumbhar	15.18	18.42	5.20	4.21
Dhobi	16.91	8.94	12.81	4.37
Sahara	16.01		10.78	4.25
Hadi	14.62			8.54
Sibara	15.31		2.23	8.11
Baghuti	13.08	12.14		
Patir Tanti	6.92	15.31	7.49	3.78
Karua	1.79			
Pan (Jena)	4.58	10.53	12.14	4.12
Ghasi	3.23	9.79	1.52	
Thauri		14.42	3.78	
Dom		6.69		
Saunti			39.50	1.99

TENANT CULTIVATORS

The practice of cultivating others' lands on *Sanja* and *Bhag* lease obtains chiefly in Sadai and to a small extent in the other 3 subdivisions. In the Sadai subdivision among the Tribal Hindus, Ujias, Oraons, Rajuars, Bhumijs and Amatas appear to resort to it to a noticeable extent. The proportional strength of their males following this occupation as their principal means of livelihood varies from $\frac{4}{11}$ to $7\frac{1}{4}$ per cent. In the case of other tribes such as Bhuniyas, Kuimis, Santals, Bhanj Purans and Bathuris the proportion varies from 2.7 to 1.3 per cent. Among the Caste Hindus of Sadai more than 7 per cent of males of the Bagal caste earn

their principal means of livelihood by cultivating others' lands on lease. Next to them come Vais with $4\frac{1}{2}$ per cent. In the case of Sadgop, Khandait, Ray, Baisnab and Gaura the proportion varies from 2.83 to 1.54. Among the Other Hindus of Sadar subdivision, Gola rank highest as tenant cultivators with 7.63 per cent. Next to them come Sabara, Karua and Rathi with 5.38, 4.49 and 4.14 respectively. The corresponding figures in the case of Dandachhatra-Majhi, Keut and Hari in Sadar subdivision is 3.24, 2.61 and 2.07. In Bamaughhati subdivision $\frac{2}{3}$ to 3 per cent of males among each of the castes and tribes such as Bhumi, Munda, Kol (Tribal Hindus), Gaura (Caste Hindu), Ghasi and Dhoba (Other Hindus) follow this occupation as their principal means of livelihood. Similar variation of percentage in Panchpuri is returned in respect of the Gond, Kol, Bhuiya (Tribal Hindus), Kamar (Caste Hindu), Saunti, Sahara and Kumbhar (Other Hindus) and from Kaptipada in respect of Amata, Rajuar, Bhuiya (Tribal Hindus), Khandait, Kamar (Caste Hindus), Hadu, Rathi, Tanti, Dandachhatra-Majhi and Dhoba (Other Hindus).

AGRICULTURAL LABOURERS

A large number of tribes and castes among the Tribal Hindus and Other Hindus and even a few noticeable castes among the Caste Hindus especially in Sadar and Kaptipada follow agricultural labour as one of the means of their livelihood. Among the Tribal Hindus the highest percentage returned in the case of males following this occupation as their principal means of livelihood is in the case of the Oraons in Sadar subdivision in whose case the percentage in question is 36.67. Among the Other Hindus the highest percentage is returned also in Sadar in the case of the Danda-chhatra-Majhi which is 52.16. Among the Caste Hindus the Bagals in the Sadar subdivision return more than one-fourth of their male earners aged 15 to 70 following agricultural labour as principal means of livelihood. In the case of any other castes in this group the percentage in no part of the State does exceed 7. It is necessary to give a comparative statement under each main Hindu community to show the respective position of each caste and tribe in this particular field of occupation. These figures are given below in three different statements

(1)

Values among Tribal Hindus following agricultural labour as principal means of livelihood				
Caste	No per cent aged 15 to 70			
	Sadar	Bamaughhati	Panchpuri	Kaptipada
Oraon	31.67	1.09		1.96
Kaharia	35.38	7.19	2.85	11.96
Ljua	32.26	3.70		2.00
Rajuar	24.41	2.68	1.36	4.71
Bhumi	21.71	0.99	0.76	
Bhuj Pura	22.11			12.21
Amata	20.37			1.67
Bhuiya	15.28	1.60	3.76	
Pura	16.21	1.89	1.71	6.00
Santi	13.17	3.69	0.99	0.62
Kurua	7.77	0.60	2.13	8.32
Bethuri	10.21		10.66	3.02
Kol	2.93	1.30	11.71	2.16
Majhi	1.88	0.81		
Murda		5.08		0.56
Gond		1.11	11.91	

Males among Caste Hindus following agricultural labour as principal means of livelihood				
Caste	No per cent aged 15 to 70			
	Sadar	Bamanghati	Panchpir	Kaptipada
Bugil	25 77			3 07
Kamar	6 51	2 95	1 53	2 35
Gura	6 10	1 88	6 79	2 19
Khindut	4 37			2 79
Gura	1 50			
Raju	5 11			
Sidgop	1 68			
Bushab	2 96			0 27
Teli		0 88		1 55
Vas			0 85	
Kshatriya				3 37
Patra				1 47

Males among " Other Hindus " following agricultural labour as principal means of livelihood				
Caste	No per cent aged 15 to 70			
	Sadar	Bamanghati	Panchpir	Kaptipada
Dundichitra Majhi	52 16			1 08
Sabar	30 32		3 85	12 46
Hadi	21 84			6 34
Sihara	21 84		11 11	6 21
Karu	22 16			2 69
Ghasi	15 87	18 91	7 60	
Baghuti	17 29	1 20		
Pan Tanti	3 12	1 59	3 52	2 30
Keut	7 20		1 15	2 78
Tanti	1 08		2 15	4 07
Rarlu	6 40			2 26
Pan (Jena)	3 32	1 14	12 60	5 26
Sundhi	3 30	2 00	0 70	2 70
Kumbhar	1 53	0 61	0 40	0 56
Thatari		0 91	3 13	0 62
Dom		1 16		0 25
Dhoba		1 72	1 49	0 89
Saunti			41 33	2 98
Gola				2 73

Section III

STATISTICAL ANALYSIS BY SUB-CLASSES

The four main classes of occupation have been divided into 12 sub-classes as indicated in the three successive tabular statements given below for each class of " actual workers " who in their turn have been divided into three classes, viz —

- (1) Earners following the occupations as their principal means of livelihood ,

ment below gives the distribution of such domestic servants by locality and by sex. In Kaptipada and Sadar, 516 and 438 persons respectively in every 10,000 of their respective male populations take employment as domestic servants. The corresponding figures in Bamanghati and Panchpir are 284 and 378. The representation of females in "Domestic Service" as principal means of livelihood is quite negligible. In Sadar and Kaptipada their numbers respectively are 68 and 44 and in Bamanghati and Panchpir 36 and 31 in every 10,000 of the female population in each place. In every 100 male domestic servants in Sadar there are 15 such female servants there. The corresponding number in Bamanghati is 12 and in Panchpir and Kaptipada each 8.

	Number of domestic servants per 10,000 of population			Number of female earners per 100 male earners
	Total	Males	Females	
Whole State	223	398	50	12
Sadar	218	138	68	15
Bamanghati	160	284	36	12
Panchpir	201	378	31	8
Kaptipada	270	516	44	8

122 persons in every 10,000 are traders in the whole State. Their corresponding numbers in Sadar and Kaptipada are 153 and 161 and in Bamanghati and Panchpir 75 and 80 respectively. The statement below gives the distribution of such traders by sex and by locality. The number of male traders in Sadar and Kaptipada is 133 and 120 respectively per 10,000 of the male populations in those places. In the other two subdivisions their corresponding numbers leave very little difference as in the former case it is 80 and in the latter 81. Except in these two subdivisions where the corresponding number of female traders is equal to that of male traders, females are in large numbers represented as traders in Sadar and Kaptipada as compared with males. In the former place 173 and in the latter 202 females follow trade as their principal means of livelihood in every 10,000 of the female population. In these two subdivisions in every 100 male earners there are as many as 130 and 168 female traders respectively. The comparative sex ratio in Bamanghati and Panchpir is 97 and 99 per cent.

	Number of traders per 10,000 of population			Number of female earners per 100 male earners
	Total	Males	Females	
Whole State	122	107	135	126
Sadar	153	133	173	130
Bamanghati	75	80	78	97
Panchpir	80	81	80	99
Kaptipada	161	120	202	168

Exploitation of minerals as a class of occupation has not at all found place in the Kaptipada schedules. It is found that only 86 persons in every 10,000 of the population are returned as following this particular kind of occupation as principal means of livelihood in the whole State. They are returned in the largest number from Bamanghati where it is 320 and where the iron mines are situated. In Panchpir the number is only 20 while in Sadar only one person in every 10,000 finds his means of livelihood by following principally this occupation. The statement below shows the distribution of these exploiters by locality and by sex. Females are not returned at all from Sadar, so the number of male exploiters in relation to male population in that subdivision is 1 in every 5,000. In Bamanghati 330 males and in Panchpir only 17 males in every 10,000 of their respective populations

Exploiters
of Minerals

follow this occupation The corresponding numbers of females in these two subdivisions are 310 and 23 So while 94 females in every 100 males exploit minerals in Bamanaghat as their principal means of livelihood, 135 females do so in Panchpir

Number of exploiters of minerals per 10,000 of population			
Total	Males	Females	Number of female earners per 100 male earners
Whole State	86	81	95
Sadar	1		
Bamanaghat	320	310	94
Panchpir	20	23	135
Kaptipada			

Professions

The three sub-classes, viz, "Public Force, Public Administration, Profession and Liberal Arts," have been grouped together under the main head "Professions" for convenience 42 persons only in every 10,000 follow this occupation in the whole State In Sadar their corresponding number is 57 In Panchpir and Kaptipada the numbers are 32 and 34 respectively and in Bamanaghat only 24 In Sadar 103 males in every 10,000 of its male population follow one or the other of these professions as their principal means of livelihood The corresponding numbers in Bamanaghat, Panchpir and Kaptipada are 41, 62 and 67 respectively No females are returned under this head from the last mentioned two subdivisions In Sadar only 10 and in Bamanaghat only 8 females in every 10,000 of their respective female populations gain their principal means of livelihood by joining "Public Administration, Professions and Liberal Arts" They are nowhere represented in "Public Force"

Number of persons engaged in "Professions" per 10,000 of population			
Total	Males	Females	Number of female earners per 100 male earners
Whole State	42	77	6
Sadar	57	103	9
Bamanaghat	24	41	19
Panchpir	32	62	
Kaptipada	34	67	

Other Occupations.

The three sub-classes "Persons living on their Income," "Insufficiently Described Occupations" and "Unproductive" may be considered together as a miscellaneous group In the first named sub-class Sadar returns only 1 person in every 10,000 of its population There is no return under this head from any of the other three subdivisions Similarly "Insufficiently Described Occupations" has found no place in the Kaptipada schedules 19 persons in every 10,000 population are returned under this group from the whole State In Sadar and Kaptipada the corresponding numbers of such earners are 26 and 12 and in Bamanaghat and Panchpir 15 and 17 respectively The distribution of persons following any of these occupations by sex and by locality is indicated in the statement below Sadar returns 31 persons in every 10,000 of its male population following these miscellaneous occupations In Bamanaghat and Panchpir each the corresponding number is 18 In Kaptipada it is 11 Likewise only 20 persons in every 10,000 female population of the Sadar find their means of livelihood by following some or other of these occupations as their principal source of earning In the other three subdivisions their number varies between 12 and 14 118 females in every 100 males come under this group in Kaptipada The next place in this respect is occupied by Panchpir with 78 In Sadar and Bamanaghat the proportional strength is 65 and 67 respectively

Number of persons engaged in "Other Occupations" per 10,000 of population				Number of female earners per 100 male earners
	Total	Males	Females	
Whole State	19	21	16	76
Sadar	26	31	20	65
Bamanghati	15	18	12	67
Panchpir	17	18	14	78
Kaptipada	12	11	13	118

B—SUBSIDIARY MEANS OF LIVELIHOOD

The percentage distribution of earners by sub-classes, by locality and by sex following occupations as subsidiary means of livelihood is exhibited in the tabular statement given below —

STATEMENT No 2

Earners following Occupations as Subsidiary Means of Livelihood

OCCUPATION BY SUB-CLASSES	WHOLE STATE.				SADAR.				BAMANGHATI				PANCHPIR.				KAPTIPADA.			
	Number per cent of total population				Number per cent of total population				Number per cent. of total population				Number per cent. of total population.				Number per cent. of total population.			
	Total	Male.	Female.		Total	Male	Female		Total	Male	Female		Total	Male	Female.		Total	Male	Female	
I Exploitation of animals and vegetation	8 16	11 96	4 40		9 26	13 38	5 19		6 50	8 99	4 06		7 32	10 99	3 68		8 90	11 36	3 49	
II Exploitation of minerals	0 27	0 43	0 11						0 95	1 54	0 39		0 15	0 24	0 07					
III Industry	1 30	2 14	0 47		1 30	1 91	0 67		1 52	2 77	0 31		0 94	1 69	0 20		1 46	2 36	0 57	
IV Transport	0 32	0 50	0 14		0 61	0 96	0 25		0 09	0 16	0 02		0 08	0 10	0 05		0 19	0 22	0 15	
V Trade	1 75	2 51	0 99		1 90	2 34	1 45		0 67	1 18	0 18		1 27	2 11	0 45		3 89	5 99	1 81	
VI Public force	0 10	0 22			0 11	0 22			0 12	0 21			0 10	0 21			0 09	0 18		
VII Public administration	0 31	0 63			0 32	0 63			0 33	0 67			0 34	0 67			0 25	0 48		
VIII Profession and liberal arts	0 26	0 51	0 02		0 34	0 67	0 02		0 18	0 34	0 01		0 13	0 26			0 31	0 62		
IX. Persons living on their income																				
A. Domestic service	3 16	0 12	6 18		3 76	0 15	7 36		1 95	0 09	3 76		1 80	0 06	3 52		5 30	0 10	10 49	
XI. Insufficiently described occupation	0 02	0 03			0 04	0 06	0 02													
XII Unproductive	0 03	0 05	0 01		0 04	0 06	0 02		0 02	0 04			0 02	0 04						
Total	15 68	19 10	12 32		17 68	20 38	14 98		12 33	16 02	8 73		12 15	16 37	7 97		20 39	24 31	16 51	

1,568 persons in every 10,000 of the total population of the State follow All Occupations a second occupation in addition to the occupations followed by them as principal means of livelihood. In Sadar and Kaptipada their corresponding numbers are 1,768 and 2,039 respectively. In the other two subdivisions there is but a little difference in their respective numbers. In Bamanghati they number 1,233 and in Panchpir 1,215. Their distribution by sex and by locality is given in the statement below. While in the whole State 1,910 persons per 10,000 of male population follow an occupation as subsidiary means of livelihood, in Sadar and Kaptipada their corresponding numbers are respectively 2,038 and 2,431 and in Bamanghati and Panchpir, 1,602 and 1,637 respectively. Against 1,232 females per 10,000 of their population in the whole State coming under this class of earners, Sadar returns 1,498 and Kaptipada 1,651. The corresponding numbers for females in Bamanghati and Panchpir are respectively 873 and 797. In every 100 male earners

Domestic Service" as subsidiary means of livelihood is followed by females by far in larger numbers than the males 316 persons per 10,000 follow this occupation as subsidiary means of livelihood in the whole State the corresponding numbers of such servants in Sadar and Kapitipada are 376 and 730, and in Bamanaghati and Panchpir 195 and 180 respectively. In this case also Kapitipada leads Sadar and there is little difference between Bamanaghati and Panchpir. The statement below gives the distribution

Number of Exploiters of Animals and Vegetation per 10,000 of the Population	Number of female earners per 100 male earners		
	Total	Males	Females
Whole State	316	1,196	440
Sadar	926	1,333	519
Bamanaghati	650	899	406
Panchpir	732	1,099	368
Kapitipada	890	1,436	349

316 persons per 10,000 of the population in the whole State exploit animals and vegetation as their subsidiary means of livelihood. In Sadar and Kapitipada 926 and 890 persons per 10 000 of their respective population do so while in Bamanaghati and Panchpir the corresponding numbers of such persons are 650 and 732. In other words, while Sadar leads Kapitipada in exploiting animals and vegetation as subsidiary means of livelihood, Panchpir leads Bamanaghati in that line of occupation. The statement below gives the distribution of these exploiters by sex and by locality. Though Sadar, taking both sexes together, leads Kapitipada, the males in the latter place are in advance of those in the former in this particular kind of occupation as their subsidiary means of livelihood. Against 1,436 persons per 10,000 of Kapitipada male population the corresponding number in Sadar is 1,338. Their numbers in Bamanaghati and Panchpir are 899 and 1,099. Male earners in Panchpir comparatively follow a subsidiary occupation in large number than in Bamanaghati. Against 440 female earners in the whole State following a subsidiary occupation per 10,000, 519 do so in Sadar and 349 in Kapitipada, while the corresponding numbers in Bamanaghati and Panchpir are 406 and 368. As between males, Kapitipada leads Sadar and Panchpir leads Bamanaghati, but the relation is reversed in the case of females. 37 females in every 100 males take to exploitation of animals and vegetation as subsidiary means of livelihood. The corresponding numbers for Sadar and Kapitipada are 39 and 24 and for Bamanaghati and Panchpir 45 and 34 respectively.

Exploitation of animals and vegetation

Both males and females in Kapitipada thus lead Sadar in this respect while Bamanaghati and Panchpir, which are both behind the former two subdivisions, show negligible difference between each other in respect of their male and female earners following an occupation as subsidiary means of livelihood.

Number of persons following "All Occupations" per 10,000 of the Population	Number of female earners per 100 male earners		
	Total	Males	Females
Whole State	1,568	1,910	1,292
Sadar	1,765	2,038	1,493
Bamanaghati	1,233	1,602	873
Panchpir	1,215	1,637	797
Kapitipada	2,039	2,481	1,651

following a subsidiary occupation in the whole State only 64 females do so. In Sadar and Kapitipada the respective ratio is 73 and 68 while in Bamanaghati and Panchpir it is 54 and 48 respectively.

of such servants by sex and by locality. The number of males following Domestic Service as subsidiary means of livelihood nowhere exceeds 15 in every 10,000 of the population. The corresponding number of the females for the whole State is 618 while for Sadar and Kaptipada it is 736 and 1,049, and for Bamanghati and Panchpir 376 and 352 respectively. The ratio of females per 100 males is so abnormally high that it calls for no particular notice here. House keeping is Domestic Service having been returned as the subsidiary occupation of female earners has brought about this result.

	Number of 'domestic servants' per 10,000 of the population			Number of female earners per 100 male earners
	Total	Male	Female	
Whole State	316	12	618	1121
Sadar	376	15	736	1157
Bamanghati	376	9	376	1175
Panchpir	352	6	352	1167
Kaptipada	1049	10	1049	1049

The two sub-classes "Industry" and "Transport" will be considered under the main head "Commerce". 162 persons per 10,000 of the State population follow these two kinds of occupations as their subsidiary means of livelihood. In Sadar and Kaptipada 191 and 165 persons per 10,000 of their respective population do so. The corresponding numbers of Bamanghati and Panchpir are 161 and 102. Males are chiefly represented in this class of occupation. While in the whole State 264 persons per 10,000 of male population come under "Transport" and "Industry" as their subsidiary means of livelihood, the corresponding figures for Sadar and Kaptipada are 287 and 258, and for Bamanghati and Panchpir 293 and 179 respectively. Sadar and Bamanghati here approach each other pushing behind Kaptipada which occupies the position next to them. Panchpir is very poorly represented in this group. The corresponding numbers of females per 10,000 of female population are 61 for the whole State, 92 for Sadar and 72 for Kaptipada. The respective numbers for Bamanghati and Panchpir are 33 and 25. The statement below shows the distribution under this sub-class by locality and by sex. While 23 females per 100 males take to this kind of occupation as their subsidiary means of livelihood, 32 do so in Sadar and 28 in Kaptipada. The respective female ratio in Bamanghati and Panchpir is 11 and 11.

Commerce.

	Number of persons engaged in transport and industry per 10,000 of the population			Number of female earners per 100 male earners
	Total	Male	Females	
Whole State	162	264	61	23
Sadar	191	287	92	32
Bamanghati	161	293	33	11
Panchpir	102	179	25	11
Kaptipada	165	258	72	28

175 persons per 10,000 of the population follow trade as their subsidiary means of livelihood. The corresponding numbers for Sadar and Kaptipada are 190 and 359, and for Bamanghati and Panchpir 67 and 127 respectively. In other words, the proportional number of traders in Kaptipada is double that of Sadar, and of Panchpir is double that of Bamanghati. Explanation for this will be found in the following section where statistics have been analysed by orders, sub-orders and groups. The statement below gives the distribution of persons who follow "trade" as subsidiary means of livelihood by locality and by sex. Against 251 persons per 10,000 of the male population in the whole State following this occupation as their subsidiary, 234 do so in Sadar and 599 in Kaptipada. In Bamanghati and Panchpir the corresponding numbers are 118 and 211. Only 99 females in

Trade

the whole State per 10,000 of their population follow this occupation as subsidiary. In Sadar and Kaptipada they are represented by 145 and 181 persons. The corresponding numbers for Bamaughati and Panchpir are 18 and 45 only. 39 females per 100 males are traders in the whole State while the corresponding ratios for Sadar and Kaptipada are 62 and 30, and for Bamaughati and Panchpir 15 and 21 respectively. The representation of females in Sadar is in a higher percentage than in any of the other three subdivisions

Number of traders per 10,000 of the population				Number of female earners per 100 male earners
Total	Males	Females		
Whole State	175	251	99	39
Sadar	190	234	145	62
Bamaughati	67	118	18	15
Panchpir	127	211	45	21
Kaptipada	389	599	181	30

Professions and other Occupations

"Public Force," "Public Administration," "Professions and Liberal Arts" are included in this main head. Representation of females in this group is almost nil. As among the males while 136 persons per 10,000 of their population are returned under this head in the whole State, 152 and 128 are returned from Sadar and Kaptipada respectively. The corresponding numbers in Bamaughati and Panchpir are 125 and 114. The few minor subclasses that remain are so poorly represented as subsidiary means of livelihood that no particular notice of them is called for in the present analysis. Mention may, however, be made of "Exploitation of Minerals" which provides subsidiary means of livelihood to 154 males in Bamaughati and 24 males in Panchpir where the respective proportional number of females is 39 and 7.

C—WORKING DEPENDANTS

Earners in Mayurbhanj receive assistance from their working dependants to a noticeable degree only in "Exploitation of Animals and Vegetation," "Industry," "Trade" and "Domestic Service". The females are returned in larger numbers than the males under this class of workers. The statement given below gives the detailed statistics by locality, by sex and by sub-classes in percentages of respective numerical strength of each class —

STATEMENT No 3

Working Dependants

Total		11 73 5 89 17 49		13 29 5 41 21 16		11 93 8 39 15 36		7 28 3 77 10 79		12 43 5 77 19 05						
I	Exploitation of animals and vegetables	374	5 64	1 85	3 49	5 09	1 90	5 16	8 09	2 30	2 39	3 54	1 26	3 64	5 63	1 65
II	Exploitation of minerals															
III	Industry	0 22	0 13	0 30	0 25	0 13	0 37	0 02	0 03	0 37	0 16	0 10	0 22	0 07	0 04	0 10
IV	Transport															
V	Trade	0 04	0 03	0 05	0 06	0 04	0 08	0 03	0 02	0 04	0 03	0 03	0 02	0 03	0 02	0 04
VI	Public force															
VII	Public administration															
VIII	Profession and liberal arts															
IX	Persons living on their income															
X	Domestic service	7 72	0 07	15 29	9 45	0 09	18 81	6 42	0 06	12 65	4 67	0 06	9 26	8 69	0 08	17 26
XI	In-educationally dependent occupation															
XII	Unproductive occupation	0 01	0 02					0 01								
		11 73	5 89	17 49	13 29	5 41	21 16	11 93	8 39	15 36	7 28	3 77	10 79	12 43	5 77	19 05

1,173 persons per 10,000 of the total population are working dependants in the whole State. The corresponding proportional figures for Sadar and Kaptipada are 1,329 and 1,213 and for Bamanghati and Panchpir, 1,193 and 728 respectively. All Occupations

The distribution of the working dependants by locality and by sex in all occupations taken together is exhibited in the statement below. Bamanghati returns the highest number of male working dependants and Sadar of female working dependants. While in the whole State 589 dependants in every 10,000 of male population are of service to their respective supporters, i.e., the earners in the family, 541 occupy that position in Sadar and 577 in Kaptipada. In Bamanghati the corresponding proportional strength of these working dependants is 839 and in Panchpir 377. The corresponding figures for females are 1,719 for the whole State and 2,116 for Sadar and 1,905 for Kaptipada. In Bamanghati such dependants number 1,536 and in Panchpir 1,079. In every 100 female working dependants while there are 34 male working dependants in the whole State, the corresponding ratio in Sadar and Kaptipada comes to 26 and 30 and in Bamanghati and Panchpir 55 and 35 respectively.

	Number of working dependants following all occupation per 10,000 of the population			Number of male working dependants per 100 female working dependants
	Total	Male	Females	
Whole State	1173	589	1719	34
Sadar	1329	541	2116	26
Bamanghati	1193	839	1536	55
Panchpir	728	377	1079	35
Kaptipada	1213	577	1905	30

374 persons in every 10,000 of the total population assist earners in ' Exploitation of animals and vegetation ' in the whole State. The corresponding proportional figures in Sadar and Kaptipada are 349 and 364 respectively. Bamanghati supersedes these two subdivisions and also Panchpir in this respect. Its figure is 516 while that of Panchpir is 239. The statement below shows the distribution by locality and by sex. While in the whole State 364 persons per 10,000 of the total male population are working dependants under this sub-class, 509 are so in Sadar and 563 in Kaptipada. The corresponding proportional figures for Bamanghati and Panchpir are 809 and 354. In these two subdivisions figures for females are 230 and 126 respectively against 185 for the whole State, 190 for Sadar and 165 for Kaptipada. Though, on the whole, females supersede males in the numerical strength of working dependants, all occupations taken together males by far outstrip females in exploitation of animals and vegetation. In every 100 female working dependants under this sub-class 305 are their male counterpart in the whole State—268 and 341 in Sadar and Kaptipada and 352 and 281 in Bamanghati and Panchpir. Exploitation of animals and vegetation

	Number of working dependants employed in exploitation of animals and vegetation per 10,000 of total population			Number of male working dependants per 100 female working dependants
	Total	Males	Females	
Whole State	374	364	185	305
Sadar	349	509	190	268
Bamanghati	516	809	230	352
Panchpir	239	354	126	281
Kaptipada	364	563	165	341

The two sub-classes " Industry " and " Transport " come under this main head. Only 3 persons in every 10,000 of the total population of Panchpir are returned under " Transport " as working dependants. There is no return from Commerce

any of the other three subdivisions. For that reason the figure for the whole State does not appear in the main tabular statement given for this section. 22 persons only in every 10,000 of the population serve as working dependants under Industry and Transport in the whole State. As among the subdivisions Kaptipada returns the lowest proportional number which is 7. In the other three subdivisions the numbers vary between 28 and 19 which are the figures for Bamanghati and Panchpir respectively. Sadar occupies an intermediate position with 25. Everywhere more females are returned in this group than the males. The figure for male is 13 each for the whole State, Sadar and Panchpir. In Bamanghati it is 19 and in Kaptipada only 4. The corresponding female number in the whole State is 30, and in Sadar and Bamanghati 37 each. In Panchpir and Kaptipada female working dependants of this class proportionately number 25 and 10 respectively. In every 100 females 43 in the whole State work as dependants in the field of commerce, while in the Sadar and Kaptipada they proportionately number 35 and 40. In the other two subdivisions there is almost no difference as Bamanghati returns 51 and Panchpir 52.

Number of working dependants in the field of Commerce per 10,000 of the population			
Total	Males	Females	Number of male working dependants per 100 female working dependants
22	13	30	43
25	13	37	35
28	19	37	61
19	13	25	52
7	4	10	40
Whole State			
Sadar			
Bamanghati			
Panchpir			
Kaptipada			

Domestic Service

The statement below gives statistics of working dependants under "Domestic Service," by locality and by sex. The females seem to monopolize to themselves this particular kind of occupation as working dependants almost to the complete exclusion of the males. So a comparative examination of figures is not called for in this particular case. Comparatively female dependants in Sadar and Kaptipada work in large numbers than in Bamanghati and Panchpir. In the last named subdivision the number is almost one-half of Sadar.

Number of working dependants in the field of Domestic Service per 10,000 of the population

Total	Males	Females
772	7	1,529
945	9	1,881
642	6	1,266
467	6	926
989	8	1,726
Whole State		
Sadar		
Bamanghati		
Panchpir		
Kaptipada		

SECTION IV STATISTICAL ANALYSIS BY ORDERS, SUB-ORDERS AND GROUPS

In this section only the really important occupations will be taken up for consideration. The discussion will be mainly confined to "Exploitation of Animals and Vegetation," "Industry," "Transport," and "Trade." "Exploitation of Minerals" has already been noticed in the statistical analysis by sub-classes and it is not necessary to enter into any further detail here.

1 Exploitation of Animals and Vegetation —

The sub-class of Exploitation of Animals and Vegetation has been divided into two Orders *viz*

- (1) Pasture and Agriculture, and
- (2) Fishing and Hunting

Order (1) has been further divided into 5 sub-orders indicated in the margin. The number returned under "Fishing and Hunting" is only 1,161, out of whom 616 are returned from Sadar, 351 from Bamanghati, 83 from

- | |
|---|
| (a) Ordinary Cultivation |
| (b) Cultivation of especial crops and fruits, etc |
| (c) Forestry |
| (d) Stock raising |
| (e) Raising of small animals and insects |

Panchpir and 111 from Kaptipada. Similarly the number returned under "Cultivation of especial crops and fruits" is 107, about one-half of whom (53) come from Sadar and the remainder are almost equally distributed in the remaining three subdivisions. The number of persons

engaged in ordinary cultivation comes to 329,019 which is over 73 per cent of the total working population (earners and working dependants) in the State who number 450,097. Distribution by sex of the ordinary cultivators following the occupation whether as principal or subsidiary means of livelihood as well as working dependants is given in the subsidiary Table IV. About 52 per cent of the males and about 28 per cent of the females belonging to the class of "Ordinary Cultivators" follow this particular occupation as their principal means of livelihood. Ordinary cultivation is a secondary occupation of 13 per cent of the males and about 5 per cent of the females of such cultivators, while about three-fifths per cent of male dependants and about one per cent of female dependants devote their time in rendering necessary assistance to their earners in carrying on ordinary cultivation. The proportional number of males following ordinary cultivation both as principal and subsidiary means of livelihood is highest in Bamanghati where it is 68 closely followed by Kaptipada where it is 67. Sadar with 64 of such males occupies the third position, while in Panchpir the said number comes to only 61. As regards females, the highest number which is 36 is returned from Panchpir followed by Sadar where they number a little over 34. In Kaptipada and Bamanghati the respective numbers are 31 and 29. Males in larger proportions in Sadar and Kaptipada have returned "Ordinary Cultivation" as their subsidiary means of livelihood than in Bamanghati and Panchpir. In the former two places they number 16 and 15 per 100 of male ordinary cultivators and in the

Number per cent of ordinary cultivators following the occupation

	(1) As principal means of livelihood		(2) As subsidiary means of livelihood	
	Males	Females	Males	Females
Whole State	52	28	13	5
Sadar	49	29	15	5½
Bamanghati	57	23	11	6
Panchpir	53	31	8	5
Kaptipada	51	27	16	4

latter 11 and 8 respectively. The proportional number of females with "Ordinary Cultivation" as their subsidiary means of livelihood is almost

Subdivision	Number of working dependants per cent of ordinary cultivators	
	Males	Females
Sadar	3/5	9/10
Bamanghati	3/5	1
Panchpir	7/10	1
Kaptipada	3/10	2/5

equal in all the four subdivisions and their numbers vary between 4 and 6, the lowest number being for Kaptipada and the highest for Bamanghati. The proportional number of males following "Ordinary Cultivation" is highest in Bamanghati and of females in Panchpir. The relative figures for the

ravots who take *Sanna*, *Balhra*, *Bhaa* or *Thika* lease of others' lands, cultivate them and pay rent to their landlords in money or kind. 12,291 persons forming nearly 4 per cent. of the total ordinary cultivators in the

	Number of tenant cultivators per cent. of ordinary cultivators
Whole State	4
Sadar	5
Bamanghati	3
Panchpir	2
Kaptipada	31

whole State come under this group. More than one-half of their number, *i.e.*, 7,474 are returned from Sadar. They are returned almost in equal numbers from Bamanghati (1,873) and Kaptipada (1,796). Their number in Panchpir is only 1,148. Their proportional number per cent. of respective ordinary cultivators in each of these places is given in the margin. The

number of working dependants appearing in this group is negligible. More than 60 to near about 80 per cent. depend on this kind of cultivation as their principal means of livelihood, while in the case of the rest it is then

4,193 persons are returned under "Forestry" in the whole State, of whom 497 are Forest Officers, Rangers and Guards and 56 are wood-cutters and charcoal burners and 75 are collectors of lac. The remaining 3,555, who form about 55 per cent of the persons engaged in Forestry, are collectors

Number per cent of the agricultural labourers following the occupation									
As principal means of livelihood		As subsidiary means of livelihood		As working dependant					
Males	Females	Males	Females	Males	Females				
30	50	13½	3½	1	2				
30	48	15	4	1	2				
24	52	14	4½	1½	2				
32	55	7	2	2	2				
33½	47½	16	2	2	2				
						Whole State			
						Sadar			
						Bamanghati			
						Ranchpur			
						Kaptipada			

of forest produce Cent per cent of these collectors in Panchpir and 99 per cent in Kaptipada and 97 per cent each in the remaining two subdivisions follow this occupation as principal or subsidiary means of livelihood, the remainder coming under the category of working dependant in each of these places In Sadar and Bamanghati larger number of females than males and in the other two subdivisions larger number of males than females proportionately follow this occupation The proportional figures are given in the statement below

	Number per cent of collectors of forest produce following occupation			
	As principal means of livelihood		As subsidiary means of livelihood	
	Males	Females	Males	Females
Whole State	21	19	22	35
Sadar	15	15	21	46
Bamanghati	29	39	16	13
Panchpir	60	18	18	4
Kaptipada	26	17	39	17

Stock-raising as an occupation is connected with "Exploitation of Animals" Heidsmen, shepherds and breeders of other animals come under the category of stock-raisers Shepherds and breeders of animals other than cattle and buffalo and transport animals are almost unknown in this State 38,948 persons or 12 per cent of the number engaged in ordinary cultivation (329,019) are returned as stock-raisers in the whole State Of them 44 are breeders and keepers of cattle and buffalo and 166 of transport animals The remaining 38,738 persons forming 99.5 per cent of stock-raisers are no other than heidsmen engaged in grazing and pasturing cattle All the breeders of cattle and buffalo are returned from Sadar Just one-half the number of breeders of transport animals are returned from Bamanghati, while more than half of the remaining half, i.e., 49 persons, are returned from Panchpir The number of such breeders of transport animals in Sadar and Kaptipada is 24 and 10 respectively These breeders of transport animals may be identified with the dealers of cattle in the State As regards the herding of cattle it is principally the occupation of working dependants whose proportion in the total number returned varies from a little over 60 to 80 in different subdivisions This particular occupation has been returned as a subsidiary means of livelihood for not more than 5 persons in every 100 Naturally, therefore, herding of cattle as a principal means of livelihood is the occupation of about 15 to 30 persons per cent of the stock-raisers It is mostly the principal occupation of males and the occupation of male working dependants The proportional figures are given below

	Number per cent of herdsmen following occupation					
	As principal means of livelihood		As subsidiary means of livelihood		As working dependants	
	Males	Females	Males	Females	Males	Females
Whole State	22½	2	3½	½	59	12½
Sadar	25½	3	4 3/10	7/10	53	13½
Bamanghati	16 2/5	9/10	2	1/5	68 1/5	12 3/10
Panchpir	30 7/10	1 1/10	4 1/5	3/10	56 7/10	7
Kaptipada	21 3/10	2 9/10	4 1/10	3/10	57 2/5	14

Raising of small animals and insects is also a particular kind of Exploitation of animals Birds, bees, etc., and silk worms (Tasar rearing) and lac cultivation comprise this particular sub-order of occupation Though it is a matter of common knowledge that a number of persons do business in birds

Raising of
small Animals
and Insects

occupied by grain parchers with 3,293 persons of 170 persons between the numbers of washermen

There is a small difference (1,775) and Tasai spinners and weavers (1,605) Barbers, manufacturers of vegetable oils, sawyers and rice pounders vary in number between 1,084 and 1,188 Carpenters, etc, number only 903 In the next following class (Class B) brass, copper and bell-metal workers alone occupy a position of distinction while cart-makers and wheel-wrights top the list in the next succeeding class (Class C) More than 65 persons in every 100 returned under Industry follow the occupation as their principal means of livelihood Some 2,000 working dependants are included in

A	
1 Cotton spinning and weaving	10,690
2 Basket makers, thatchers, etc	1,589
3 Smelters, blacksmith etc	1,552
4 Potters and makers of earthenware	1,276
5 Grain parchers	3,293
6 Washermen	1,775
7 Filar spinning and weaving	1,105
8 Barbers	1,188
9 Manufacturers of vegetable oils	1,113
10 Sawyers	1,110
11 Rice pounders, huskers, etc	1,084
12 Carpenters, etc	903
B	
1 Brass, copper and bell metal workers	179
2 Manufacturers of jewellery and ornaments	385
3 Tailors	565
4 Lime burners, stone cutters etc	333
5 Rope twine string etc makers	314
C	
1 Cart-makers and wheelwrights	185
2 Scavengers	151
3 Brick and tile makers	112
4 Sweetmeat and condiment makers	133
5 Makers of musical instruments	101
6 Brewers and distillers	94

the remaining less than 35 per cent As regards the distribution of industrialists by subdivisions, Bamanghati beats the other three subdivisions in the number of its manufacturers of minerals and vegetable oils, tailors and scavengers Panchpuri leads in rope, twine and string making In certain respects such as (1) cotton spinning and weaving, (2) basket making, (3) smelting, and (4) pottery making Panchpuri and Kaptipada show slight difference These two subdivisions generally share the same number of persons with Bamanghati in grain parching washing and cleaning, hair-dressing (barber) manufacturing of jewellery and ornaments, lime burning, stone cutting cart-making and wheel-wrights and making of musical instruments. Except in the few particular occupations thus specified above it is the Sadar subdivision which generally leads the remaining parts of the State in returning a larger and in certain cases a much larger number of persons under different kinds of industries

IV TRANSPORT

Persons engaged in transport number in all 4,619, of whom 1,208 are females This class of workers is divided into 4 orders and 12 groups, prominent among which are those stated in the margin A little more than

1 Labourers connected with construction and maintenance of roads and bridges	3,643
2 Labourers connected in Railway construction and maintenance including coolies employed in Railway premises	465
3 Persons other than labourers employed in construction and maintenance of roads and bridges	129
4 Employees connected with other vehicles	90
5 Post office, Telegraph and Telephone service	79
6 Railway employees other than coolies	86
7 Palki bearers and owners	77

one-third of the total number follow this occupation as their principal means of livelihood while all the rest, excluding 75 working dependants, take to it as their second occupation The working dependants and the females are all concentrated in labour connected with construction

and maintenance of roads and bridges Of the total number of transporters, 3,439 or about 74 per cent are returned from Sadar while their number in the other three subdivisions varies from a little over 300 to a little over 500. Railway employees and Railway coolies are confined to Sadar and Bamanghati and Palki bearers and owners are chiefly found in Sadar only

26,748 persons are returned under trade This number is about two-thirds

of the number of persons returned under Industry 10,753 of the traders

are females The traders are divided into 17 orders and 33 groups

19 of these groups only return a number of persons more than 100 and they

are arranged in numerical order in 3 different classes in the margin

Grain and pulse dealers and dealers in other foodstuff occupy the

first and the second position in the list followed by traders in thatches

and dealers in and hirers of carts, boats, etc Dealers in common

bangles, beads, etc, and

trade in mineral and vegetable oils is the occupation

of between 1,000 to 2,000 persons In the next fol-

lowing class the number of persons returned vary be-

tween 500 to 1,000 persons

The number of persons in each of the groups coming

under Class C in the margin is more than 100

but less than 400 persons

Trade is more a subsidiary than a principal means of

livelihood and as such it is in the ratio of 23 A

very small number of dependants (381) join in

trade As between the several subdivisions Kapiti-

pada leads in trade in mineral and vegetable oils and trade in bamboo

Panchpi occupies that position in trade in wood (not firewood) and it is next to Sadar in dealing

in and hiring of carts, etc Kapitpada comes next to Sadar in the number

of its grain and pulse dealers, dealers in other foodstuff and traders in

thatches, etc, followed by the other two subdivisions In all other respects

it is the Sadar which leads the other parts of the State in trade

V TRADE

(372)

A	
1	Grain and pulse dealers
2	Dealers in other foodstuff
3	Trade in thatches
4	Dealers and hirers in carts, boats, etc
5	Dealers in common bangles, brass, etc
6	Trade in mineral and vegetable oils
B	
1	Dealers in firewood charcoal and cordung, etc
2	Trade in piecegoods silk and cotton, etc
3	Moneylenders
4	Vendor of wine liquor etc
5	Trade in wood (not firewood)
C	
1	Dealers in dairy products eggs and poultry
2	General storekeepers and shopkeepers other-
3	Dealers in sweetmeat sugar and spices
4	Trade in pottery, bricks and tiles
5	Dealers in fodder for animals
6	Dealers in animals' food
7	Trade in clothing and toilet articles
8	Trade in bamboo
Total	
6,388	
5,863	
2,924	
2,139	
1,904	
1,171	
Total	
928	
920	
885	
754	
534	
Total	
373	
285	
273	
243	
242	
187	
124	

1

1

1

2

4

2

2

SUBSIDIARY TABLE I—continued

Occupations chiefly followed by Selected Tribes or Castes

ORDER 1 PASTURE AND AGRICULTURE—(continued)

Sub order 1 (a) Ordinary Cultivation—(concluded)	Group No. 5 Agricultural Labourers	Principal Occupation.		Subsidiary Occupation		Males Females		Sub order 1 (b) Cultivation	Group No. 6 Market Gardeners, Flowers and Fruit Growers	Principal Occupation		Subsidiary Occupation		Males Females		Sub order 1 (c) Forestry	Group No. 9 Collectors of Forest Produce.
		14	15	16	17	18	19			20	21	22	23	24	25		
1	Amara	197	317	92	8	231	1	1	2	10	7	1	2	2	2	1	1
2	Badhuri	1,255	1,762	626	231	106	93	1	3	5	2	8	129	27	1	1	1
3	Bhauri Pura	1,156	1,736	477	106	93	106	1	3	5	2	8	129	27	1	1	1
4	Bhumya	944	1,478	349	93	106	93	1	3	5	2	8	129	27	1	1	1
5	Bhumy	4,522	7,542	2,208	599	93	106	1	3	5	2	8	129	27	1	1	1
6	Gond	41	26	3	106	93	106	1	3	5	2	8	129	27	1	1	1
7	Kharis	1,141	1,431	209	138	138	138	1	3	5	2	8	129	27	1	1	1
8	Kol	853	1,660	318	132	138	138	1	3	5	2	8	129	27	1	1	1
9	Kurmi Mahio (Kurmi Kshatriya)	1,262	2,473	994	365	138	138	1	3	5	2	8	129	27	1	1	1
10	Mahab	20	27	94	21	138	138	1	3	5	2	8	129	27	1	1	1
11	Munda	2	2	63	9	138	138	1	3	5	2	8	129	27	1	1	1
12	Oran	133	211	63	9	138	138	1	3	5	2	8	129	27	1	1	1
13	Puran	133	192	46	12	138	138	1	3	5	2	8	129	27	1	1	1
14	Rajpur	66	133	22	12	138	138	1	3	5	2	8	129	27	1	1	1
15	Santal	9,267	16,109	4,585	1,092	138	138	1	3	5	2	8	129	27	1	1	1
16	Uria	151	168	45	19	138	138	1	3	5	2	8	129	27	1	1	1
OTHER HINDUS																	
1	Bagul	109	198	77	23	231	138	1	3	5	2	8	129	27	1	1	1
2	Bais	4	2	15	3	138	138	1	3	5	2	8	129	27	1	1	1
3	Bai Inab	33	32	8	3	138	138	1	3	5	2	8	129	27	1	1	1
4	Bhandari	21	29	3	77	138	138	1	3	5	2	8	129	27	1	1	1
5	Brahman	636	552	225	77	138	138	1	3	5	2	8	129	27	1	1	1
6	Gaura	20	20	8	123	138	138	1	3	5	2	8	129	27	1	1	1
7	Guria	294	509	226	123	138	138	1	3	5	2	8	129	27	1	1	1
8	Kamar	17	4	2	1	138	138	1	3	5	2	8	129	27	1	1	1
9	Karan	4	4	1	1	138	138	1	3	5	2	8	129	27	1	1	1
10	Kayastha	239	7	393	1	138	138	1	3	5	2	8	129	27	1	1	1
11	Khandari	9	7	3	1	138	138	1	3	5	2	8	129	27	1	1	1
12	Kshatriya	14	38	35	2	138	138	1	3	5	2	8	129	27	1	1	1
13	Pata	48	48	34	75	138	138	1	3	5	2	8	129	27	1	1	1
14	Maya	12	6	12	75	138	138	1	3	5	2	8	129	27	1	1	1
15	Sadgop	48	48	34	75	138	138	1	3	5	2	8	129	27	1	1	1
16	Teh	48	48	34	75	138	138	1	3	5	2	8	129	27	1	1	1
CASTE HINDUS																	
1	Bagul	109	198	77	23	231	138	1	3	5	2	8	129	27	1	1	1
2	Bais	4	2	15	3	138	138	1	3	5	2	8	129	27	1	1	1
3	Bai Inab	33	32	8	3	138	138	1	3	5	2	8	129	27	1	1	1
4	Bhandari	21	29	3	77	138	138	1	3	5	2	8	129	27	1	1	1
5	Brahman	636	552	225	77	138	138	1	3	5	2	8	129	27	1	1	1
6	Gaura	20	20	8	123	138	138	1	3	5	2	8	129	27	1	1	1
7	Guria	294	509	226	123	138	138	1	3	5	2	8	129	27	1	1	1
8	Kamar	17	4	2	1	138	138	1	3	5	2	8	129	27	1	1	1
9	Karan	4	4	1	1	138	138	1	3	5	2	8	129	27	1	1	1
10	Kayastha	239	7	393	1	138	138	1	3	5	2	8	129	27	1	1	1
11	Khandari	9	7	3	1	138	138	1	3	5	2	8	129	27	1	1	1
12	Kshatriya	14	38	35	2	138	138	1	3	5	2	8	129	27	1	1	1
13	Pata	48	48	34	75	138	138	1	3	5	2	8	129	27	1	1	1
14	Maya	12	6	12	75	138	138	1	3	5	2	8	129	27	1	1	1
15	Sadgop	48	48	34	75	138	138	1	3	5	2	8	129	27	1	1	1
16	Teh	48	48	34	75	138	138	1	3	5	2	8	129	27	1	1	1
OTHER HINDUS																	
1	Baghuti	37	40	7	6	138	138	1	3	5	2	8	129	27	1	1	1
2	Dandachaitra Mahi	386	458	86	39	138	138	1	3	5	2	8	129	27	1	1	1
3	Dibba	38	16	64	20	138	138	1	3	5	2	8	129	27	1	1	1
4	Dum	28	40	26	59	138	138	1	3	5	2	8	129	27	1	1	1
5	Gola	167	245	27	5	138	138	1	3	5	2	8	129	27	1	1	1
6	Gola	144	30	90	2	138	138	1	3	5	2	8	129	27	1	1	1
7	Hadi	192	213	64	23	138	138	1	3	5	2	8	129	27	1	1	1
8	Karia	75	96	12	2	138	138	1	3	5	2	8	129	27	1	1	1
9	Kari	58	20	34	2	138	138	1	3	5	2	8	129	27	1	1	1
10	Kashli	57	138	39	58	138	138	1	3	5	2	8	129	27	1	1	1
11	Pan (Jen. Pan)	79	51	8	1	138	138	1	3	5	2	8	129	27	1	1	1
12	Pan Tami (Purur Tami)	252	674	194	132	138	138	1	3	5	2	8	129	27	1	1	1
13	Puri	24	39	23	12	138	138	1	3	5	2	8	129	27	1	1	1
14	Puri	259	39	60	12	138	138	1	3	5	2	8	129	27	1	1	1
15	Puri	75	72	26	17	138	138	1	3	5	2	8	129	27	1	1	1
16	Tam	26	10	42	4	138	138	1	3	5	2	8	129	27	1	1	1
17	Tam	23	16	42	4	138	138	1	3	5	2	8	129	27	1	1	1
18	Tam	23	16	42	4	138	138	1	3	5	2	8	129	27	1	1	1

	ORDER 1 PASTURE AND AGRICULTURE—(concluded)											
	Sub order 1 (d) Stock Raising				Sub order 1 (e) Raising of small Animals and Insects							
TRIBES OR CASTES	Group No 13 Herdsman, Shepherd and Breeder of other Animals				Group No 15 Silk Worms (Tassar Rearing)				Group No 16 Lac Cultivation			
	Principal Occupation		Subsidiary Occupation		Principal Occupation		Subsidiary Occupation		Principal Occupation		Subsidiary Occupation	
	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	26	27	28	29	30	31	32	33	34	35	36	37
TRIBAL HINDUS	SADAR SUBDIVISION—contd											
1 Amata	30	4	7									
2 Bathuri	268	14	11	4	2		31	30				
3 Bhany Pura	169	22	6		2		66					
4 Bhumya	186	12	39	8	10		152					
5 Bhumij	652	77	89	17	1		25					
6 Gond	4											
7 Kharia	144	9	10	1	1		18		2		21	
8 Kol	200	33	12	2			46					
9 Kurmi Mahto (Kurmi Kshatriya)	286	18	166	3	26		32				1	
10 Mahali	13						1					
11 Munda	2											
12 Oraon	8											
13 Pura	34	1										
14 Rajuar	8											
15 Santal	1219	207	217	60	3		505	1			19	4
16 Uija	15	3	1	1								
CASTE HINDUS												
1 Bagal	8	3	11	2								
2 Bai	7											
3 Baihnab	8		1				1					
4 Bhandari	3		5									
5 Brahman	3		3									
6 Gaura	146	14	17	5	1		89				1	
7 Guria	5						1					
8 Kamar	50	2	7				5				1	
9 Karan			2									
10 Kayastha												
11 Khandait	38	2	12		1				1		2	
12 Kshatriya			1									
13 Patra			1				2					
14 Raju	5		2									
15 Sadgop	15		4									
16 Tel	12		3									
OTHER HINDUS												
1 Baghati	7											
2 Dandachhatra Majhi	68	15	7	3								
3 Dhoba	15	2	2									
4 Dom	21	5	1		3		10					
5 Ghasi	49	1	2									
6 Gola	22		5									
7 Hadi	21	1										
8 Karua	17		2									
9 Keut	3		1									
10 Kumbhar	46	11	4				6					
11 Pan (Jena Pan)	10						1					
12 Pan Tanti (Patar Tanti)	79	11	9	5			5					
13 Rarhi	5		4									
14 Sabara	51	5	3		1		7					
15 Sahara	11	3	2	2								
16 Saunti												
17 Sundhu	10	1	5									

Occupations chiefly followed by Selected Tribes or Castes

ORDERS	TRIBES OR CASTES	TRIBAL HINDUS										CASTE HINDUS										OTHER HINDUS									
		Principal Occupation		Subsidiary Occupation		Males		Females		Principal Occupation		Subsidiary Occupation		Males		Females		Principal Occupation		Subsidiary Occupation		Males		Females							
Group No	Group No	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64			
ORDER 2 FISHING AND HUNTING	Group No 17 Fishing	Principal Occupation		Subsidiary Occupation		Males		Females		Principal Occupation		Subsidiary Occupation		Males		Females		Principal Occupation		Subsidiary Occupation		Males		Females		Principal Occupation		Subsidiary Occupation			
		38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64			
ORDER 3 METALLIC MINERALS	Group No 20 Iron	Principal Occupation		Subsidiary Occupation		Males		Females		Principal Occupation		Subsidiary Occupation		Males		Females		Principal Occupation		Subsidiary Occupation		Males		Females		Principal Occupation		Subsidiary Occupation			
		38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64			
ORDER 6 WOOD	Group No 27 Sawyers	Principal Occupation		Subsidiary Occupation		Males		Females		Principal Occupation		Subsidiary Occupation		Males		Females		Principal Occupation		Subsidiary Occupation		Males		Females		Principal Occupation		Subsidiary Occupation			
		38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64			

Occupations chiefly followed by Selected Tribes or Castes

[illegible]

SUBSIDIARY TABLE I—continued

Occupations chiefly followed by Selected Tribes or Castes

TRIBES OR CASTES	ORDER 38 POLICE				ORDER 39 PUBLIC ADMINISTRATION				ORDER 43 INSTRUCTIONS			
	Group No 110 Village Watchmen				Group No 111 Service of the State				Group No 125 Professors and Teachers of all kinds			
	Principal Occupation		Subsidiary Occupation		Principal Occupation		Subsidiary Occupation		Principal Occupation		Subsidiary Occupation	
	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	71	75	76	77	78	79	80	81	82	83	84	85
SADAR SUBDIVISION—concl'd												
TRIBAL HINDUS												
1 Amata			8									
2 Bathuri	5		23		2		2		5			
3 Bhany Puran	10		20		2				6		2	
4 Bhumiya	9		25		3		2		5		2	
5 Bhumiya	17	1	51		10		3		7			
6 Gond	1		1									
7 Kharia	35	8	3		1							
8 Kol	1		1		1		1		1		1	1
9 Kurmi Mahto (Kurmi Kshatriya)	8		53		6		23		18	1	6	
10 Mahali			1									
11 Munda												
12 Oraon	1											
13 Puran	2		1		2				1			
14 Rajuar												
15 Santal	11		52		6	1			15		1	
16 Ujia												
CASTE HINDUS												
1 Bagal												
2 Bais	3		2	1								
3 Baishnab					2		1		3		1	
4 Bhandari	2		2		17	1	2		17		1	
5 Brahman	4		1		20		3		3		1	
6 Gaura	15		23		52		13		46		15	
7 Guria					23		7		8		2	
8 Kamar	6		12		3		1		1		1	
9 Karan					1		2		1			
10 Kayastha	4		2		91		7		66	2	17	
11 Khandait					25		1		5		3	
12 Kshatriya	5		10		58		24		39		10	
13 Patra					7		3		1	1		
14 Raju			2		2				5		2	
15 Sadgop			1		5				3			
16 Teli			1		2		3		2			
					8				10		4	
OTHER HINDUS												
1 Baghuti			3									
2 Dandachhatra Majhi	6		3		1							
3 Dhoba	3		9		1							
4 Dom	4		2				2		2		1	
5 Ghasi	2		4									
6 Gola	2		1		6				1			
7 Hadi	3				3		3		3			
8 Karua	1				22	19						
9 Keut	1		2								1	
10 Kumbhar	2		7		7						1	
11 Pan (Jena Pan)			1		1				1			
12 Pan Tanti (Patar Tanti)	16		34		4	1			2			
13 Rarhi			3						1			
14 Sabara	1		1		6				2			
15 Sahara					1				1	1	1	
16 Saunti			1		1							
17 Sundhi	2		1		1							
18 Tanti	2		6						2		2	
19 Thatari			1						3		5	

Occupations chiefly followed by Selected Tribes or Castes

ORDER I PASTURE AND AGRICULTURE

Sub order I (a) Ordinary Cultivation

TRIBES OR CASTES	SUBDIVISION																	
	Group No 1 Non cultivating Proprietors taking rent in money or kind						Group No 3 Cultivating Owners						Group No 4 Tenant Cultivators					
	Principal Occupation		Subsidiary Occupation		Males Females		Principal Occupation		Subsidiary Occupation		Males Females		Principal Occupation		Subsidiary Occupation		Males Females	
1 Amala	2	3	2	1	2	3	2	3	2	1	2	3	2	3	2	1	2	3
2 Bathuri	1	4	2	1	1	3	2	3	2	3	2	3	2	3	2	3	2	3
3 Bhanj Pura	3	2	3	1	3	2	3	2	3	1	3	2	3	2	3	1	3	2
4 Bhanj Pura	4	2	2	1	4	2	2	1	4	2	2	1	4	2	2	1	4	2
5 Bhumj	9	13	6	1	9	16	10	9	16	10	9	16	10	9	16	10	9	16
6 Gond	3	1	1	1	3	1	1	1	3	1	1	1	3	1	1	1	3	1
7 Kharia	18	6	1	1	18	6	1	1	18	6	1	1	18	6	1	1	18	6
8 Kol	7	8	1	1	7	8	1	1	7	8	1	1	7	8	1	1	7	8
9 Kurmi (Kurmi Kshatriya)	7	7	10	1	7	7	10	1	7	7	10	1	7	7	10	1	7	7
10 Mahali	7	7	10	1	7	7	10	1	7	7	10	1	7	7	10	1	7	7
11 Munda	7	7	10	1	7	7	10	1	7	7	10	1	7	7	10	1	7	7
12 Oraon	6	1	4	1	6	1	4	1	6	1	4	1	6	1	4	1	6	1
13 Pura	6	1	4	1	6	1	4	1	6	1	4	1	6	1	4	1	6	1
14 Rajuar	40	27	54	8	40	27	54	8	40	27	54	8	40	27	54	8	40	27
15 Santal	40	27	54	8	40	27	54	8	40	27	54	8	40	27	54	8	40	27
16 Uja	40	27	54	8	40	27	54	8	40	27	54	8	40	27	54	8	40	27
OTHER HINDUS																		
1 Baghuti	1	2	26	3	1	2	26	3	1	2	26	3	1	2	26	3	1	2
2 Dandachhara Majhi	1	2	26	3	1	2	26	3	1	2	26	3	1	2	26	3	1	2
3 Dhuba	3	1	182	13	3	1	182	13	3	1	182	13	3	1	182	13	3	1
4 Dom	4	1	86	4	4	1	86	4	4	1	86	4	4	1	86	4	4	1
5 Chasi	5	1	103	8	5	1	103	8	5	1	103	8	5	1	103	8	5	1
6 Gola	6	1	103	8	6	1	103	8	6	1	103	8	6	1	103	8	6	1
7 Hadi	7	1	103	8	7	1	103	8	7	1	103	8	7	1	103	8	7	1
8 Karua	8	1	103	8	8	1	103	8	8	1	103	8	8	1	103	8	8	1
9 Keut	9	1	103	8	9	1	103	8	9	1	103	8	9	1	103	8	9	1
10 Kumbhar	10	1	103	8	10	1	103	8	10	1	103	8	10	1	103	8	10	1
11 Pan (Jena Pan)	11	1	103	8	11	1	103	8	11	1	103	8	11	1	103	8	11	1
12 Pan Tanti (Patar Tanti)	12	1	103	8	12	1	103	8	12	1	103	8	12	1	103	8	12	1
13 Rathi	13	1	103	8	13	1	103	8	13	1	103	8	13	1	103	8	13	1
14 Sabara	14	1	103	8	14	1	103	8	14	1	103	8	14	1	103	8	14	1
15 Sabara	15	1	103	8	15	1	103	8	15	1	103	8	15	1	103	8	15	1
16 Thalai	16	1	103	8	16	1	103	8	16	1	103	8	16	1	103	8	16	1

Occupations chiefly followed by Selected Tribes or Castes

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SUBSIDIARY TABLE I—continued

Occupations chiefly followed by Selected Tribes or Castes

ORDER I PASTURE AND AGRICULTURE—(concluded)

TRIBES OR CASTES	BAMANGHATI SUBDIVISION—contd									
	Group No 13 Herdsmen, Shepherds, Breeders of other Animals					Group No 15 Silk Worms (Tassar Rearing)				
	Sub order 1 (d) Stock Raising	Sub order 1 (e) Raising of small Animals and Insects	Principal Occupation	Subsidiary Occupation	Males Females	Principal Occupation	Subsidiary Occupation	Males Females	Principal Occupation	Subsidiary Occupation
TRIBAL HINDUS	1									
	1									
	2									
	3									
	4									
	5									
	6									
	7									
	8									
	9									
	10									
CASTE HINDUS	1									
	2									
	3									
	4									
	5									
	6									
	7									
	8									
	9									
	10									
OTHER HINDUS	1									
	2									
	3									
	4									
	5									
	6									
	7									
	8									
	9									
	10									
OTHER HINDUS	1									
	2									
	3									
	4									
	5									
	6									
	7									
	8									
	9									
	10									

TRIBES OR CASTES

TRIBAL HINDUS

CASTE HINDUS

OTHER HINDUS

1 Baghuti
2 Dandachhatra Majhi
3 Dhoba
4 Dom
5 Ghasi
6 Gola
7 Hadi
8 Karua
9 Keri
10 Kumbhar
11 Pan (Jena Pan)
12 Pan Tanti (Palar Tanti)
13 Rathi
14 Sabara
15 Sahara
16 Sauni
17 Sundhi
18 Tanti
19 Thari

1 Anata
2 Bathuri
3 Bhany Pura
4 Bhunya
5 Bhuny
6 Gond
7 Kharia
8 Kol
9 Kurmi Mahito (Kurmi)
10 Mahali
11 Munda
12 Oraon
13 Pura
14 Rajuar
15 Santal
16 Uja

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SUBSIDIARY TABLE I--continued

Occupations chiefly followed by Selected Tribes or Castes

TRIBES OR CASTES	ORDER 2 FISHING AND HUNTING				ORDER 3 METALLIC MINERALS				ORDER 6 WOOD			
	Group No 17 Fishing				Group No 20 Iron				Group No 27 Sawyers			
	Principal Occupation		Subsidiary Occupation		Principal Occupation		Subsidiary Occupation		Principal Occupation		Subsidiary Occupation	
	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	38	39	40	41	42	43	44	45	46	47	48	49
TRIBAL HINDUS												
BALANGHATI SUBDIVISION—contd												
1 Amata												
2 Bathuri					26	2						
3 Bhanj Puran					10	1	20	7				
4 Bhumya			3		81	13	11					
5 Bhumij												
6 Gond	11	1	16		290	134	245	84	1		12	
7 Kharia					4	3	1	2	1			
8 Kol					33	36	7					
9 Kurmi Mahito (Kurmi Kshatriya)			21		719	934	377	109	14		68	
10 Mahali			5		13	19	18					
11 Munda					2	1	1				2	
12 Oraon					1	4						
13 Puran					26	22	6					
14 Rajuar			1		1	1						
15 Santal	1		18									
16 Uja					1 118	1,372	792	203	28		52	
CASTE HINDUS												
1 Bagal												
2 Bais						2	1					
3 Baisnab												
4 Bhandari					9	1						
5 Brahman					9	1						
6 Gaura					98							
7 Guria					209	120	52	10	4			
8 Kamar					6	6						
9 Karan				1	115	81	14	8				
10 Kayastha					56		5		3			
11 Khandait					49		3					
12 Kshatriya					37	2	2		3			
13 Patra					19		1					
14 Raju					1							
15 Sadgop					1							
16 Teli					5							
					39	19	1					
OTHER HINDUS												
1 Baghuti												
2 Dandachhatra Majhi												
3 Dhoba												
4 Dom	38	11	4	4	18	5	8					
5 Ghasi					60	11	2					
6 Gola	25	11	40	4	55	58	8	3				
7 Hadi					1							
8 Karua			3	12	16	13						
9 Keut					1							
10 Kumbhar	14	12	16	1	1	2						
11 Pan (Jena Pan)				1	11	1						
12 Pan Tanti (Patar Tanti)	1		1		11	16						
13 Rarhi					101	83	37	13				
14 Sabara					12	10	6					
15 Sahara					1	2						
16 Saunti					2	1						
17 Sundhi			1		2		2					
18 Tanti					7	11						
19 Thatari					7	2						

Occupations chiefly followed by Selected Tribes or Castes

[illegible]

SUBSIDIARY TABLE I—continued

Occupations chiefly followed by Selected Tribes or Castes

[illegible]

Occupations chiefly followed by Selected Tribes or Castes

ORDER 38 POLICE	GROUP NO 110 Village Watchman	Principal Occupation		Subsidiary Occupation		Males Females		ORDER 39 PUBLIC ADMINISTRATION	Group No 111 Service of the State		Principal Occupation		Subsidiary Occupation		Males Females		ORDER 43 INSTRUCTIONS.	Group No 125 Professors and Teachers of all kinds		
		74	75	76	77	78	79		80	81	82	83	84	85						
OTHER HINDUS	1 Bagal	1																		
	2 Bais																			
	3 Baisnab																			
	4 Bhandari																			
	5 Bahlman	4				10														
	6 Gaura	7				5														
	7 Guria	1				20														
	8 Kamar					12														
	9 Karan	10				3														
	10 Kayastha	2				2														
	11 Khandait	3				1														
	12 Kshatriya					2														
	13 Patra					1														
	14 Rayu					1														
	15 Sadgop					1														
	16 Telu																			
	CASTE HINDUS	1 Bagal																		
		2 Bais																		
		3 Baisnab																		
4 Bhandari																				
5 Bahlman		4				10														
6 Gaura		7				5														
7 Guria		1				20														
8 Kamar						12														
9 Karan		10				3														
10 Kayastha		2				2														
11 Khandait		3				1														
12 Kshatriya						2														
13 Patra						1														
14 Rayu						1														
15 Sadgop						1														
16 Telu																				
OTHER HINDUS		1 Baghuti	1																	
		2 Dandachhatra Majhi																		
		3 Dhibra																		
	4 Dom																			
	5 Ghasi	7				1														
	6 Gola																			
	7 Hadi																			
	8 Karua																			
	9 Keut	1				6														
	10 Kumbhar					1														
	11 Pan (Jena Pan)																			
	12 Pan Tanti (Palar Tanti)																			
	13 Rarhi																			
	14 Sabara																			
	15 Sahara																			
	16 Saunri																			
	17 Sundhi																			
	18 Tanti																			
	19 Thajari																			

SUBSIDIARY TABLE I—continued

Occupations chiefly followed by Selected Tribes or Castes

ORDER 1 PASTURE AND AGRICULTURE													
Suborder 1 (C) Ordinary Cultivation													
TRIBES OR CASTES	Group No. 1 Non-cultivating Proprietors taking rent in money or kind				Group No. 2 Cultivating Owners				Group No. 3 Tenant Cultivators				
	Principal Occupation		Subsidiary Occupation		Principal Occupation		Subsidiary Occupation		Principal Occupation		Subsidiary Occupation		
	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	
1	2	3	4	5	6	7	8	9	10	11	12	13	
PANCHET SUBDIVISION													
TRIBAL HINDUS													
1 Amata													
2 Bhatari	7		2	1	2,000	7	332	312	77	1	11		
3 Bhagy Parari					1,500	7	2		1		2		
4 Bhatari	6	1	1		10	7	19	20	41	1	22		
5 Bhatari	1				2,000	9	31	91	12	9	8		
6 Gond	6	1	1		1,200	3	102	62	73	2	2		
7 Faria					16				4	5			
8 Koli	7	2	3		2,500	69	65	66	299	6	27	1	
9 Kuria Malvi (Kur)													
10 Khatwari	5	1	3	1	2,870	1,000	1,000	119	41	15	31	5	
11 Malahi					1,000			20					
12 Munda					1,400								
13 Oraon	1				20								
14 Parari					12	1	1						
15 Rajpuri													
16 Samal		2	1		1,000	103	277	375	58	9	1		
17 Uria													
CASTE HINDUS													
1 Bagal													
2 Bani	1				7		1		1		2		
3 Bhatnab					6	2	9		5		1		
4 Bhatnab	3	1	1		71		13		1		8		
5 Brahman	11	2	13	1	1,200	3	17		5		1		
6 Cacia	3	2	7	1	1,600	77	130	180	49		15	2	
7 Cacia					5		1						
8 Khatwari	4				1,700	2	30	19	20	18	23	2	
9 Khatwari	20	2	9		1,000	1	24		7	4			
10 Kayastha			2		1								
11 Khatwari	6				115	9	7		6		1		
12 Khatwari	6	1	5		21	1	5		1		2		
13 Patra													
14 Raju													
15 Sadgop			1										
16 Teli	7	1	2		99	5	14		6				
OTHER HINDUS													
1 Bhatnab					2				1				
2 Dandachhatra Majhi													
3 Dholi	1		1		27	3	12	26	8		9		
4 Dom			1		2		1						
5 Ghosi					16		2	3			1	1	
6 Gola													
7 Hadi					1		2						
8 Karua													
9 Keut					11	3	5	3	1		2		
10 Kuribhar	1	1	3		191	13	57	21	7	1	26	38	
11 Pan (Jena Pan)	2	1			106	7	17	9	10		3		
12 Pan Fanti (Patar Fanti)	15	2	9		605	12	126	66	38	3	32		
13 Rarhi													
14 Sabara					22						1		
15 Sahara					33				9				
16 Saunti	6		5	1	866	22	222	113	54	9	10		
17 Sundhi	2				16		5		2				
18 Tanti	1				78	3	10	16					
19 Thaturi					12		5	1					

Occupations chiefly followed by Selected Tribes or Castes

[illegible]

Occupations chiefly followed by Selected Tribes or Castes

ORDER 2 FISHING AND HUNTING	Group No 17 Fishing	Principal Occupation		Subsidiary Occupation		Males Females		Males Females		Males Females		Males Females		Males Females		Males Females		Males Females		Males Females		Males Females		Males Females		Males Females		Males Females		Males Females		Males Females		Males Females		Males Females		Males Females		Males Females		Males Females		Males Females		Males Females		Males Females		Males Females		Males Females		Males Females		Males Females		Males Females		Males Females		Males Females		Males Females		Males Females		Males Females		Males Females		Males Females		Males Females		Males Females		Males Females		Males Females		Males Females		Males Females		Males Females		Males Females		Males Females		Males Females		Males Females		Males Females		Males Females		Males Females		Males Females		Males Females		Males Females		Males Females		Males Females		Males Females		Males Females		Males Females		Males Females		Males Females		Males Females		Males Females		Males Females		Males Females		Males Females		Males Females		Males Females		Males Females		Males Females		Males Females		Males Females		Males Females		Males Females		Males Females		Males Females		Males Females		Males Females		Males Females		Males Females		Males Females		Males Females		Males Females		Males Females		Males Females		Males Females		Males Females		Males Females		Males Females		Males Females		Males Females		Males Females		Males Females		Males Females		Males Females		Males Females		Males Females		Males Females		Males Females		Males Females		Males Females		Males Females		Males Females		Males Females		Males Females		Males Females		Males Females		Males Females		Males Females		Males Females		Males Females		Males Females		Males Females		Males Females		Males Females		Males Females		Males Females		Males Females		Males Females		Males Females		Males Females		Males Females		Males Females		Males Females		Males Females		Males Females		Males Females		Males Females		Males Females		Males 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Occupations chiefly followed by Selected Tribes or Castes

[illegible]

Occupations chiefly followed by Selected Tribes or Castes

[illegible]

Occupations chiefly followed by Selected Tribes or Castes

ORDER 1 PASTURE AND AGRICULTURE

Sub order 1 (a) Ordinary (valuation)

Group No. 1 Non-cultivating Proprietors tak- ing rent in money or kind	Group No. 2 Cultivating Owners	Group No. 3 Tenant Cultivators	KAITIYADA SUBDIVISION			THIRAI HINDUS			CASTE HINDUS			OTHER HINDUS			OTHER HINDUS																																																																																				
			Principal Occupation	Subsidiary Occupation	Males Females	Principal Occupation	Subsidiary Occupation	Males Females	Principal Occupation	Subsidiary Occupation	Males Females	Principal Occupation	Subsidiary Occupation	Males Females	Principal Occupation	Subsidiary Occupation	Males Females																																																																																		
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71	72	73	74	75	76	77	78	79	80	81	82	83	84	85	86	87	88	89	90	91	92	93	94	95	96	97	98	99	100
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71	72	73	74	75	76	77	78	79	80	81	82	83	84	85	86	87	88	89	90	91	92	93	94	95	96	97	98	99	100
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71	72	73	74	75	76	77	78	79	80	81	82	83	84	85	86	87	88	89	90	91	92	93	94	95	96	97	98	99	100
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71	72	73	74	75	76	77	78	79	80	81	82	83	84	85	86	87	88	89	90	91	92	93	94	95	96	97	98	99	100
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71	72	73	74	75	76	77	78	79	80	81	82	83	84	85	86	87	88	89	90	91	92	93	94	95	96	97	98	99	100
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71	72	73	74	75	76	77	78	79	80	81	82	83	84	85	86	87	88	89	90	91	92	93	94	95	96	97	98	99	100
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71	72	73	74	75	76	77	78	79	80	81	82	83	84	85	86	87	88	89	90	91	92	93	94	95	96	97	98	99	100
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71	72	73	74	75	76	77	78	79	80	81	82	83	84	85	86	87	88	89	90	91	92	93	94	95	96	97	98	99	100
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71	72	73	74	75	76	77	78	79	80	81	82	83	84	85	86	87	88	89	90	91	92	93	94	95	96	97	98	99	100
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71	72	73	74	75	76	77	78	79	80	81	82	83	84	85	86	87	88	89	90	91	92	93	94	95	96	97	98	99	100
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71	72	73	74	75	76	77	78	79	80	81	82	83	84	85	86	87	88	89	90	91	92	93	94	95	96	97	98	99	100
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71	72	73	74	75	76	77	78	79	80	81	82	83	84	85	86	87	88	89	90	91	92	93	94	95	96	97	98	99	100
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71	72	73	74	75	76	77	78	79	80	81	82	83	84	85	86	87	88	89	90	91	92	93	94	95	96	97	98	99	100
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71	72	73	74	75	76	77	78	79	80	81	82	83	84	85	86	87	88	89	90	91	92	93	94	95	96	97	98	99	100
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71	72	73	74	75	76	77	78	79	80	81	82	83	84	85	86	87	88	89	90	91	92	93	94	95	96	97	98	99	100
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71	72	73	74	75	76	77	78	79	80	81	82	83	84	85	86	87	88	89	90	91	92	93	94	95	96	97	98	99	100
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71	72	73	74	75	76	77	78	79	80	81	82	83	84	85	86	87	88	89	90	91	92	93	94	95	96	97	98	99	100
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41																																																											

SUBSIDIARY TABLE I—continued

Occupations chiefly followed by Selected Tribes or Castes

TRIBES OR CASTES	ORDER 1 PASTURE AND AGRICULTURE—(continued)											
	Sub order 1 (a) Ordinary Cultivation—(concluded)				Sub order 1 (b) Cultivation of Special Crops				Sub-order 1 (c) Forestry			
	Group No 5 Agricultural Labourers.				Group No 6 Market Gardeners, Flowers and Fruit Growers				Group No 9 Collectors of Forest Produce			
	Principal Occupation		Subsidiary Occupation		Principal Occupation		Subsidiary Occupation		Principal Occupation		Subsidiary Occupation	
	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	14	15	16	17	18	19	20	21	22	23	24	25
KAPTIPADA SUBDIVISION—contd												
TRIBAL HINDUS												
1 Amata	119	223	31	6								
2 Bathuri	1,022	1,159	533	22					2		2	2
3 Bhanj Puran												
4 Bhuinya	288	402	90	10								
5 Bhumij	979	1,975	196	33						1	7	8
6 Gond	21	36	9									
7 Kharia	63	98	15	10					46	41	51	1
8 Kol	879	1 174	259	20						1	10	8
9 Kurmi Mahto (Kurmi Kshatriya)	100	95	69	7								
10 Mahali	23	33	39	21								
11 Munda												
12 Oraon												
13 Puran	3	10										
14 Rajuar	10	7	11	18								
15 Santal	4,123	5,932	1,885	178								
16 Ujia	56	60	46	1					43	10 4	32 9	29 16
CASTE HINDUS												
1 Bagal	13	15	17	1								
2 Bais	2	1	3									
3 Baishnab	3	3	3									
4 Bhandari	1	1	1									
5 Brahman	37	3	8									
6 Gaura	228	197	104	5							1	
7 Guria	3		4									
8 Kamar	111	130	60	16	1				1			
9 Karan	4	3	1									
10 Kayastha											1	
11 Khandait	148	18	127	4								
12 Kshatriya	18		3									
13 Patra	17	5	22									
14 Raju	2	2	4									
15 Sadgop												
16 Tel	1		1								1	
OTHER HINDUS												
1. Baghuti												
2. Dandachhatra Majhi	8	9	6								1	
3 Dhoba	19	2	7	3					1			
4. Dom	6	1	9	7								
5 Ghasi												
6 Gola	48	9	30									
7 Hadu	49	31	9	7								
8 Karua	9	24	2	3						1		
9 Keut	18	4	8									
10 Kumbhar	21	58	13	13								
11 Pan (Jena Pan)	46	50	17									
12 Pan Tanti (Patar Tanti)	186	361	139	113								
13 Rarhi	12	2	9	1								
14. Sabara	123	162	45	1								
15 Sahara	19	33	6	10					9		31	2
16 Saunti	121	184	31	4	17	3						
17 Sundhi	27		27									
18 Tanti	85	19	49	1								
19 Thatari	2	1	8	5							1	

Occupations chiefly followed by Selected Tribes or Castes

[illegible]

[illegible]

Occupations chiefly followed by Selected Tribes or Castes

[illegible]

Occupations chiefly followed, whether as principal or subsidiary means of livelihood, in the aggregate, by more than 100 per 10,000, or 1 per cent, of persons aged 15-70, of some selected castes and tribes, classified under 3 main Hindu communities, by sex and locality. Working dependants are not included in this table. The actual numbers following the occupations are to be found in the Subsidiary Table I. Traditional occupations of particular castes are not shown in this Table.

The figures indicate the number per 10,000

[illegible]

Group No 1

[illegible]

Group No 1

[illegible]

Group No 1

Country	1950		1951		1952		1953		1954		1955		1956		1957		1958		1959		1960		
	Value	% of forest produce	Value	% of forest produce	Value	% of forest produce	Value	% of forest produce	Value	% of forest produce	Value	% of forest produce	Value	% of forest produce	Value	% of forest produce	Value	% of forest produce	Value	% of forest produce	Value	% of forest produce	
Canada	679	16	471	885	125	61	195	283	47	29	158	3	549	20	63	34	329	56	70	779	44	166	11
Czechoslovakia	471	885	236	15	143	118	158	3	302	378	89	6	216	291	366	212	600	810	274	2	166	11	

SU SIDIARY TABLE II—continued

Occupations chiefly followed, whether as principal or subsidiary means of livelihood, in the aggregate, by more than 100 per 10,000, or 1 per cent , of persons aged 15—70, of some selected castes and tribes, classified under 3 main Hindu communities, by sex and locality Working dependants are not included in this table The actual numbers following the occupations are to be found in the Subsidiary Table I Traditional occupations of particular castes are not shown in this Table

The figures indicate the number per 10,000
Group No 2
SADAR SUBDIVISION.

Sl. No.	OCCUPATIONS	Dahur		Dhauj Pura.		Dhulaya		Puran		Raipur											
		As principal means of livelihood		As subsidiary means of livelihood		As principal means of livelihood		As subsidiary means of livelihood		As principal means of livelihood		As subsidiary means of livelihood									
		Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females								
3	Cultivating owners	1,570	142	212	136	3,669	147	657	459	2,909	206	301	306	1,893	55	354	419	778	243	222	486
4	Tenant cultivators	131	10	85	18	272	5	39	3	269	154	33	154	33	1,624	2,119	562	132	667	4,618	815
5	Agricultural labourers	1,021	1,342	509	176	2,244	3,079	927	188	1,528	2,222	565	140								
9	Collectors of forest produce					6	39	8	229												
13	Herdsmen, shepherds, breeders of other animals	218	11	8	3	367		12		301	18	63	12	415	11						
15	Silk worms (Tassar rearing)									16		246									
41	Grain parchers, etc	12	153	19	48																

A. TRIBAL HINDUS.
Group No 2
BAMANGHATI SUBDIVISION.

3	Cultivating owners			689	102	3	1	377	13	53	48	2,112	298	293	827	888	34	37	188
5	Agricultural labourers			99	133	73	1	160	139	55	27	488	1,997	378	11	370	312	111	
13	Herdsmen, shepherds, breeders of other animals											341	11						
16	Lac cultivation							131	64	17	36							296	
20	Iron							90	227	110									
41	Grain parchers, etc																		

A. TRIBAL HINDUS.
Group No 2
PANCHPIR SUBDIVISION.

3	Cultivating owners	1,952	56	270	237	321	13	501	11	25	31	757	44						
4	Tenant cultivators							66		35									
5	Agricultural labourers	1,066	1,508	277	23	75	63	375	359	34	23	171	110						
16	Lac cultivation	7		567	14														
41	Grain parchers etc							29	156	47	18								
101	Dealers and hirers in other carriages, carts boats, etc	8		156															

A. TRIBAL HINDUS.
Group No 2
KAPTIPADA SUBDIVISION.

3	Cultivating owners	1,294	37	367	114			656	21	110	21					861	174	120	174
4	Tenant cultivators							52	5	53						80		39	
5	Agricultural labourers	832	1,111	434	17			467	467	146	2					200	136	220	349
13	Herdsmen shepherds	99	7																
11	Grain parchers etc							3	102	50	59					220	602	40	58

Occupation chiefly followed, whether as principal or subsidiary means of livelihood, in the aggregate, by more than 100 per 10,000, or 1 per cent, of persons included in 70 of some selected castes and tribes, classified under 3 main Hindu communities, by sex and locality. Working dependants are not included in the table. The actual numbers following the occupations are to be found in the Subsidiary Table I. Traditional occupations of particular castes are not shown in this Table.

A TRIBAL HINDUS.

The figures indicate the number per 10,000

Group No 3

SADAR SUBDIVISION.

[illegible]

A. TRIBAL HINDUS.

Group No 3

BAMANGHATI SUBDIVISION.

Year	Calves born	Artificially inseminated	Calves of other animals							
1913	432	10	101	24	1105	50	57	52	455	101
1914	113	101	101	37	60	113	70	11	101	76
1915	113	101	101	37	2				152	152
1916	113	101	101	37					658	558

A. TRIBAL HINDUS.

[illegible]

A. TRIBAL HINDUS.

[illegible]

shown in this Table

SADAR SUBDIVISION.

FO

BAMANGHATI SUBDIVISION.

PANCHPIR SUBDIVISION.

KAPTIPADA SUBDIVISION

Occupations chiefly followed, whether as principal or subsidiary means of livelihood, in the aggregate, by more than 100 per 10,000, or 1 per cent, of persons aged 15-70, of some selected castes and tribes, classified under 3 main Hindu communities, by sex and locality. Working dependants are not included in this table. The actual numbers following the occupations are to be found in the Subsidiary Table I. Traditional occupations of particular castes are not shown in this Table.

SADAR SUBDIVISION.

The figures indicate the number per 10,000

B. CASTE HINDUS.

	DESCRIPTORS	Brahman				Paran				Kayastha				Khandait				Kabatriya			
		As principal means of livelihood		As subsidiary means of livelihood		As principal means of livelihood		As subsidiary means of livelihood		As principal means of livelihood		As subsidiary means of livelihood		As principal means of livelihood		As subsidiary means of livelihood		As principal means of livelihood		As subsidiary means of livelihood	
Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	Non cultivating proprietors taking rent in money or kind	489	139	363	25	328	141	415	12	186	82	217		137	119	75	2	375	112	487	22
3	Cultivating owners	3,062	228	473	93	2,003	165	371		1,115	41	464		3,729	112	256	2	1,891	67	187	
4	Tenant cultivators													250	13	223	4				
5	Agricultural labourers													437	13	718	2				
39	Manufacture and refining of vegetable oils					685		51													
43	Maleries of sugar, molasses and gur					481	24	124													
III	Savage of the State.									774		31						506		56	

BAMANGHATI SUBDIVISION.

Group No 2

[illegible]

PANCHPIR SUBDIVISION.

Group No 2

[illegible]

KAPTIPADA SUBDIVISION

Group No 2

1	Non-cultivating proprietors taking rent in money or kind	79	19	104	36	59	29	58	42	71	5	300	131	22
2	(cultivating owners)	966	39	172	666	178	116	1,914	113	179	9	861	243	
3	(tenant cultivators)							179	2	62				
4	Agricultural labourers							270	33	231	7	337	56	
5	Service of the State													
6	Professors and teachers of all kinds and clerks and servants connected with education				145		51							
7					130		43							

SUBSIDIARY TABLE II—continued

Occupations chiefly followed, whether as principal or subsidiary means of livelihood, in the aggregate, by more than 100 per 10,000, or 1 per cent, of persons aged 15—70, of some selected castes and tribes, classified under 3 main Hindu communities, by sex and locality Working dependants are not included in this table The actual numbers following the occupations are to be found in the Subsidiary Table I Traditional occupations of particular castes are not shown in this Table

The figures indicate the number per 10,000

B. CASTE HINDUS.

Group No 3

SADAR SUBDIVISION.

Group No	OCCUPATIONS DESCRIPTION	Gurh.		Kumar		Patra		Raju		Tall	
		As principal means of livelihood Males Females	As subsidiary means of livelihood Males Females	As principal means of livelihood Males Females	As subsidiary means of livelihood Males Females	As principal means of livelihood Males Females	As subsidiary means of livelihood Males Females	As principal means of livelihood Males Females	As subsidiary means of livelihood Males Females	As principal means of livelihood Males Females	As subsidiary means of livelihood Males Females
1	Non cultivating proprietors taking rent in money or kind										
3	Cultivating owners	8,581	77	315							
4	Tenant cultivators			656	46	391	105	194	56	74	28
5	Agricultural labourers	450	510	180				1,070	19	452	28
				654	1,115	503	270	257	407	57	28
								6,418	84	229	56
								172	14	301	
								544		501	
										3,701	110
											256
											4

B. CASTE HINDUS.

Group No 3

BAMANGHATI SUBDIVISION.

3	Cultivating owners	495	26	740	26	166	83	1,817	28	701	721	29	67	25
5	Agricultural labourers			295	810	111	54				88	113	58	50
20	Iron			255	177	31	17				163	80	4	
39	Manufacture and refining of vegetable oils										143	266	357	46

B. CASTE HINDUS.

Group No 3

PANCHPIR SUBDIVISION.

3	Cultivating owners			307	41	114	43				415	21	59	
4	Tenant cultivators			46	601	52	84							
5	Agricultural labourers			153			20							
39	Manufacture and refining of vegetable oils										79	46	168	25

B. CASTE HINDUS.

Group No 3

KAPTIPADA SUBDIVISION.

3	Cultivating owners	518	190	387	5	177	36	1,803	27	440	387	14	57	1,192	97	80	4
4	Tenant cultivators			78	255	32	34	147	46	101				155	13		
5	Agricultural labourers															31	

The figures indicate the number per 10,000

Group No 1

Group No 1

Group No 1

Group No 1

Group No 1

Group No 1

Group No 1

Group No 1

Group No 1

Occupations chiefly followed, whether as principal or subsidiary means of livelihood, in the aggregate, by more than 100 per 10,000, or 1 per cent, of persons aged 15—70, of some selected castes and tribes, classified under 3 main Hindu communities, by sex and locality. Working dependants are not included in this table. The actual numbers following the occupations are to be found in the Subsidiary Table I. Traditional occupations of particular castes are not shown in this Table.

The figures indicate the number per 10,000

Group No 2

SADAR SUBDIVISION.

[illegible]

Group No 2

BAMANGHATI SUBDIVISION.

3	Cultivating owners	669	31	62	217	979	72	85	90						1,053	69	183	33	1,531	50	349	224
4	Tenant cultivators					295		9	27												201	199
5	Agricultural labourers	116	248	54	148	1,891	1,487	456	190						111	542	126	66	159	832	7	
13	Herdsmen, shepherds, breeders of other animals					389		19											123	1		
17	Fishing	295	85	31	31	237	99	380	36											95	45	15
20	Iron	466	85	15		522	526	76	27	207	160				126	176			125			

Group No 2

PANCHPIR SUBDIVISION.

3	Cultivating owners	152	19	27					1,211	77	195	100	749	14	156	76
5	Agricultural labourers	760	57						1,260	1,548	355	141	352	928	151	21

Group No 2

KARTIPADA SUBDIVISION.

[illegible]

SUBSIDIARY TABLE II—concluded

Occupations chiefly followed, whether as principal or subsidiary means of livelihood, in the aggregate, by more than 100 per 10,000, or 1 per cent, of persons aged 15—70, of some selected castes and tribes, classified under 3 main Hindu communities, by sex and locality. Working dependants are not included in this table. The actual numbers following the occupations are to be found in the Subsidiary Table I. Traditional occupations of particular castes are not shown in this Table.

SADAR SUBDIVISION.

The figures indicate the number per 10,000
Group No 3

C. OTHER HINDUS.

[illegible]

BAMANGHATI SUBDIVISION.

Group No 3

C. OTHER HINDUS.

[illegible]

PANCHPIR SUBDIVISION.

Group No 3

C OTHER HINDUS.

[illegible]

C. OTHER HINDUS.

Group No 3

KAPTIPADA SUBDIVISION.

C. OTHER HINDUS.										Group No 3										KAPTIPADA SUBDIVISION.									
3	Cultivating owners	437	9	154	9	894	35	108	6	421	18	260	5	199	42	22	12	121	20	240	1,572	73	211	9					
4	Noncultivators	167		14																	120	5	14						
5	Agricultural labourers	89	9	33	14	273	52	114		56	150	34	7	298	439	76	9	270		270	407	87	235	5	62	158			

APPENDIX.

SCHEME OF OCCUPATIONS

CLASS A.—PRODUCTION OF RAW MATERIALS.

SUB-CLASS I—EXPLOITATION OF ANIMALS AND
VEGETATION

ORDER I—PASTURE AND AGRICULTURE

GROUP	NO	OCCUPATION
-------	----	------------

(a) *Ordinary Cultivation*

- | | |
|---|--|
| 1 | Non-cultivating proprietors taking rent in money or kind |
| 2 | Rent collectors, clerks, etc |
| 3 | Cultivating owners |
| 4 | Tenant cultivators |
| 5 | Agricultural labourers |

(b) *Cultivation of Special Crops and Fruit, etc*

Market gardeners, flower and fruit growers

(c) *Forestry*

- | | |
|----|---------------------------------------|
| 7 | Forest officers, rangers, guards, etc |
| 8 | Wood-cutters and charcoal burners |
| 9 | Collectors of forest produce |
| 10 | Collectors of lac |

(d) *Stock Raising*

- | | |
|----|---|
| 11 | Cattle and buffalo breeders and keepers |
| 12 | Breeders of transport animals |
| 13 | Herdsmen, shepherds and breeders of other animals |

(e) *Raising of Small Animals and Insects*

- | | |
|----|---------------------------|
| 14 | Birds, bees, etc |
| 15 | Silkworms (Tasar rearing) |
| 16 | Lac cultivation |

ORDER 2—FISHING AND HUNTING

- | | |
|----|---------|
| 17 | Fishing |
| 18 | Hunting |

SUB-CLASS II—EXPLOITATION OF MINERAL

ORDER 3—METALLIC MINERALS

- | | |
|----|------|
| 19 | Gold |
| 20 | Iron |

CLASS B—PREPARATION AND SUPPLY OF MATERIAL
SUBSTANCES.

SUB-CLASS III—INDUSTRY

ORDER 4—TEXTILES

- | | |
|----|--------------------------------------|
| 21 | Cotton spinning, sizing and weaving |
| 22 | Jute pressing, spinning and weaving |
| 23 | Rope, twine, string and other fibres |
| 24 | Silk (Tasar) spinning and weaving |

ORDER 5—HIDES, SKINS AND HARD MATERIALS FROM THE
ANIMAL KINGDOM

- | | |
|----|--------------------|
| 25 | Working in leather |
| 26 | Shell workers |

ORDER 6 —WOOD

- 27 Sawyers
- 28 Carpenters, turners and joiners, etc
- 29 Basket makers and other industries of woody materials including leaves and thatchers and builders working with bamboos, reeds or similar materials

ORDER 7 —METALS

- 30 Smelting, forging and rolling of iron and other metals
- 31 Blacksmiths, other workers in iron, makers of implements
- 32 Workers in brass, copper and bell-metals
- 33 Workers in other metals

ORDER 8 —CERAMICS

- 34 Potters and makers of earthenware
- 35 Brick and tile makers
- 36 Other workers in ceramics

ORDER 9 —CHEMICAL PRODUCTS PROPERLY SO-CALLED AND ANALOGOUS

- 37 Manufacture of fireworks
- 38 Manufacture of aerated and mineral waters, etc
- 39 Manufacture and refining of vegetable oils, etc

ORDER 10 —FOOD INDUSTRIES

- 40 Rice pounders and huskers and flour grinders
- 41 Grain parchers, etc
- 42 Butchers
- 43 Makers of sugar, molasses and gum
- 44 Sweetmeat and condiment makers
- 45 Toddy drawers
- 46 Brewers and distillers
- 47 Manufacture of tobacco

ORDER 11 —INDUSTRIES OF DRESS AND THE TOILET

- 48 Boot shoe, sandal and clog makers
- 49 Tailors, etc
- 50 Makers of other articles of wear
- 51 Washing and cleaning
- 52 Barbers etc
- 53 Other industries connected with the Toilet

ORDER 12 —FURNITURE INDUSTRIES

- 54 Cabinet makers, carriage painters, etc

ORDER 13 —BUILDING INDUSTRIES

- 55 Lime burners, cement workers, excavators and well sinkers, stone cutters and dressers, brick layers and masons, builders (other than buildings made of bamboo or similar materials), painters, tilers, etc

ORDER 14 —CONSTRUCTION OF MEANS OF TRANSPORT

- 56 Persons engaged in making, assembling or repairing motor vehicles or cycles
- 57 Carriage, cart, palki, etc , makers and wheelwrights

ORDER 15 —PRODUCTION AND TRANSMISSION OF PHYSICAL FORCE

- 58 Electric light and power

Order 16—MISCELLANEOUS AND UNDEFINED INDUSTRIES	59
Printers, engravers, bookbinders, etc	60
Makers of musical instruments	61
Makers of jewellery and ornaments	62
Other miscellaneous and undefined industries (toy-making, taxidermy, etc)	63
Scavenging	
SUB-CLASS IV—TRANSPORT	
Order 17—TRANSPORT BY WATER	
Boat owners and their employees	64
Persons employed in canals	65
Labourers employed in canals	66
Order 18—TRANSPORT BY ROAD	
Persons (other than labourers) employed on the construction and maintenance of roads and bridges	67
Labourers employed on roads and bridges	68
Motor cars and bus owners and drivers	69
Employees connected with other vehicles	70
Palki, etc , bearers and owners	71
Pack-buffalo and bullock owners and drivers	72
Order 19—TRANSPORT BY RAIL	
Railway employees of all kinds other than coolies	73
Labourers employed on railway construction and maintenance	74
and coolies and porters employed on railway premises	
Order 20—POST OFFICE, TELEGRAPH AND TELEPHONE SERVICES	
Post Office, telegraph and telephone services	75

SUB-CLASS V—TRADE

Order 21—BANKS, ESTABLISHMENT OF CREDIT, ETC	76
Bank managers and money lenders	
Order 22—BROKERAGE, COMMISSION AND EXPORT	77
Brokers, commission agents, commercial travellers, warehouse owners and employees	
Order 23—TRADE IN TEXTILES	78
Trade in piecegoods, wool, cotton, silk, hair and other textiles	
Order 24—TRADE IN SKINS, LEATHER AND FURS	79
Trade in skins, leather, furs, feathers, horn, etc , and the articles made from these	
Order 25—TRADE IN WOOD	80
Trade in wood (not firewood)	81
Trade in bamboo and canes	82
Trade in thatches and other forest produce	
Order 26—TRADE IN METALS	83
Trade in metals, machinery, knives and tools, etc	
Order 27—TRADE IN POTTERY, BRICKS AND TILES	84
Trade in pottery, bricks and tiles	
Order 28—TRADE IN MINERAL AND VEGETABLE OILS	85
Trade in mineral and vegetable oils	

ORDER 29 —HOTELS, CAFES, RESTAURANTS, ETC

- 86 Vendors of wine, liquors, aerated waters and ice
- 87 Owners and managers of hotels, cook shops, sarais, etc (and employees)
- 88 Hawkers of drink and foodstuffs

ORDER 30 —OTHER TRADE IN FOODSTUFFS

- 89 Grain and pulse dealers
- 90 Dealers in sweetmeats, sugar and spices
- 91 Dealers in dairy products egg and poultry
- 92 Dealers in animals for food
- 93 Dealers in fodder for animals
- 94 Dealers in other foodstuff
- 95 Dealers in tobacco
- 96 Dealers in opium and ganja

ORDER 31 —TRADE IN CLOTHING AND TOILET ARTICLES

- 97 Trade in ready-made clothing and other articles of dress and the toilet (hats, umbrellas, socks, ready-made shoe, perfumes, etc)

ORDER 32 —TRADE IN FURNITURE

- 98 Hardware, cooking utensils porcelain, clockery, glassware, bottles, articles for gardening etc

ORDER 33 —TRADE IN BUILDING MATERIALS

- 99 Trade in building materials (other than bricks, tiles and woody materials)

ORDER 34 —TRADE IN MEANS OF TRANSPORT

- 100 Dealers and hirers in mechanical transport, motors, cycles, etc
- 101 Dealers and hirers in other carriages, carts, boats, etc
- 102 Dealers and hirers of cattle, horses, etc

ORDER 35 —TRADE IN FUEL

- 103 Dealers in firewood, charcoal, cowdung, etc

ORDER 36 —TRADE IN ARTICLES OF LUXURY, ETC

- 104 Dealers in precious stones, jewellery (real and imitation), clocks, optical instruments etc
- 105 Dealers in common bangles beads, necklaces, fans, small articles, toys, hunting and fishing tackles, flowers etc
- 106 Publishers, booksellers, stationers, dealers in musical instruments and curiosities

ORDER 37 —TRADE OF OTHER SORTS

- 107 General store-keepers and shop-keepers otherwise unspecified
- 108 Other trades (including farmers of pounds, tools and markets)

CLASS C —PUBLIC ADMINISTRATION AND
LIBERAL ARTS

SUB-CLASS VI —PUBLIC FORCE

ORDER 38 —POLICE

- 109 Police
- 110 Village watchmen

SUB-CLASS VII —PUBLIC ADMINISTRATION

ORDER 39 —PUBLIC ADMINISTRATION

- 111 Service of the States
- 112 Service of Indian and Foreign States
- 113 Municipal and other local (not village) service
- 114 Village officials and servants other than watchmen

SUB-CLASS VIII—PROFESSIONS AND LIBERAL ARTS

ORDER 40—RELIGION

- 115 Priests and ministers, etc
 116 Monks, nuns, religious mendicants
 117 Other religious workers
 118 Servants in religious edifices, burial and burning grounds

ORDER 41—LAW

- 119 Lawyers of all kinds including law agents and notaries
 120 Lawyer's clerks, petition writers, etc

ORDER 42—MEDICINE

- 121 Registered medical practitioners including oculists
 122 Other persons practicing the healing arts without being registered

- 123 Midwives, vaccinators, compounders, nurses, etc
 124 Veterinary surgeons and village quacks

ORDER 43—INSTRUCTIONS

- 125 Professors and teachers of all kinds
 126 Clerks and servants connected with education

ORDER 44—LETTERS, ARTS AND SCIENCES

- 127 Surveyors and settlement agents
 128 Authors, editors, journalists and photographers
 129 Artists, sculptors and image makers
 130 Horoscope casters, astrologers, fortune-tellers, wizards, witches and mediums
 131 Musicians, actors, dancers, etc
 132 Conjurers, acrobats, lecturers, exhibitors of curiosities and wild animals, etc

CLASS D.—MISCELLANEOUS

SUB-CLASS IX—PERSONS LIVING ON THEIR INCOME

ORDER 45—PERSONS LIVING PRINCIPALLY ON THEIR INCOME

- 133 Proprietors (other than of agricultural land) fund and scholarship-holders and pensioners

SUB-CLASS X—DOMESTIC SERVICE

ORDER 46—DOMESTIC SERVICE

- 134 Private motor drivers and cleaners
 135 Other domestic service

SUB-CLASS XI—INSUFFICIENTLY DESCRIBED OCCUPATION

ORDER 47—GENERAL TERMS WHICH DO NOT INDICATE A DEFINITE OCCUPATION

- 136 Cashiers, accountants, book-keepers, clerks and other employees in unspecified offices and warehouses and shops
 137 Laborers and workmen otherwise unspecified

SUB-CLASS XII—UNPRODUCTIVE

- Order 48—INMATES OF JAILS, ASYLUMS AND ALMS HOUSES
 138 Inmates of jails, asylums and alms houses

ORDER 49—BEGGARS, VAGRANTS, PROSTITUTES

- 139 Beggars and vagrants
 140 Procurers and prostitutes

A
PICTORIAL SUPPLEMENT
TO THE
REPORT
ON THE
CENSUS OF MAYURBHANJ STATE,
1931

DESCRIPTION OF THE PLATES.

PLATE NO 1

- 1 Kols
- 2 Santals

PLATE NO 2

- 1 A Santal Village (Udla Subdivision)

PLATE NO 3

- 1 A Typical Santal Village (Bumanghati Subdivision)
- 2 A Kol Burial Ground
- 3 A Kol Village (Bumanghati Subdivision)

PLATE NO 4

- 1 Canal from Balidihā Irrigation Wen
- 2 *Tassar Adapahi*
- 3 Baripada Hīt

PLATE NO 5

- 1 Kāthi Nautch in Dussāehra Festival
- 2 Aboriginal Girls Dancing in a Circle
- 3 Santal Marriage

PLATE NO 6

- 1 Kol Marriage

PLATE NO 7

- 1 Santal Dance

PLATE NO 8

- 1 Kol Dance

PLATE NO 9

- 1 Car Festival, Baripada
- 2 Three Cars for Jagannāth, Subhadrā and Bilābhadrā, Baripada

PLATE NO 10

- 1 *Chaitra Parva* Festival before the Palace, Baripada
- 2 *Bilābharan* Procession during Durgā Pujā Celebration, Baripada

PLATE NO 11

- 1 *Vian Pat* or the Ceremony of Walking over Fire during *Chaitra Parva* Festival, Baripada
- 2 *Kanta Pat* or the Ceremony of Walking over Thorns during *Chaitra Parva* Festival, Baripada

PLATE NO 12

- 1 Girls engaged in *Tassar* Reeling
- 2 *Tassar* Weaving

PLATE NO 13

- 1 Village Blacksmith (Chāpua Karmār)
- 2 *Tassar* Silk Reapers selling their Cocoons
- 3 Village Potter

PLATE NO 14

- 1 Interior of Baripada Rice Mill
- 2 Factory of Stone Utensils Making

1	A "Marham" (Kareed Platform) for Shikar in the Forests of Mayurbhanj	1
2	A Scene from Mayurbhanj Kheoh	2
2	Big Tusker once managed to escape from the Stockade but was recaptured (and tamed)	2
PLATE NO 16		
1	A scene from Mayurbhanj Kheoh	1
2	(Wild elephants inside Ahirah controlled by the tame ones)	2
2	A flashlight snap-shot of a leopard in the Forest of Mayurbhanj	2
PLATE NO 17		
1	Kol Jakhra at Shikar in the Simlipal Hill	1
2	Wooden Bridge in the Simlipal Hill built by the Boruah Timber Co., Ltd	2
3	Sawyers at Work in the Simlipal Hill	3
PLATE NO 18		
1	Timber Depot of the Boruah Timber Co., Ltd, Badampahar	1
2	Another View of the Timber Depot	2
3	Rail, as seen spread out for packing at Badampahar	3
PLATE NO 19		
1	An Engine in Badampahar with Engine House	1
2	Tricicle and Cylinders (McCruicker, Badampahar)	2
PLATE NO 20		
1	Mining Lac, Badampahar	1
2	Badampahar Railway Station, B N H	2
PLATE NO 21		
1	Map of Kheohing, showing Ancient Monument	1
PLATE NO 22		
1	Nandi, the Attendant of Shiva, Kheohing	1
PLATE NO 23		
1	Nataraja or Dancing Shiva, Kheohing	1
PLATE NO 24		
1	Nagan, Kheohing	1
2	Naga, Kheohing (1)	2
3	Naga, Kheohing (2)	3
PLATE NO 25		
1	Dancing Ganesha, Kheohing	1
2	A Female Statue, Kheohing (1)	2
3	A Female Statue, Kheohing (2)	3
4	Ardhanarishvara, Kheohing	4
PLATE NO 26		
1	Buddha, Kheohing	1
2	Mahisasura-Marddin, Kheohing	2
3	Uma-Malesvara, Kheohing	3
4	Mother and Child, Kheohing	4
PLATE NO 27		
1	Bust of Shiva, Kheohing	1
2	Ganesha, Kheohing	2
3	A Female Figure, Kheohing	3
PLATE NO 28		
1	Torso of Mahisasura-Marddin	1
2	Mahisasura-Marddin at the Bidubhandar Chhat Road	2
PLATE NO 29		
1	Chandra Sekhar Temple before Restoration, Kheohing	1
2	Bhairava, the Attendant of Shiva, Kheohing	2

PLATE NO 30

- 1 Rasikariya Temple, Haripur
- 2 Kakharua Vaidy math Temple, Mantri

PLATE NO 31

- 1 Ruins of Haripur Palace and Rasikariya Temple after Excavation
- 2 Khindia-Deula (Incomplete Temple), Khiching

PLATE NO 32

- 1 A View from the Southern Side of the Kututundi Temple (Before Restoration), Khiching
- 2 A View from the Western Side of the Kututundi Temple, Khiching

PLATE NO 33

- 1 Door Frame of Chandrasekhar Temple, Khiching
- 2 Curved Brick Work of Rasikariya Temple, Haripur (Haripur)

PLATE NO 34

- 1 Curved Brick Wall of Rasikariya Temple Haripur (Haripur)
- 2 Kututundi Temple (After Restoration) Khiching
- 3 Kututundi Temple (Before Restoration) Khiching
- 4 Door Frame of the Great Temple, Khiching

PLATE NO 35

- 1 A Distint View of the Jagannath or Haribaladeva Temple with Hem Sagar Tank, Baripada
- 2 Monolithic Pillars of *Chaulunji* Khiching
- 3 Thakurani's Compound Before Excavation, Khiching

PLATE NO 36

- 1 Lakshminarayana Temple, Baripada
- 2 Front View of the Haribaladeva Temple with *Natmandir*, Baripada

PLATE NO 37

- 1 Front View of the Mayurbhanj Palace, Baripada

PLATE NO 38

- 1 Belgura Palace and Guest House, Baripada
- 2 Victoria Diamond Jubilee Institute with the Museum and Library, Baripada

PLATE NO 39

- 1 Exterior View of the Mayurbhanj SECRETARIAT and COUNCIL HOUSE, Baripada
- 2 Interior View of a Hall of the MAYURBHANJ SECRETARIAT and COUNCIL HOUSE

PLATE NO 40

- 1 Court Buildings and the Statue of Maharaja Sri Ram Chandra Bhanj Deo, Baripada
- 2 Statue of Maharaja Purna Chandra Bhanj Deo, Baripada

PLATE NO 41

- 1 A Side View of King Edward VII Charitable Dispensary, Baripada
- 2 Hospital and X-Ray Department, Baripada

PLATE NO 42

- 1 A View of the Leper Asylum, Baripada
- 2 Leprosy Clinic at Baisinga
- 3 Inmates of the Leper Asylum, Baripada

PLATE NO 43

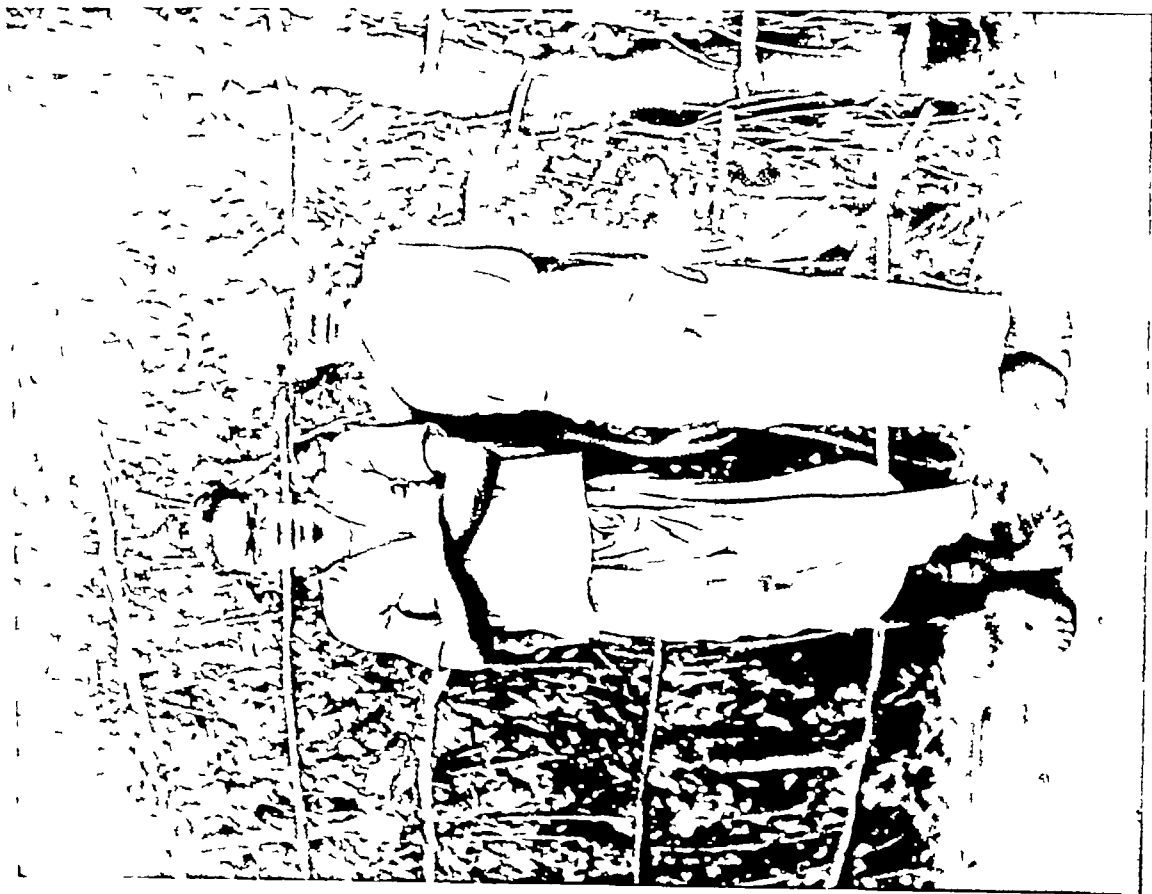
- 1 Court and Offices, Uda Subdivision
- 2 Charitable Dispensary and Hospital Raungpur
- 3 Purna Chandra Industrial Institute, Baripada

- PLATE NO 44
1 High School, Barrpada
2 Municipal L. P. School (Sriam Chandra Vidyalaya), Barrpada.
- PLATE NO 45
1 Central Jail, Barrpada
2 An Interior View of the Central Jail, Barrpada.
- PLATE NO 46
1 Archaeological Museum, Khiching
2 Municipal Office, Barrpada
- PLATE NO 47
1 Anjuman-i-Islamia Mosque, Barrpada
2 Queensland Mission Church, Barrpada
- PLATE NO 48
1 Bhandan Bridge, Barrpada-Karanjia Road
2 Naypara Bridge, Barrpada-Udla Road
- PLATE NO 49
1 Irrigation Weir, Balidha
2 Irrigation Weir, Haldia
- PLATE NO 50
1 Water Tower, Barrpada
- PLATE NO 51
1 Maharaja Krishna Chandra Bhany Deo
- PLATE NO 52
1 Maharaja Sriam Chandra Bhany Deo
- PLATE NO 53
1 Tilak Purna Chandra Bhany Deo
- PLATE NO 54
1 Maharaja Purna Chandra Bhany Deo
- PLATE NO 55
1 Maharaja Sir Pratap Chandra Bhany Deo, K C I E (the present Ruler)
- PLATE NO 56
1 Tikait Sahab Pradeep Chandra Bhany Deo
2 Chhotrai Sahab Swarup Chandra Bhany Deo
- PLATE NO 57
1 Rourai Sahab Sreedam Chandra Bhany Deo with the Maharaja of Bastar (extreme left) and his Brother and two Sisters
2 War Dance in the Palace, Barrpada
- PLATE NO 58
1 A Pose from the *Chhau* Dance during *Chaitra Parva* Festival
2 *Latha Binda* Ceremony, at Barrpada during Dussehra Festival
- PLATE NO 59
1 A View of the *Chhau* or National War Dance of Mayurbhanj
- PLATE NO 60
1 R. K. Mall - Map showing a portion of the Mayurbhanj State in 1779

Santal



Kol





Santal Village (Udla Sub-Division)



Typical Santal village (Bimanghati Sub-Division)



Kol burial ground



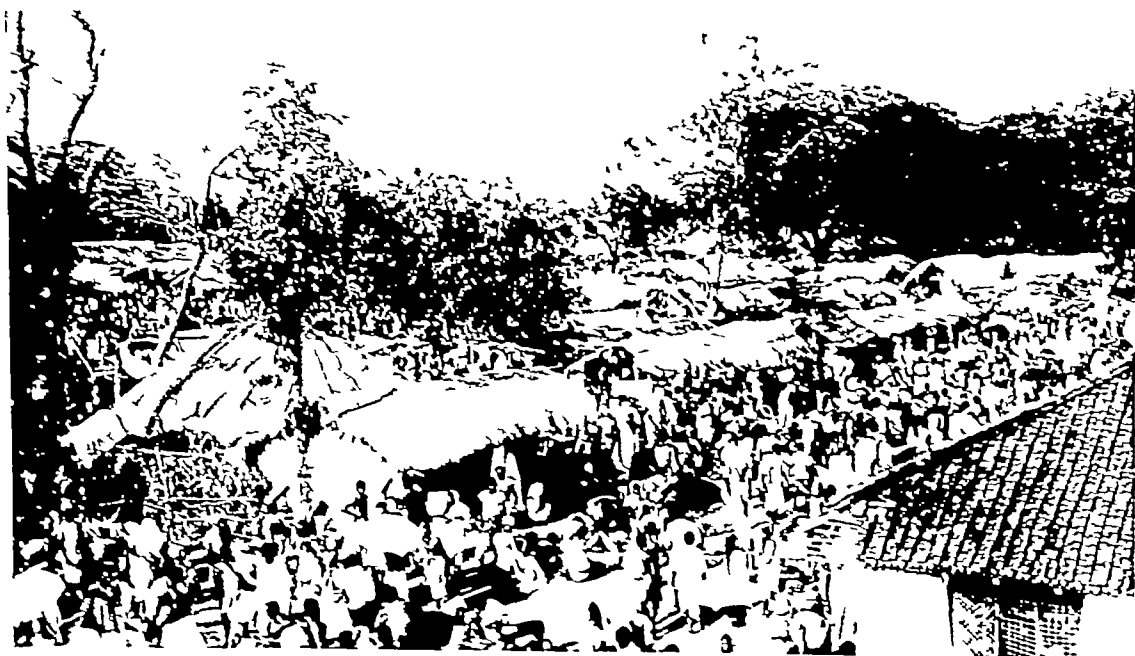
Kol village (Bamanghati Sub-Division)



Canal from Baldiha irrigation weir



Tassar Adapahi



Baripada Hat



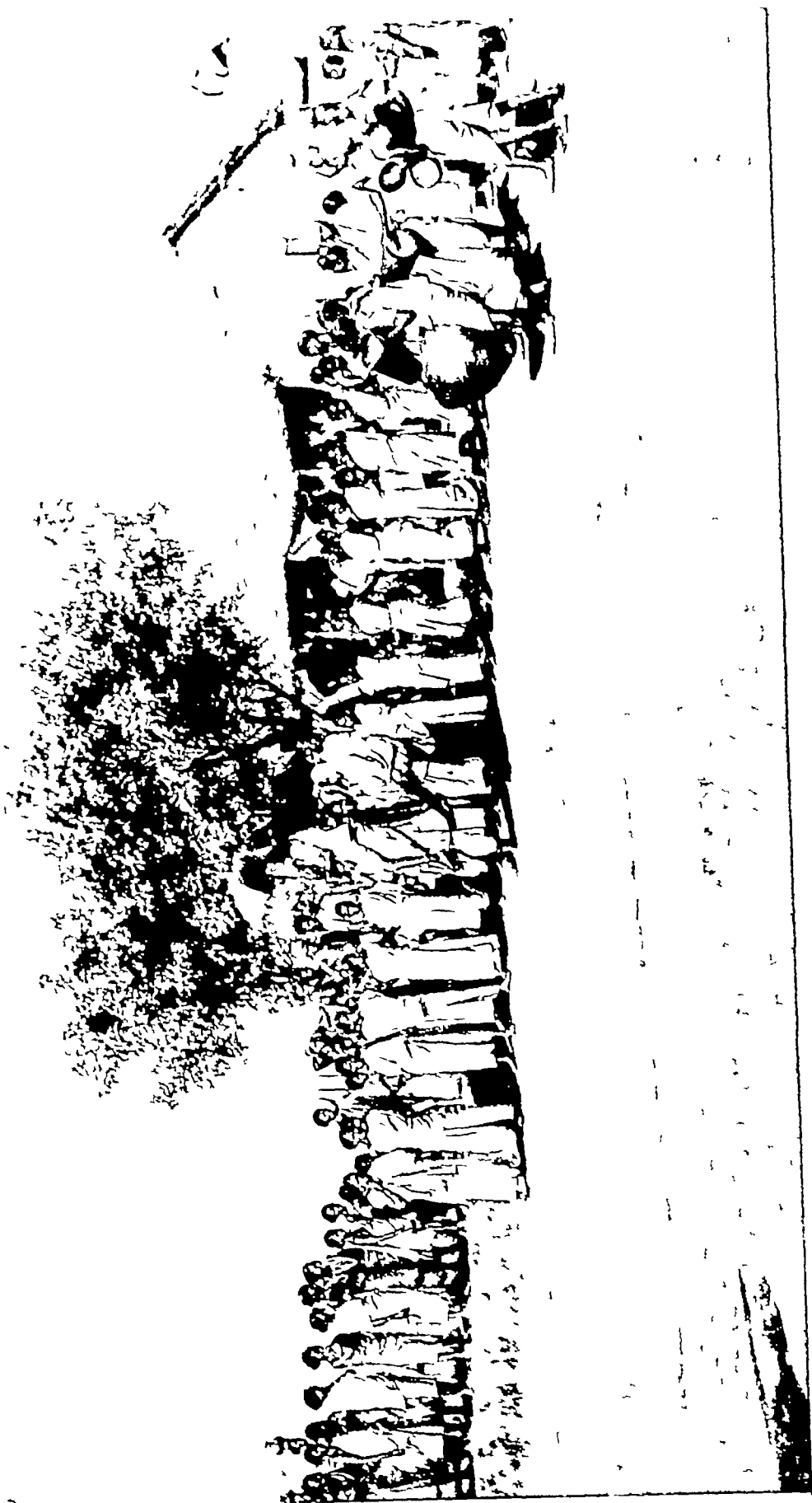
Kathi Nautch forms an interesting feature of the local Dussehra festival



Dancing in a circle of aboriginal girls



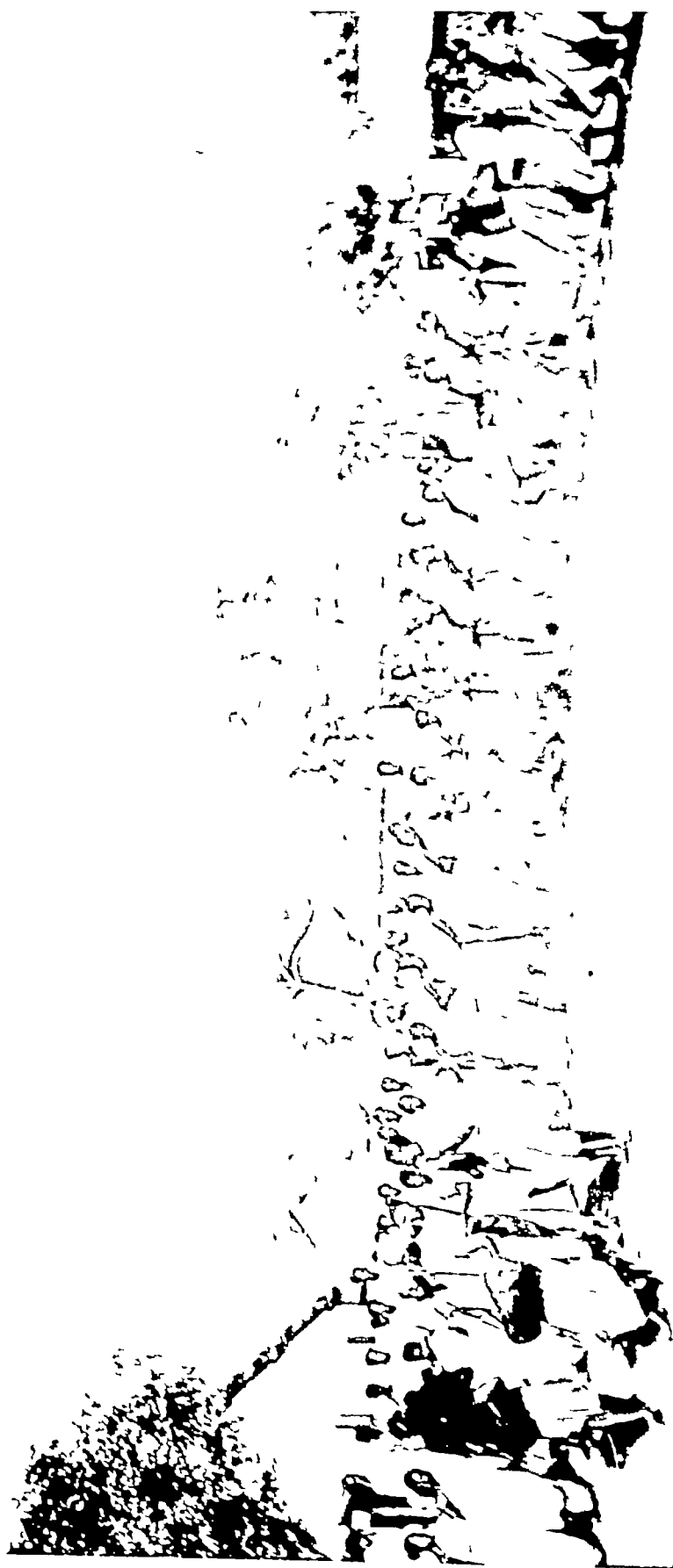
Santal marriage



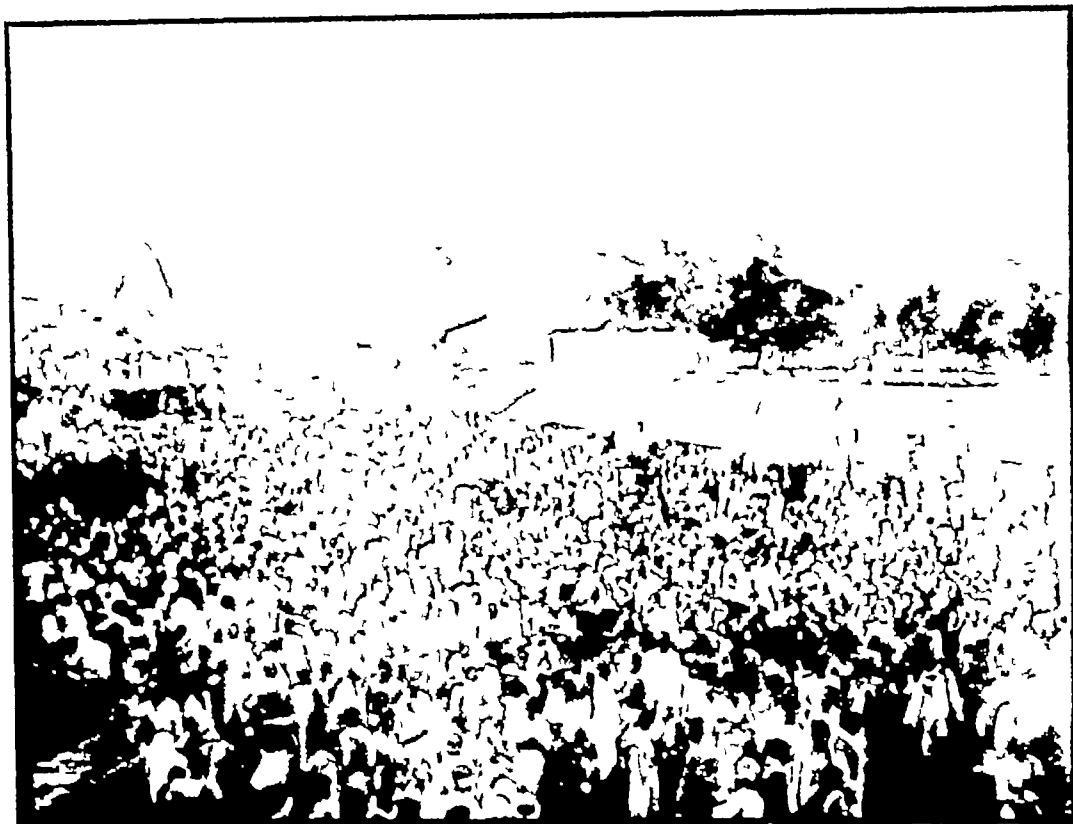
Kol marriage



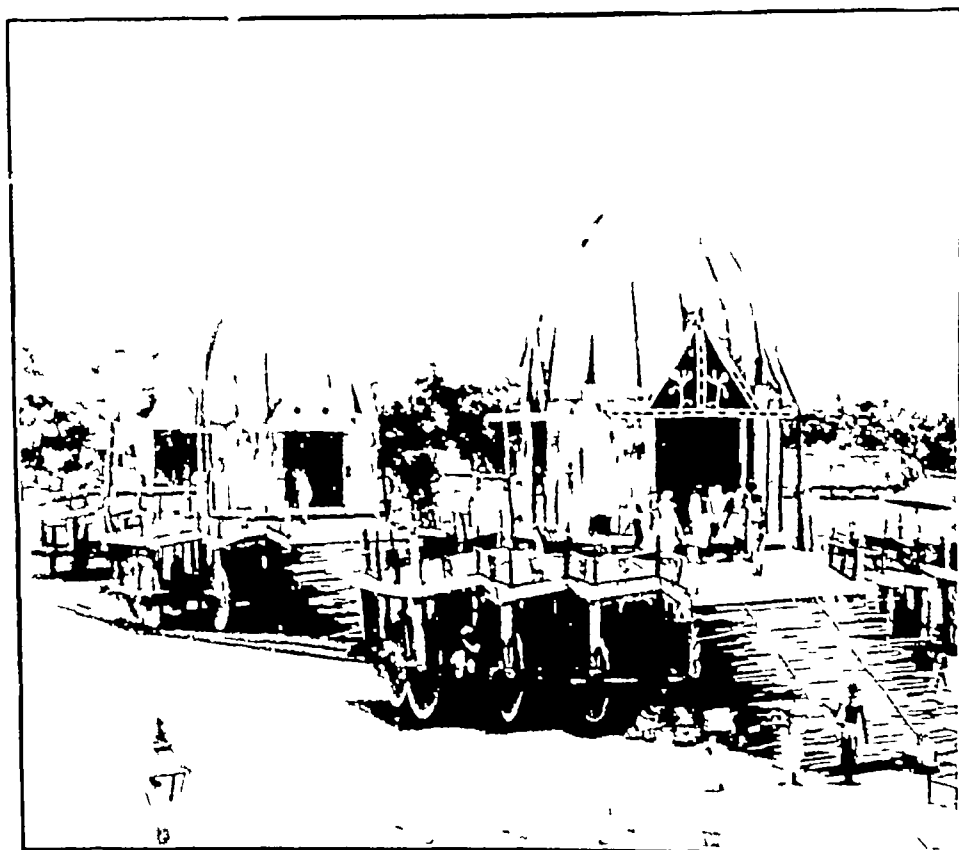
Santal Dance



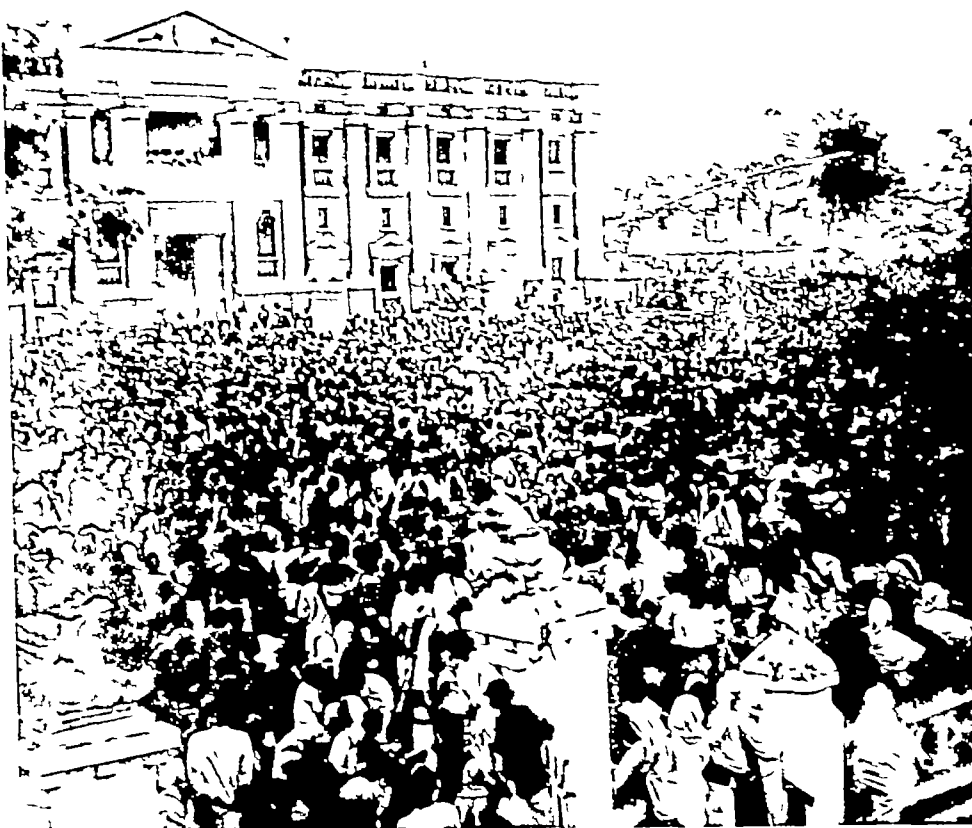
Kol Dance



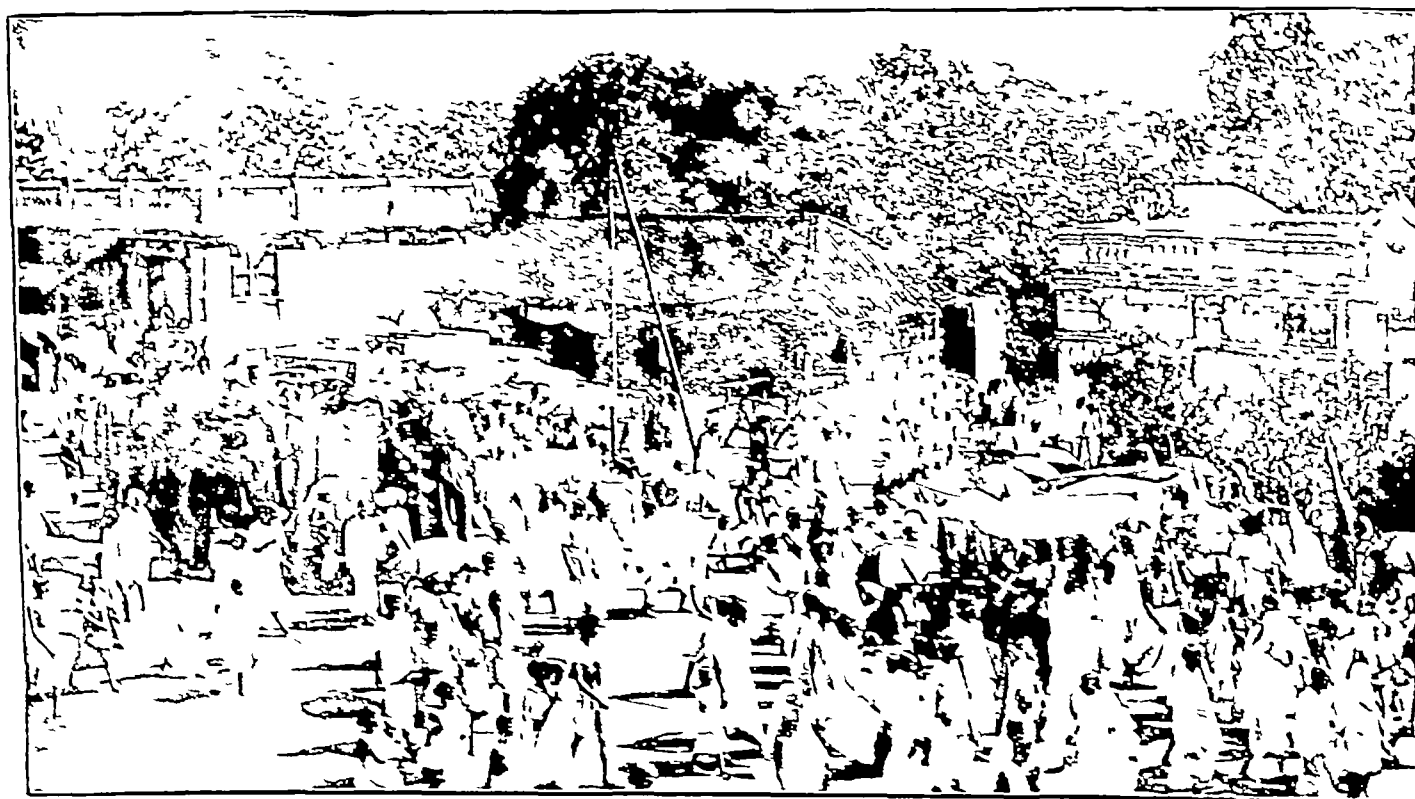
Car festival, Baripada



Three Cars for Jagannath, Subhadra and Balabhadra, Baripada



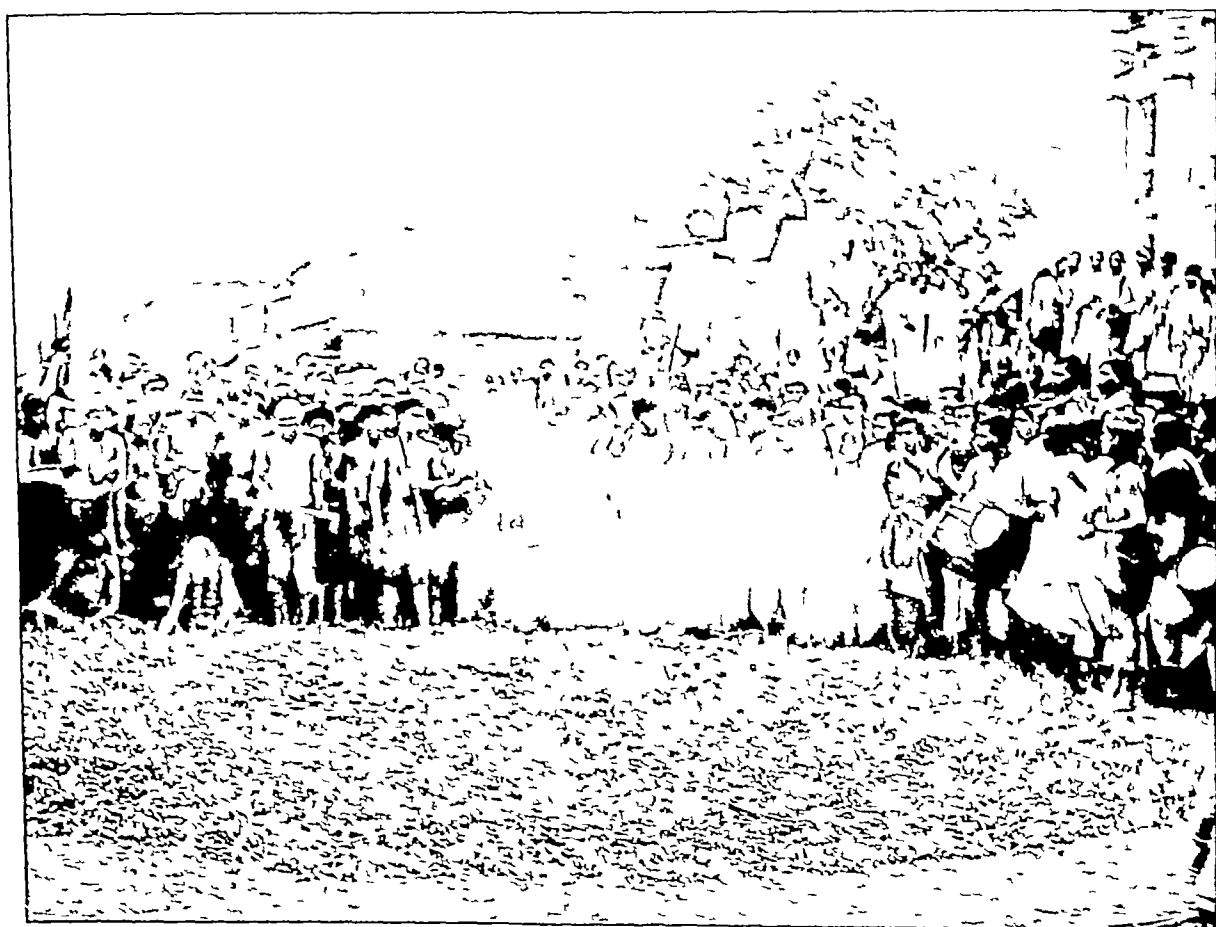
A view of the crowd during the Chaitra Parva festival before the palace, Baripada



Bilwabarana Procession during Durga Puja Celebration, Baripada



Nian Pat or the ceremony of walking over fire during Chaitra Parva festival, Baripada

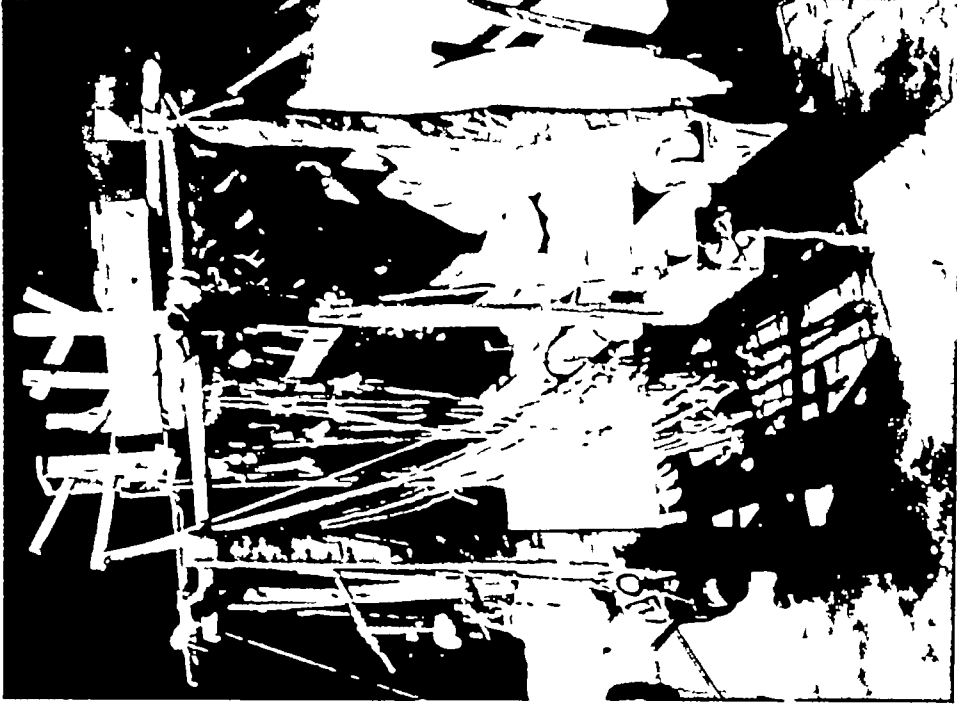


Kanta Pat or the ceremony of walking over thorns during Chaitra Parva festival, Baripada

1



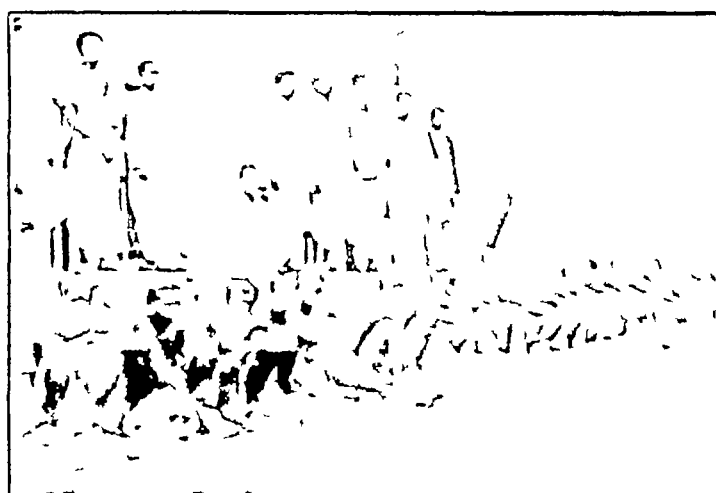
Tassar reeling by Girls



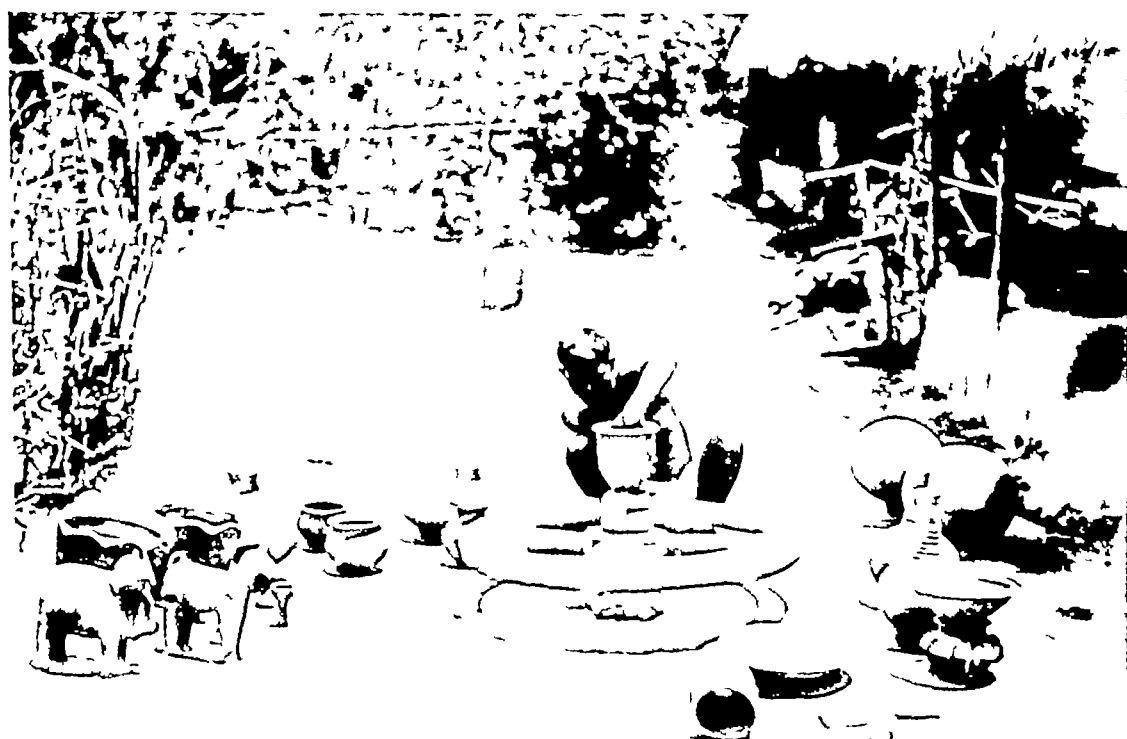
Tassar weaving



Village blacksmith (Chipurumara)



Silk reapers reeling their cocoons



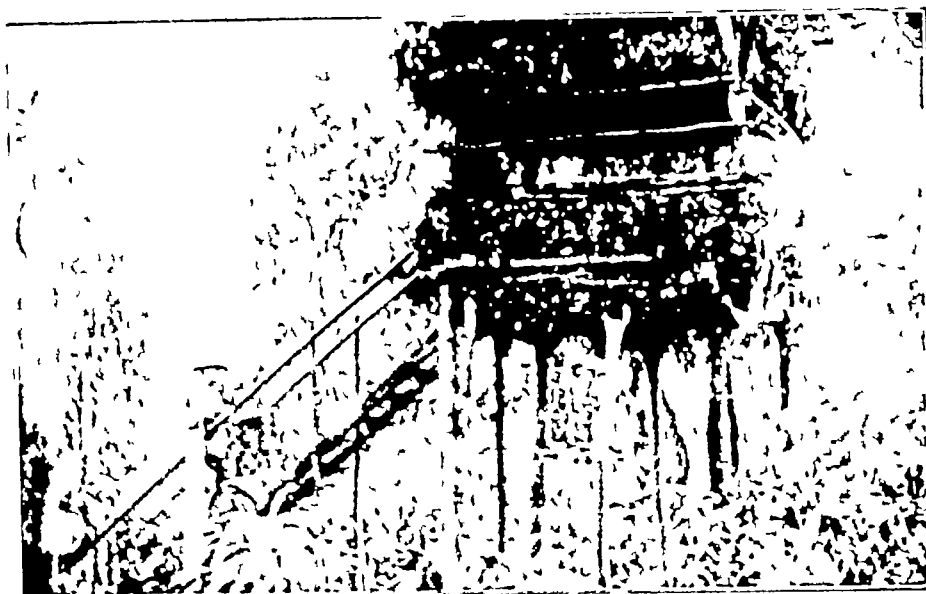
Village potter



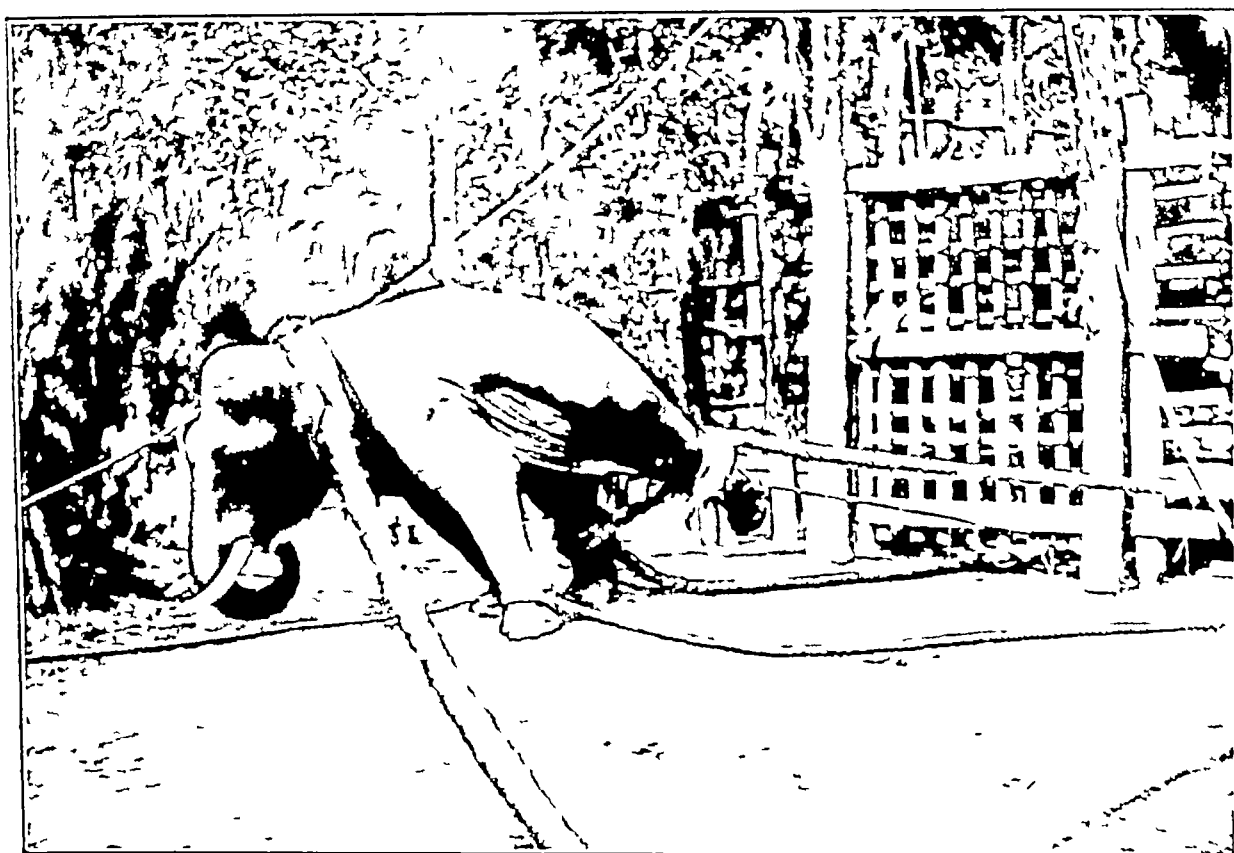
Interior of Buripda rice-mill



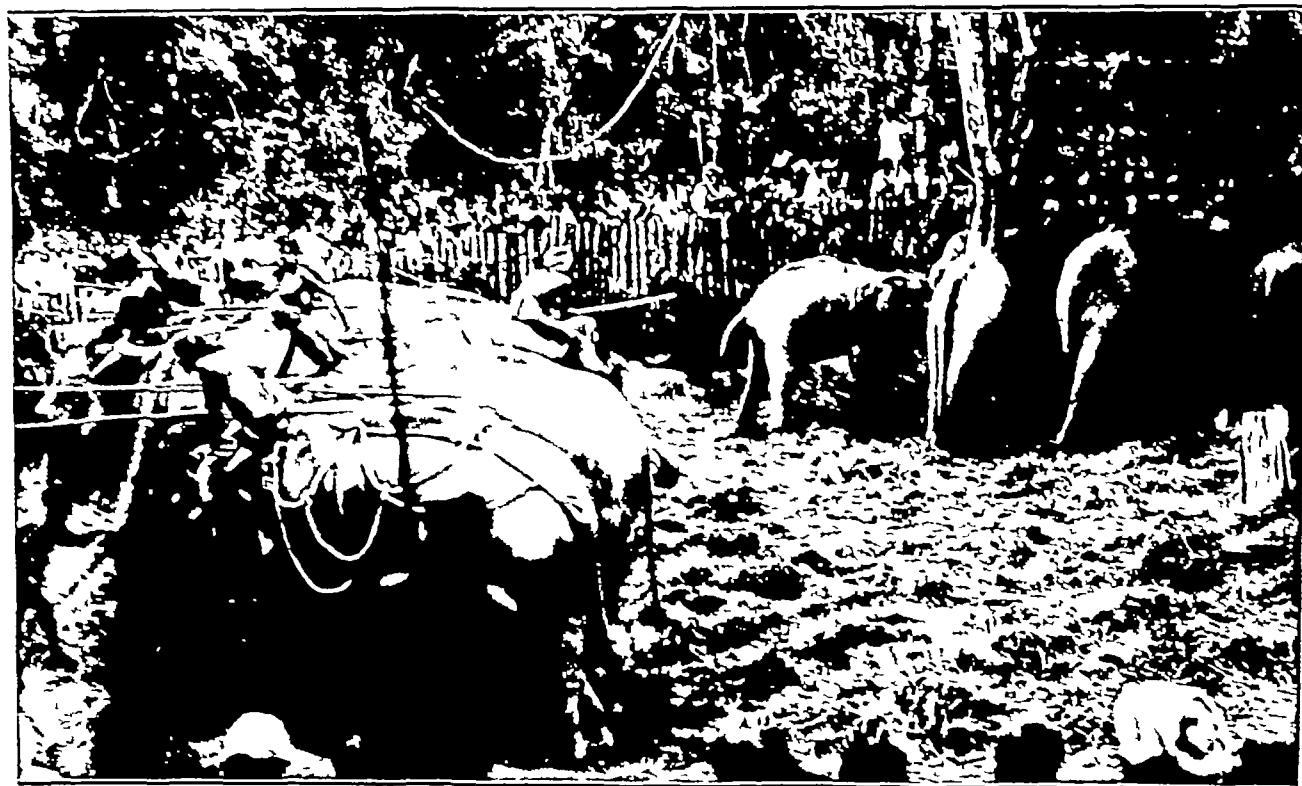
Factory of stone utensils, Lulong



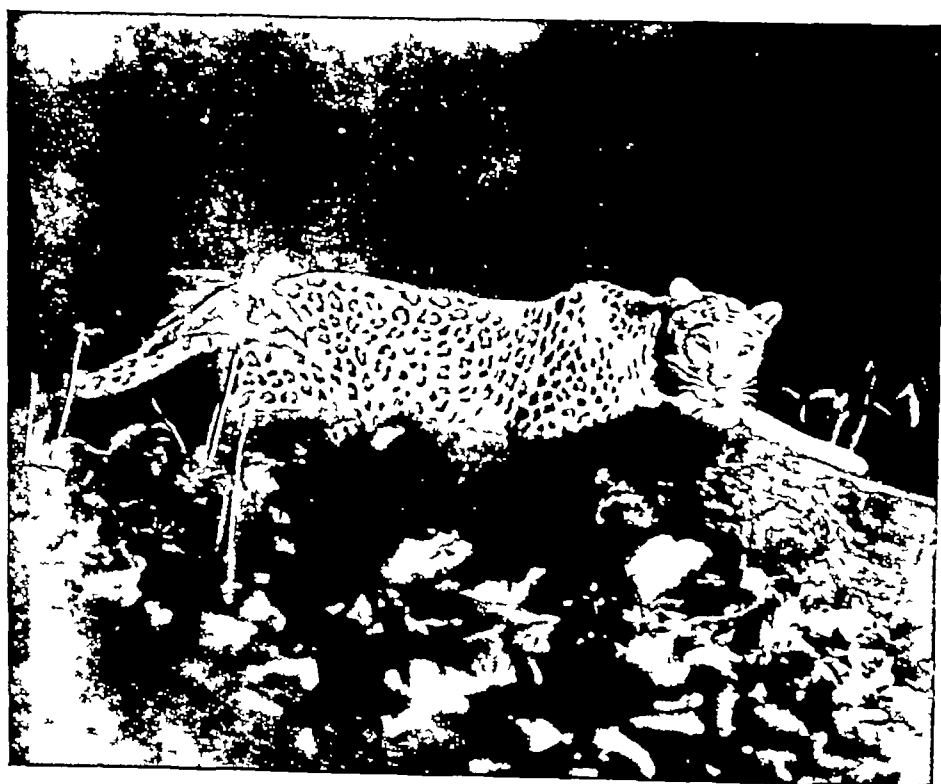
A Machin (platform) erected for Shikar purpose
in the forest of Mayurbhanj



A scene from Mayurbhanj Khedab
A big tusker who once managed to escape from the stockade but was recaptured and tamed



A scene from Mayurbhanj Khedah
Wild elephants inside the Khedah are controlled by the tame ones



A flashlight snapshot of a leopard taken at night in the forest of Mayurbhanj



Kol Jahira or place of village deity



Wooden bridge in Similipal built by Messrs Borooah Timber Co, Ltd



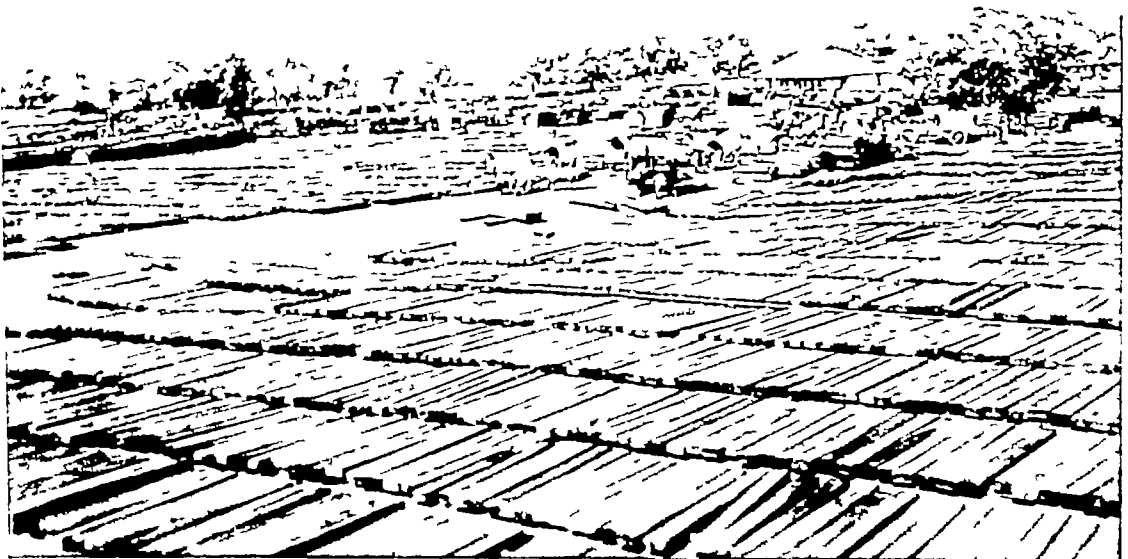
Sawyers at work in the Similipal hills



Timber depot of Messrs Borooah Timber Co Ltd, Badampahar



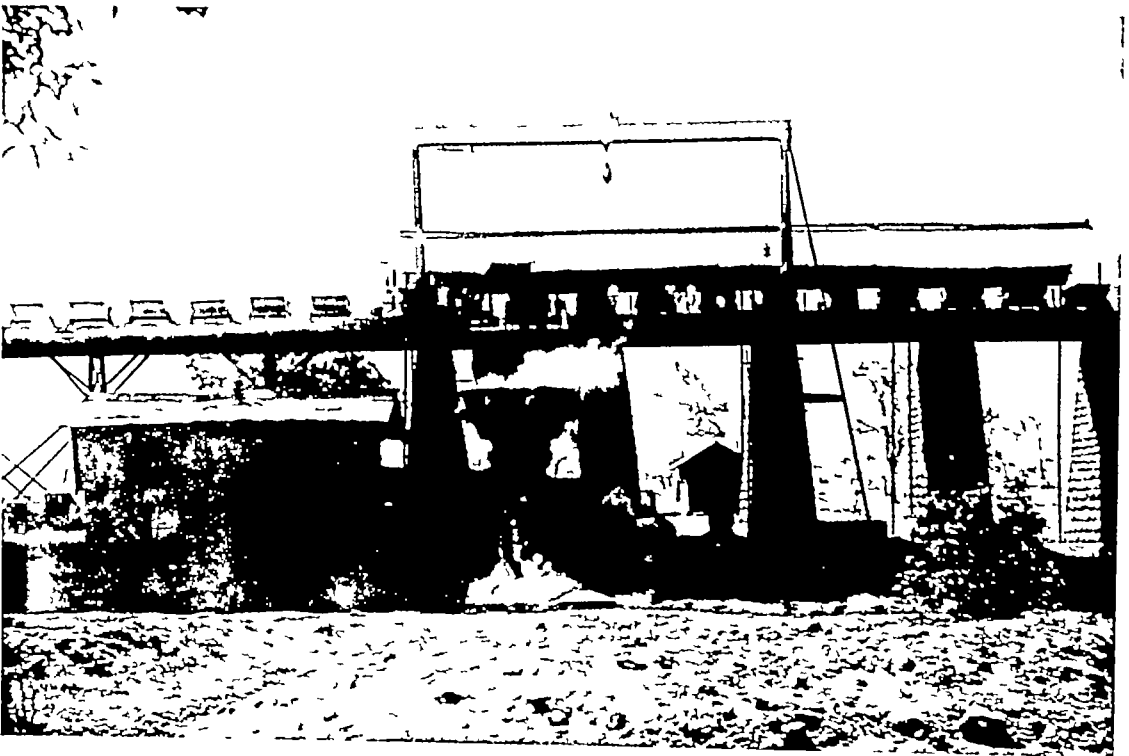
Another view of the timber depot



Railway Sleepers put up for passing at Badampahar



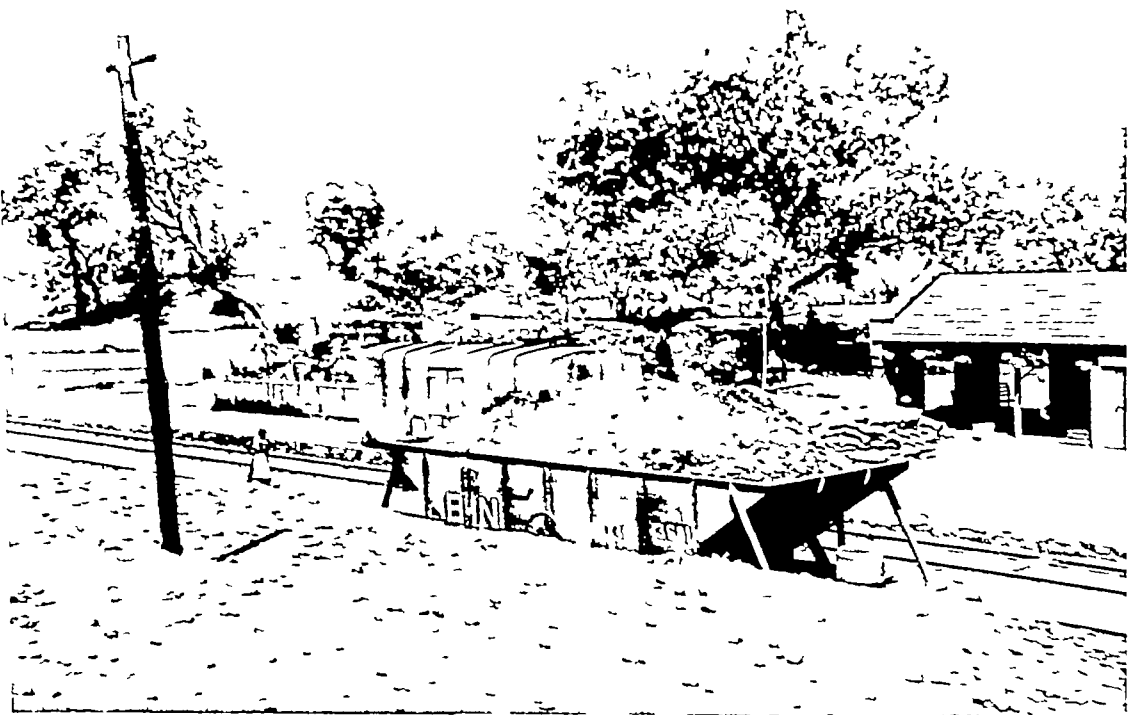
Incline with Endless Ropeway



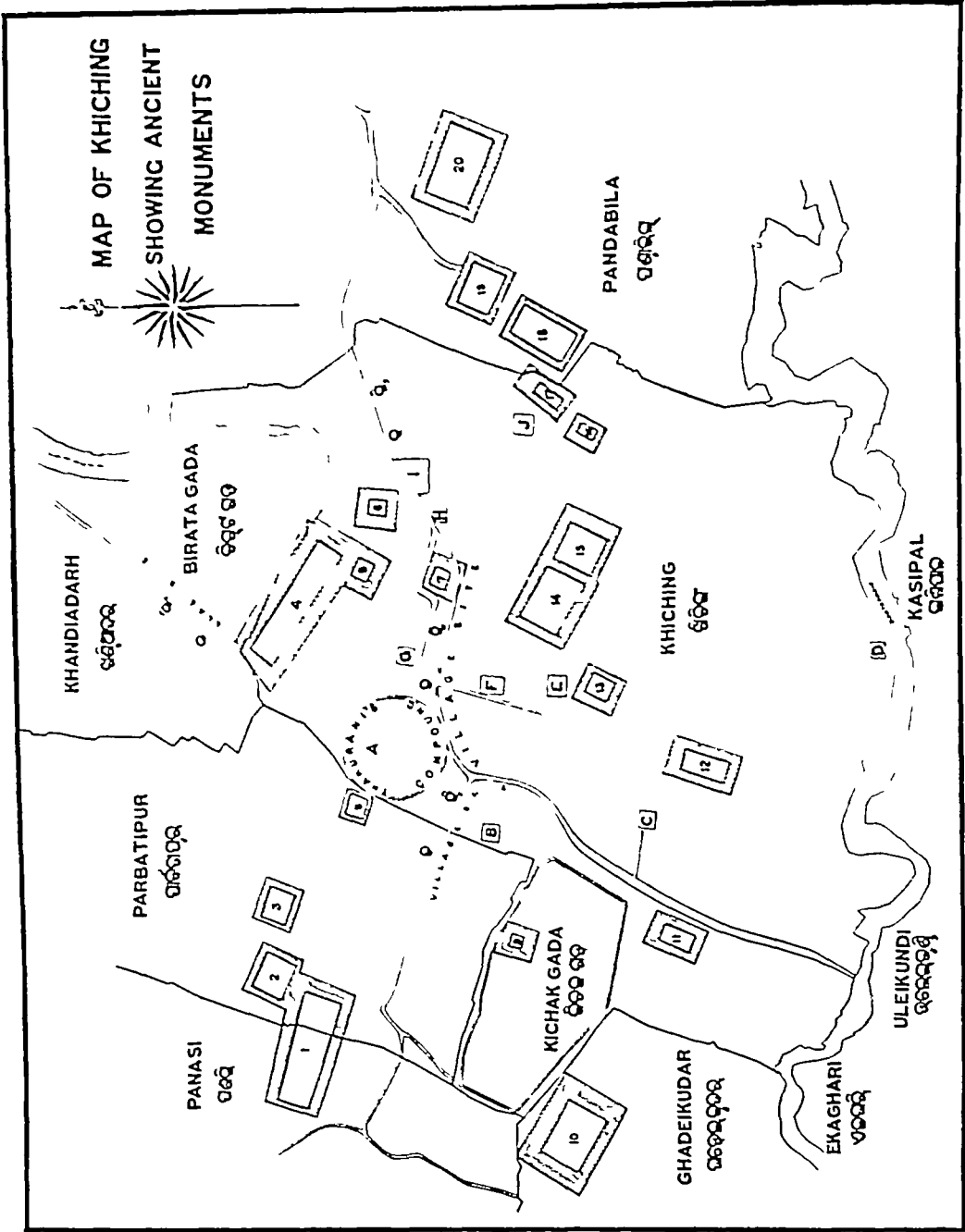
Trestle and Gyratory ore-crusher, Badampahar



Mining Face Badampahar



Badampahar Railway Station, B N R





Nandi, the attendant of Shiva, Khiching



Nataraja or Dancing Shiva, Khiching



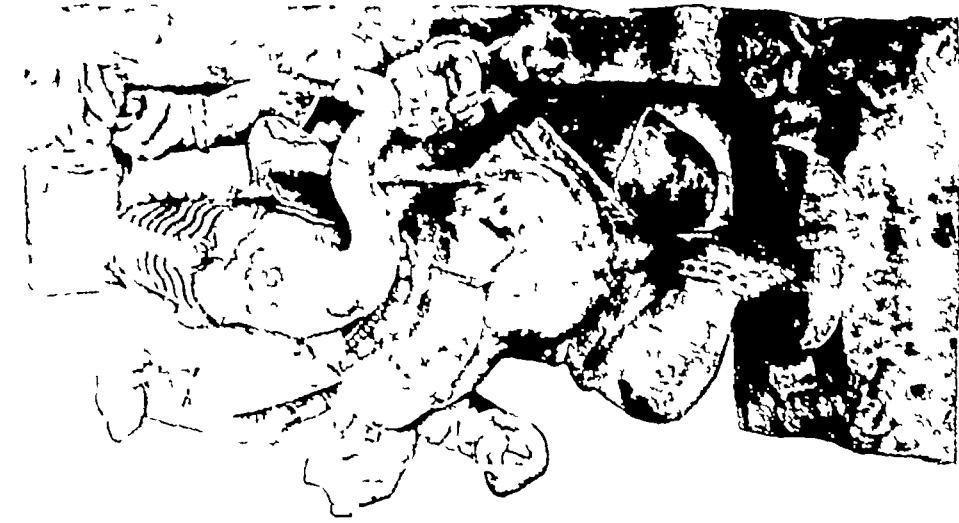
Naga Khiching



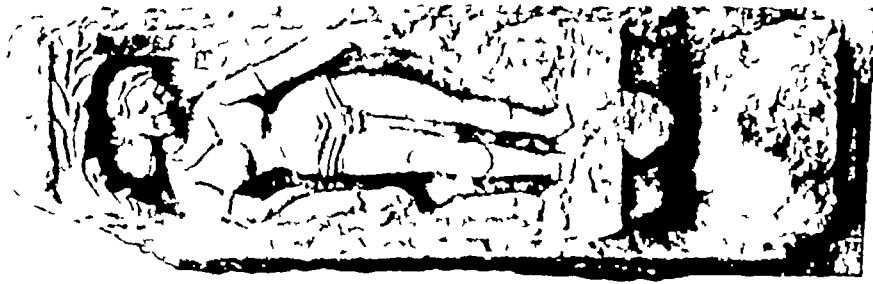
Naga, Khiching



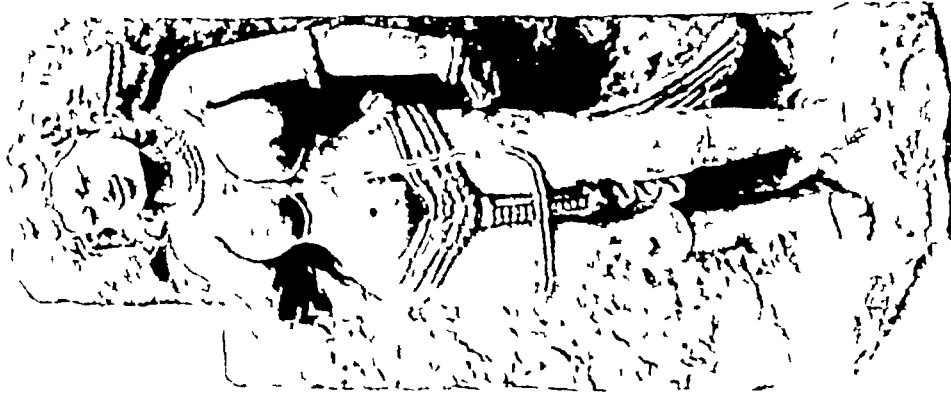
Naga, Khiching



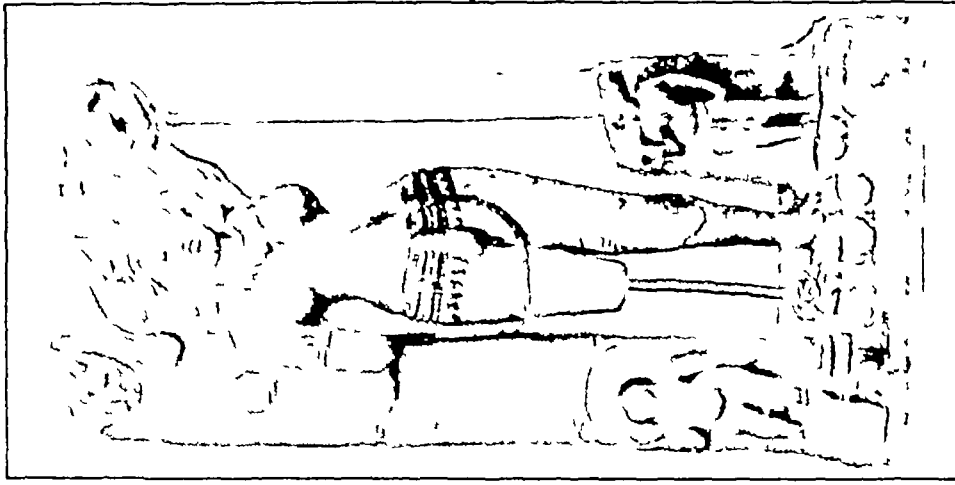
Dancing Ganesa, Khiching



Female statue, Khiching



Female statue, Khiching



Ardhanarisvara, Khiching



Buddha, Khiching



Mahisasura-marddini, Khiching



Uma-Mahesvara, Khiching



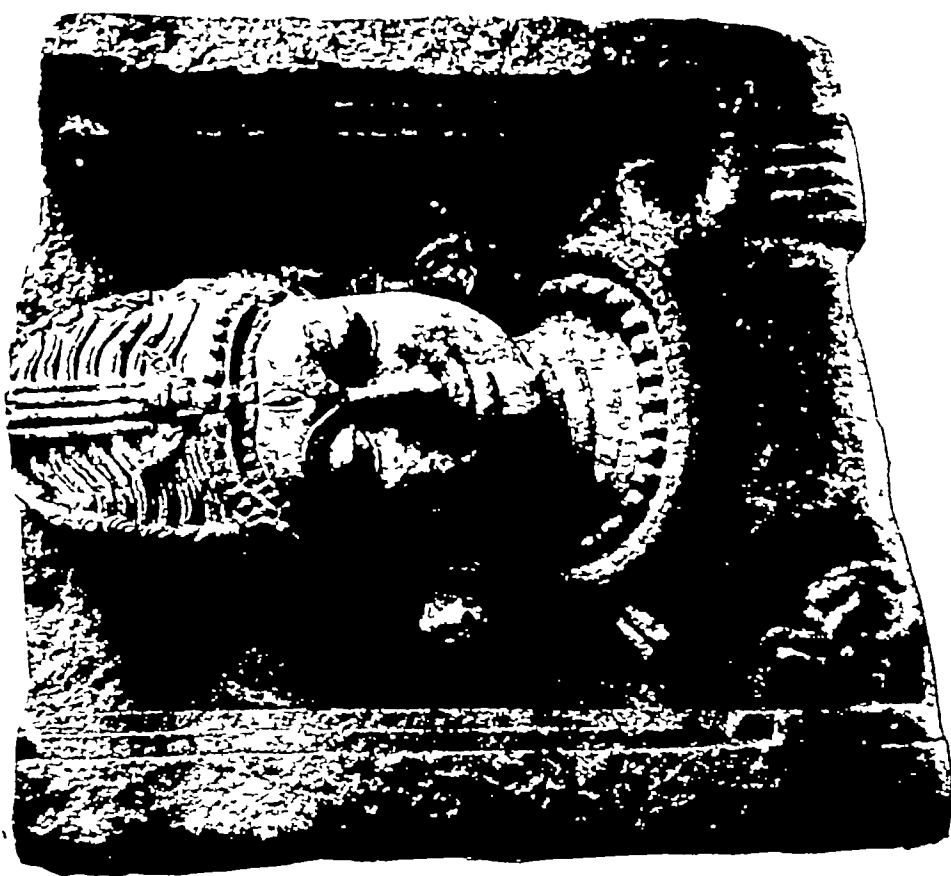
Mother and child, Khiching



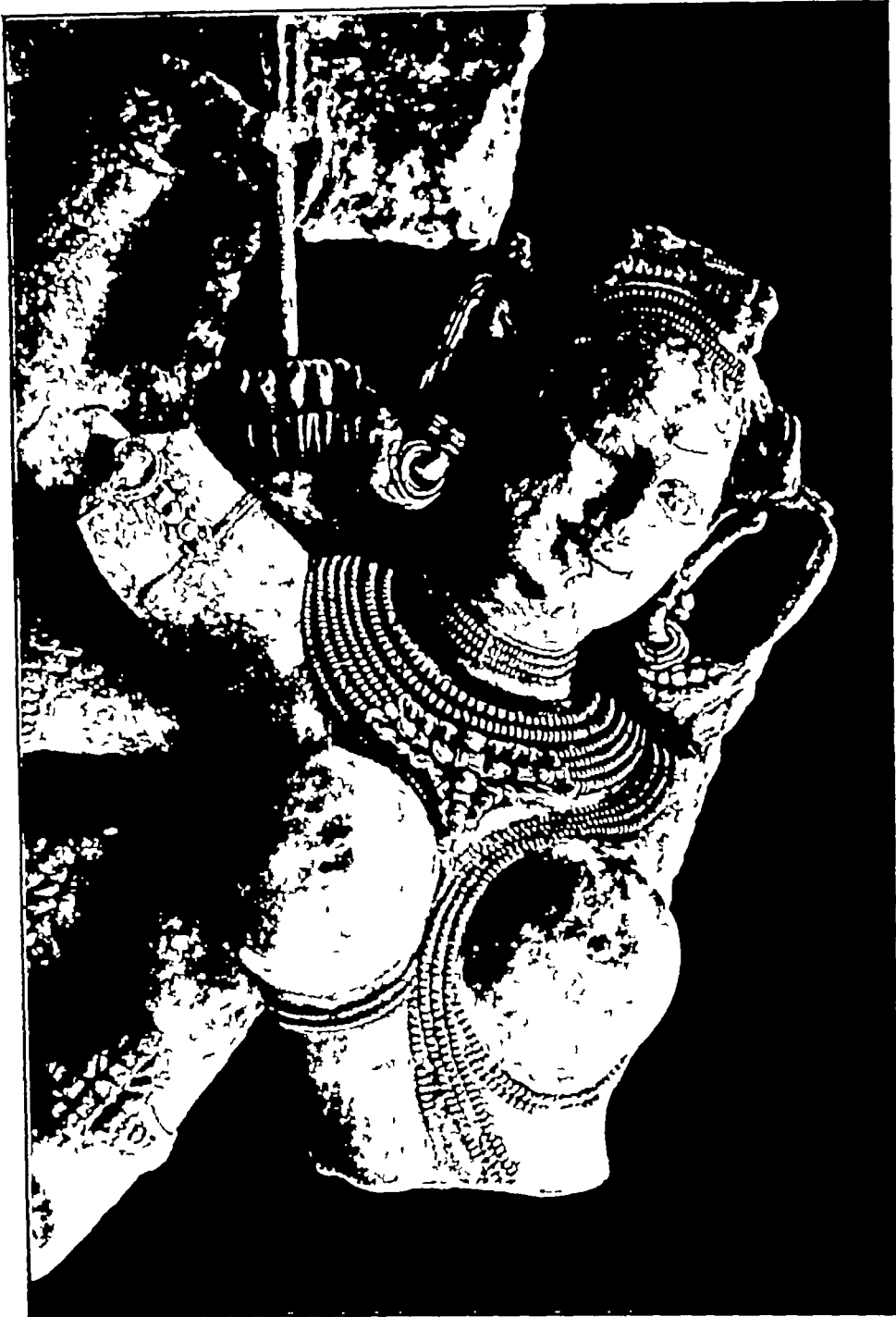
Female figure, Khiching



Ganesa, Khiching



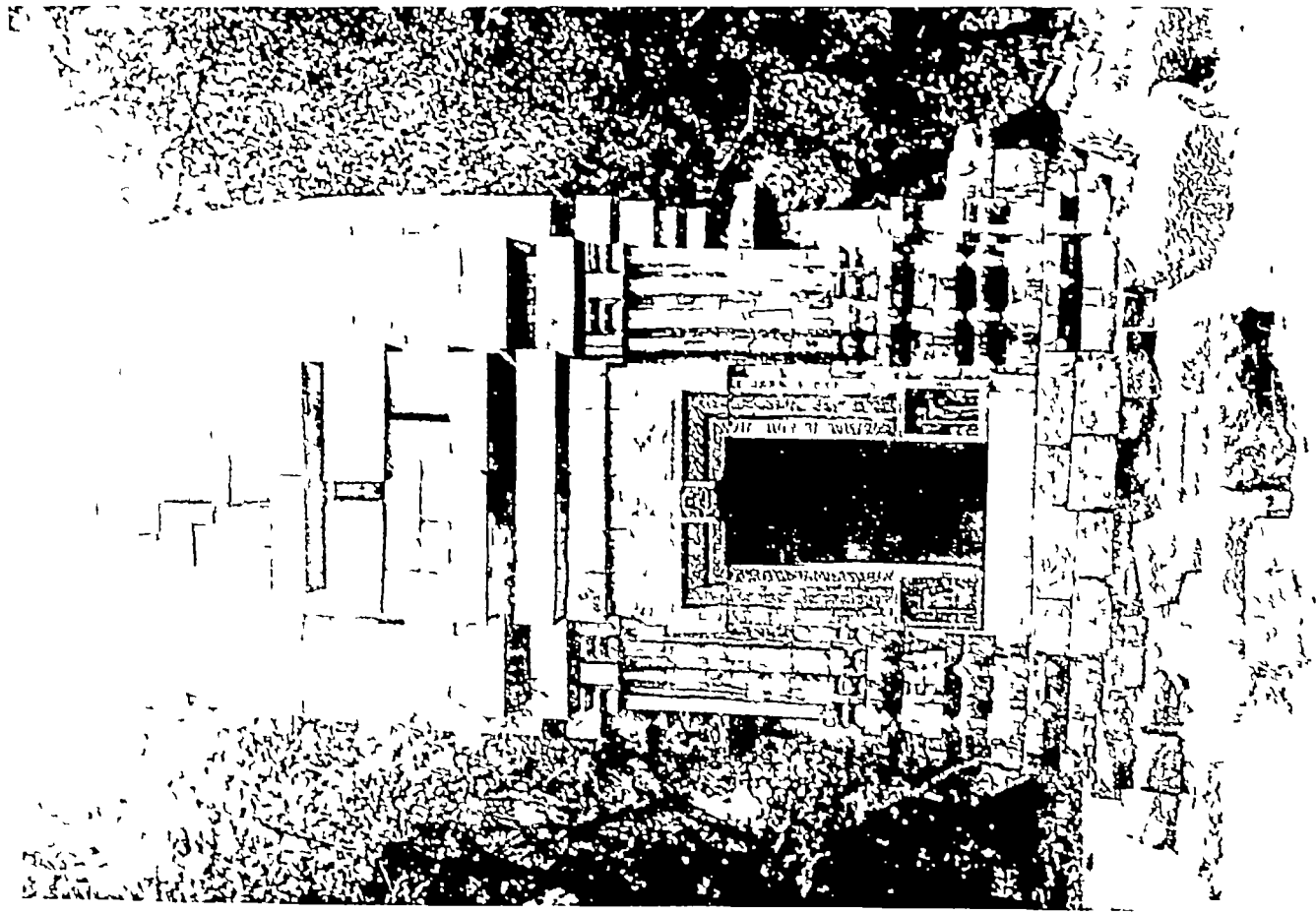
Bust of Shiva, Khiching



Torso of Mahisasura-mardhini Khiching



Dwarsuni Thakurani at the Ghati road



Chandrasekhar, temple, 1900



Bhairava, the attendant of Shiva,
Khiching



Rasikaraya temple, Haripur



Kalkhtru Vaidy in the temple, Mantri



Ruins of Harsharpur palace and Rajkalya temple after excavation, Harsharpur



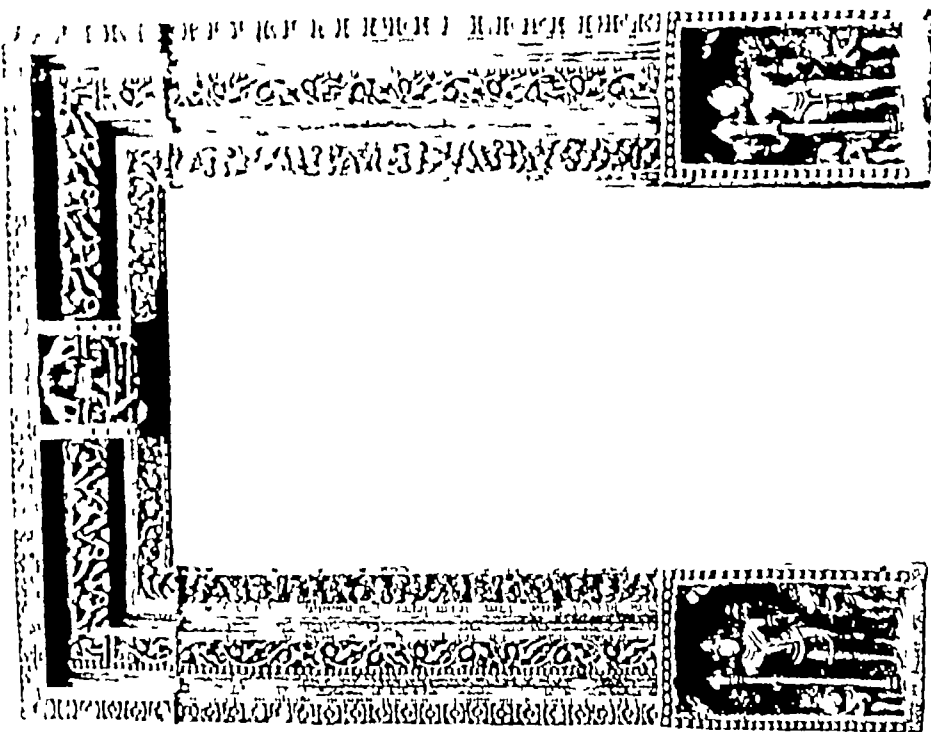
Khindia-deula or incomplete temple, Khiching
(This structure has been demolished.)



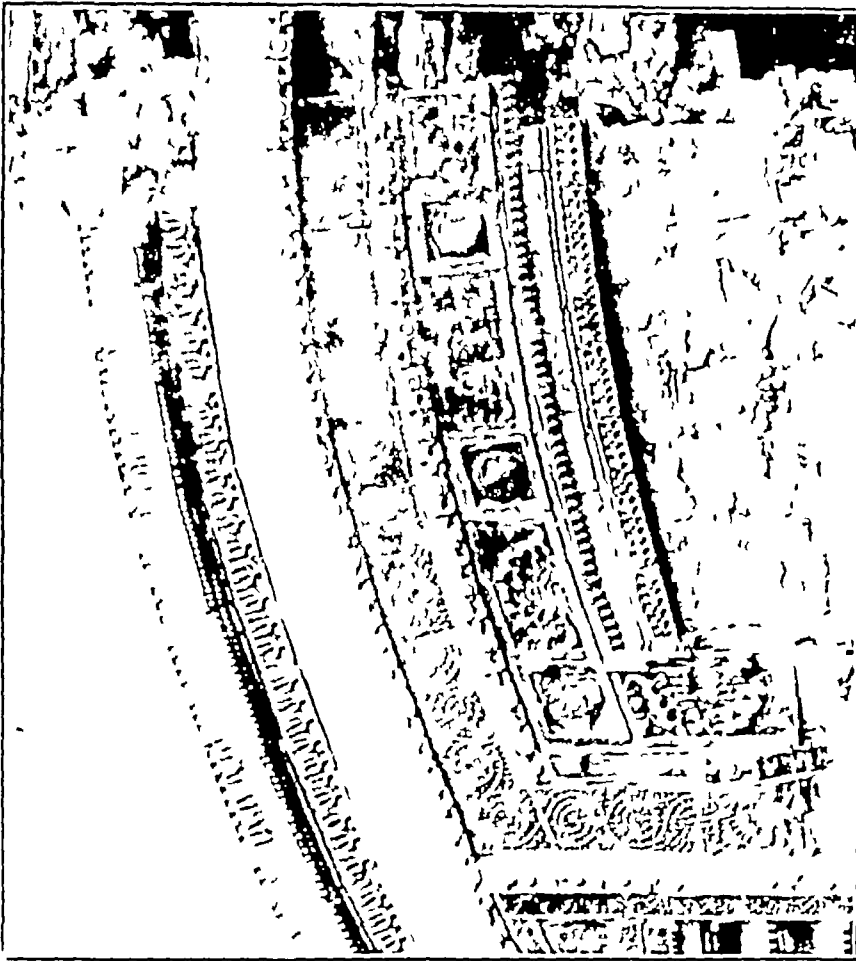
A view from the southern side of the Kutatundi temple (before)



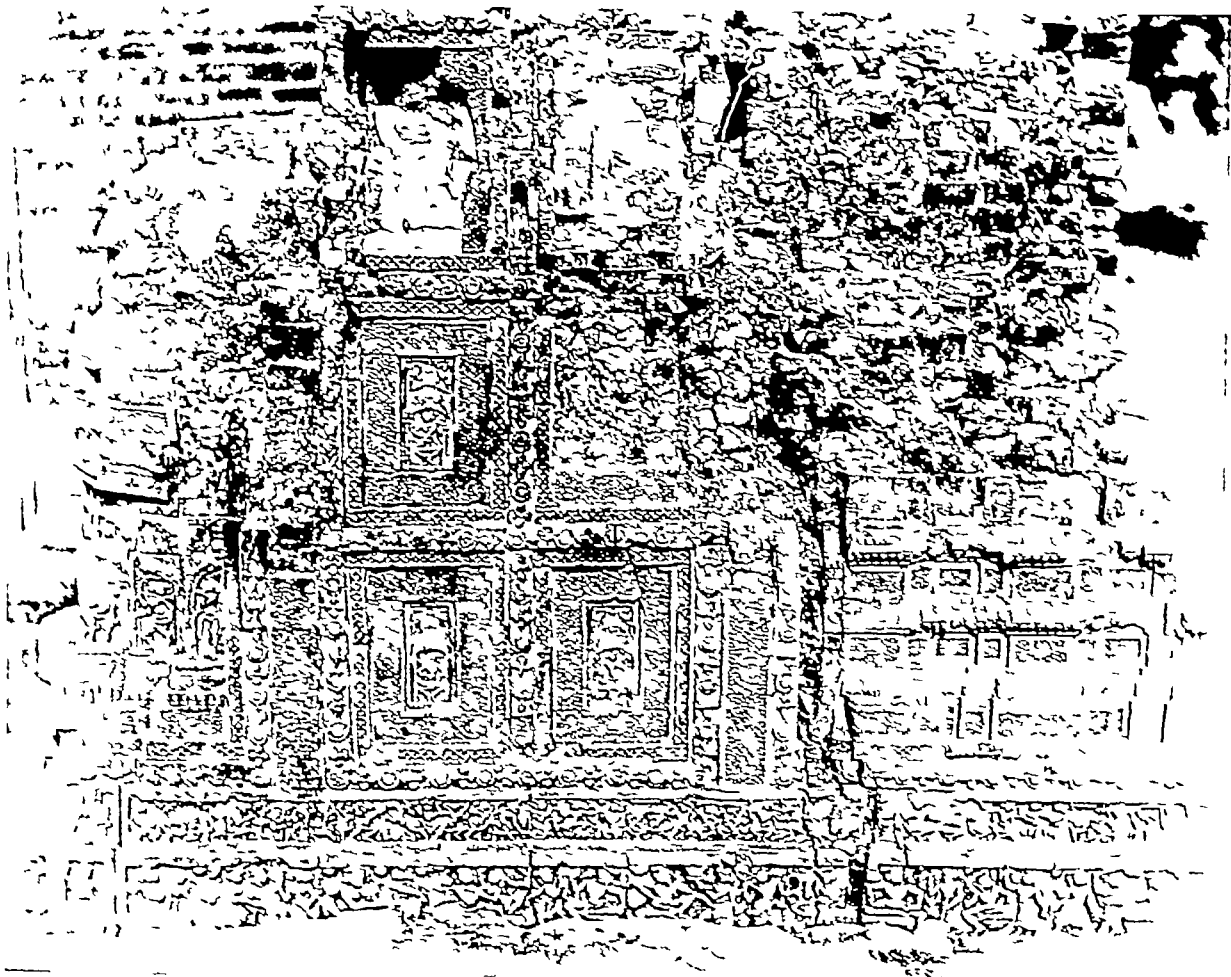
A view from the western side of the Kutatundi temple, Kriching



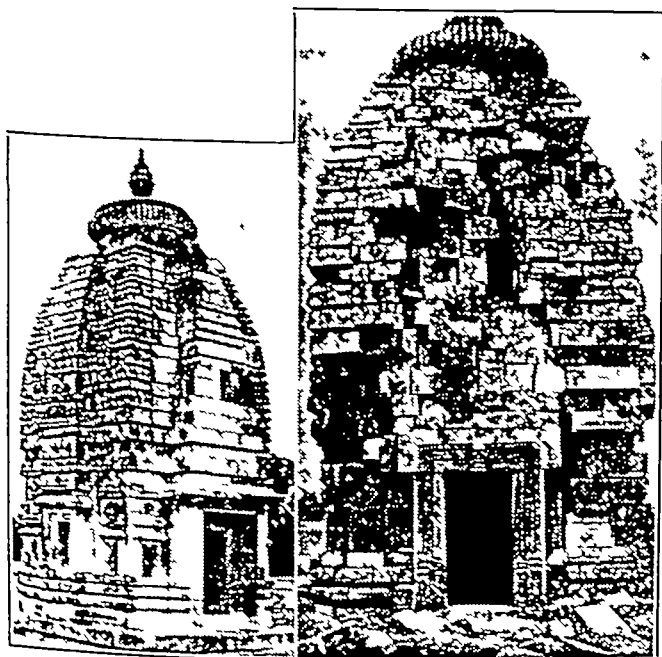
Door-frame of Chandrasekhar temple, Khiching



Carved brick work of Rasikaraya temple, Hariharpur (Haripur)



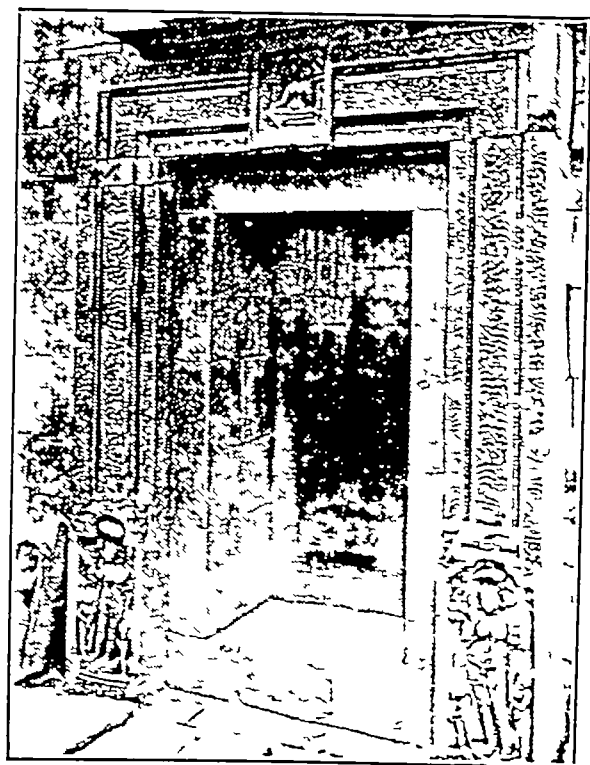
Carved brick wall of Rasikaraya temple, Hariharpur (Haripur)



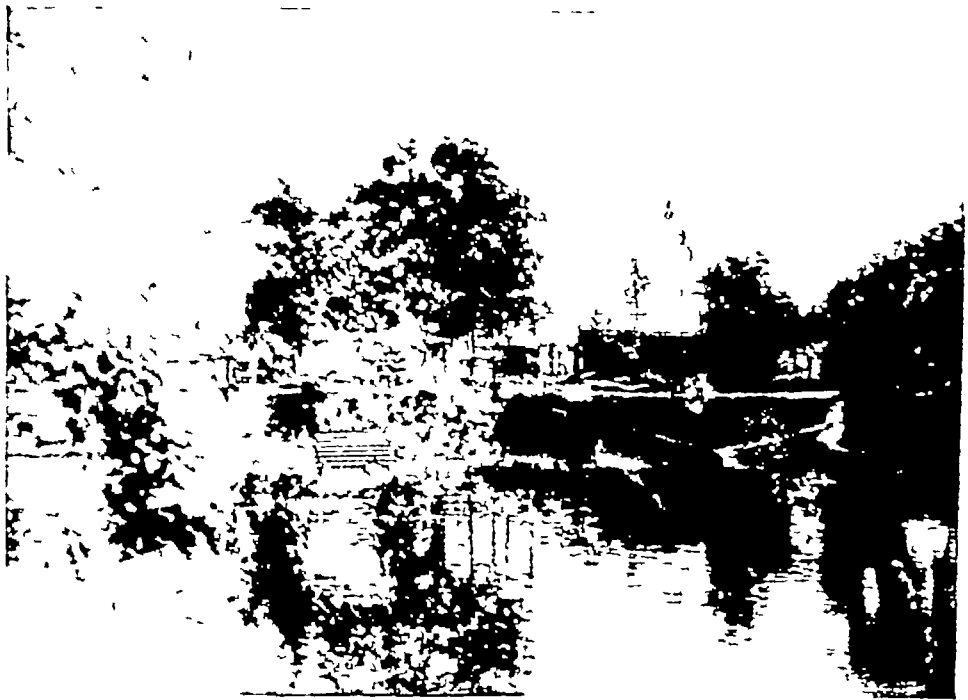
(a)

(b)

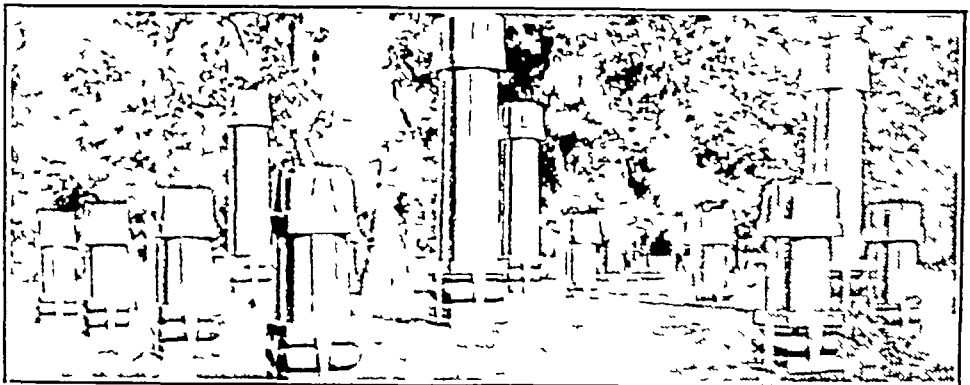
- (a) Kutaitundi temple after restoration, Khiching
 (b) Kutaitundi temple before restoration, Khiching



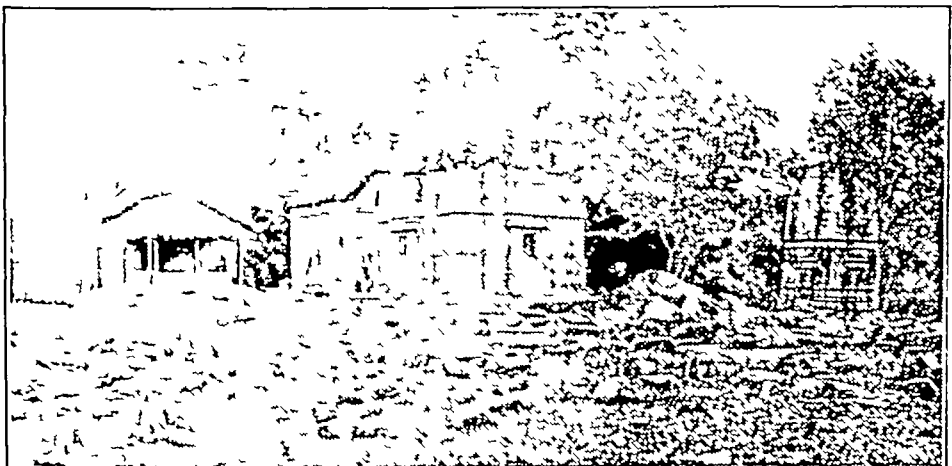
Door-frame of the great temple, Khiching



A distant view of the Jagannath or Hari-baladeva temple with Hemsagar tank, Baripada



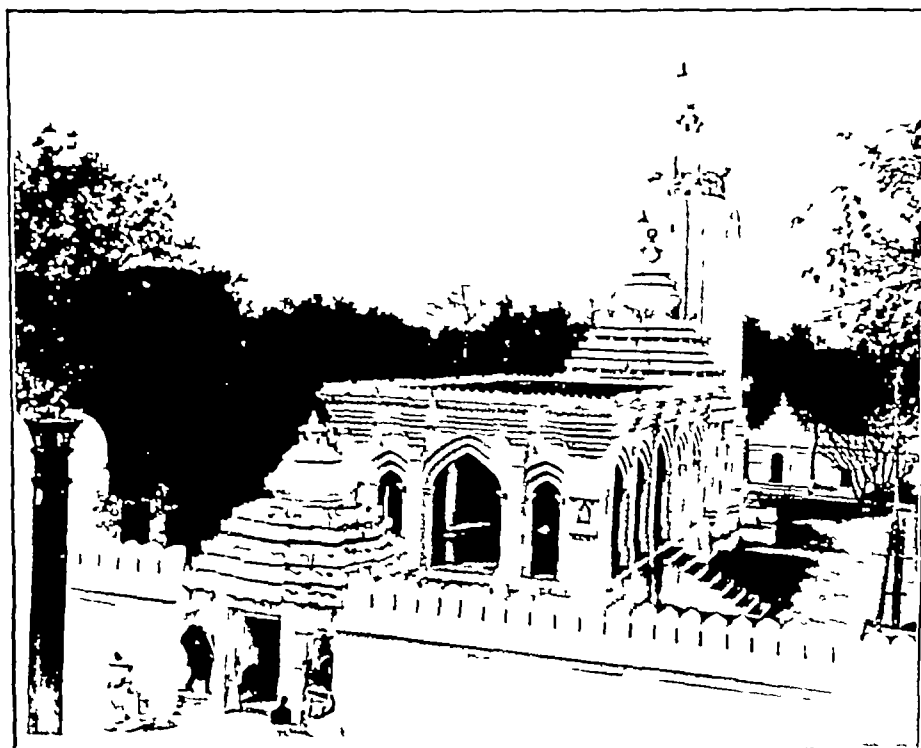
Monolithic pillars of Chaulkunj, Khiching



Thakuran's compound before excavation, Khiching



Lakshminarayana temple, Baripada



Front view of the Haribaladeva temple with Natmandir, Baripada



Front view of the Mayabhanj Police, Baupada



Belgaria Palace and Guest House Baripada



Victoria Diamond Jubilee Institute with the Museum and Library, Baripada



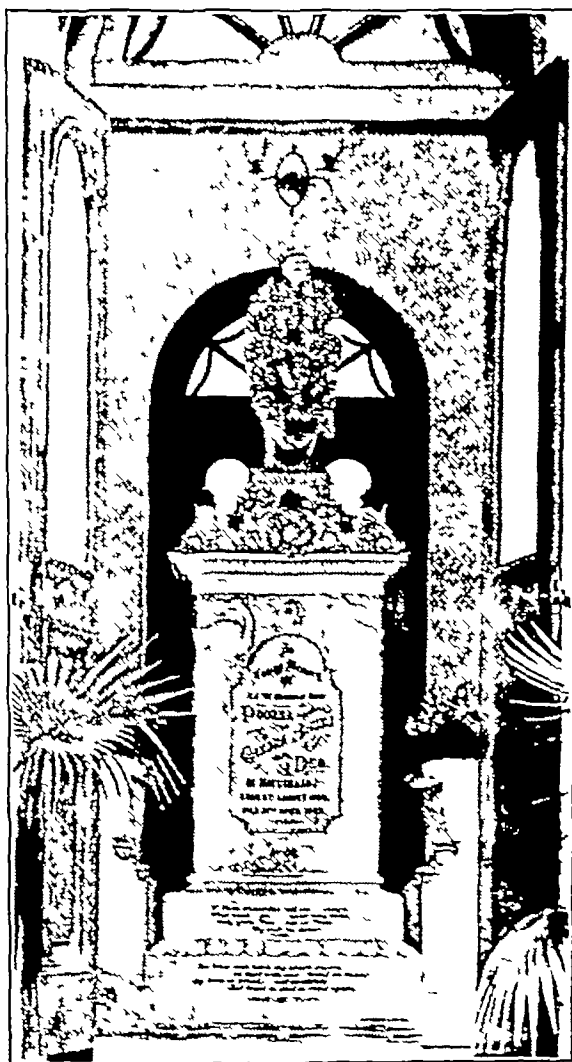
Exterior view of the Mayurbhanj Secretariat and Council House, Baripada



Interior view of a hall of the above building



Court buildings and the statue of Maharaja Sriram Chandra Bhanj Deo Baripada



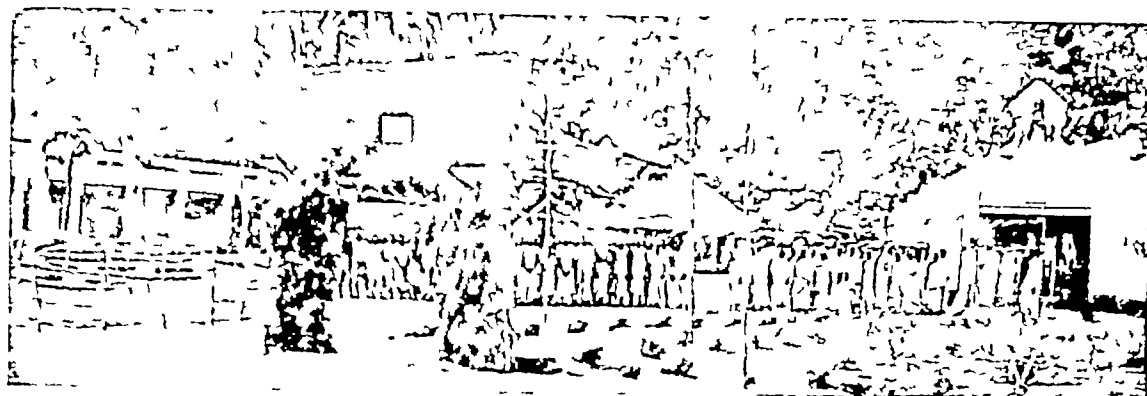
Statue of Maharaja
Purna Chandra Bhanj Deo, Baripada



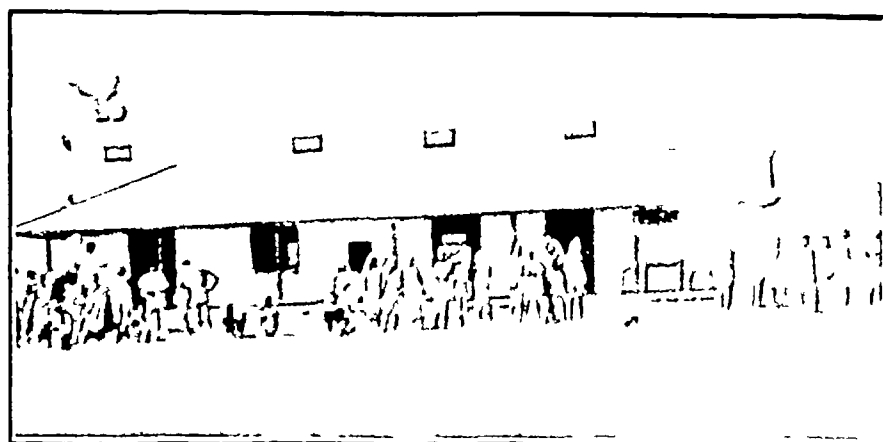
A side view of King Edward VII Charitable Dispensary, Baripada



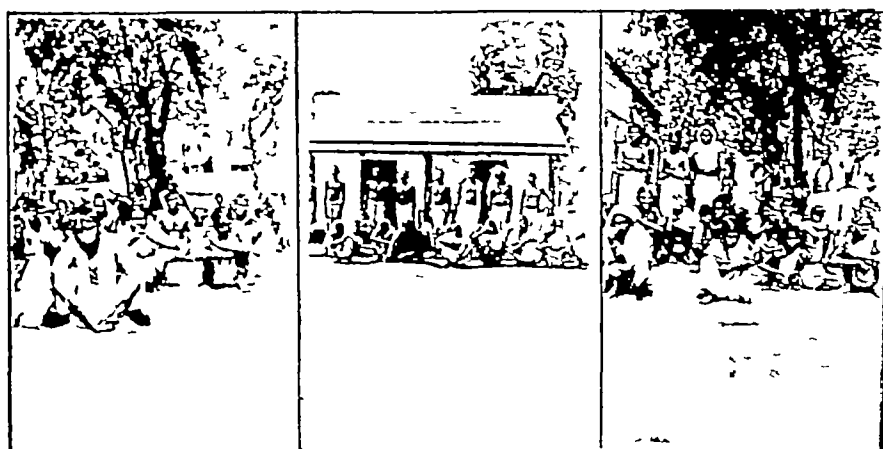
Hospital and X'ray Department, Baripada



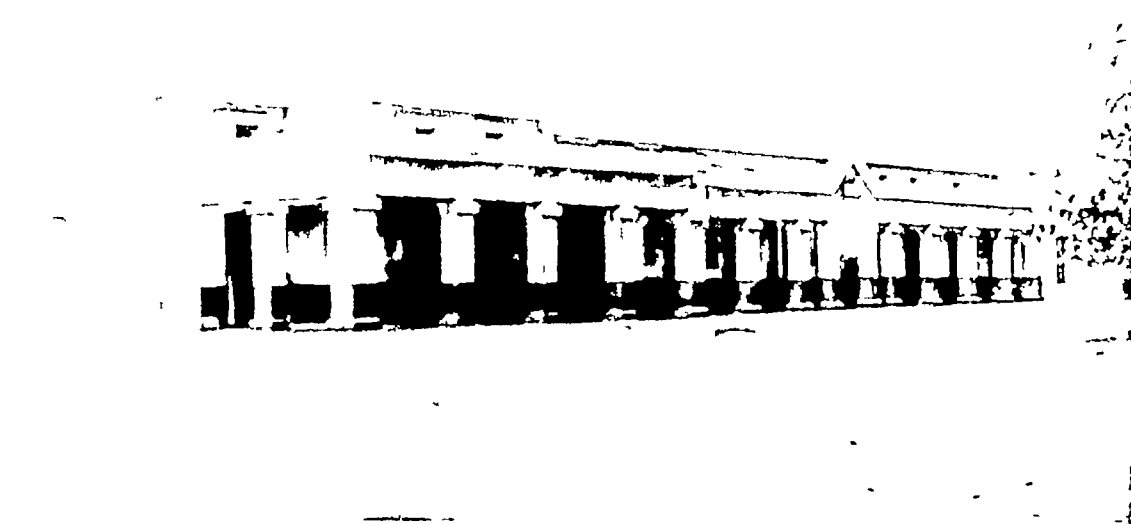
A view of the Leper Asylum, Baripada



Leprosy clinic at Baisinga



Inmates of the Leper Asylum, Baripada



Sub-Divisional Court and Offices, Udhampur



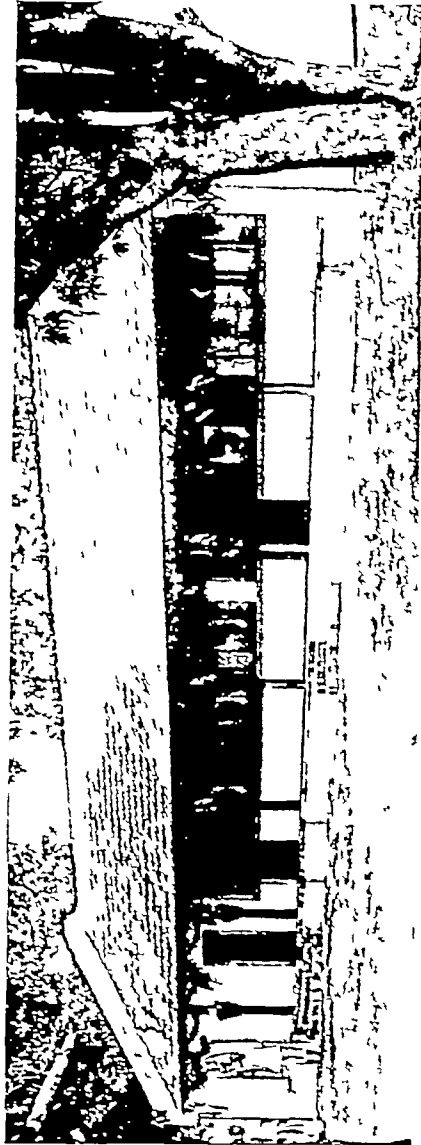
Charitable dispensary and Hospital, Raurangpur



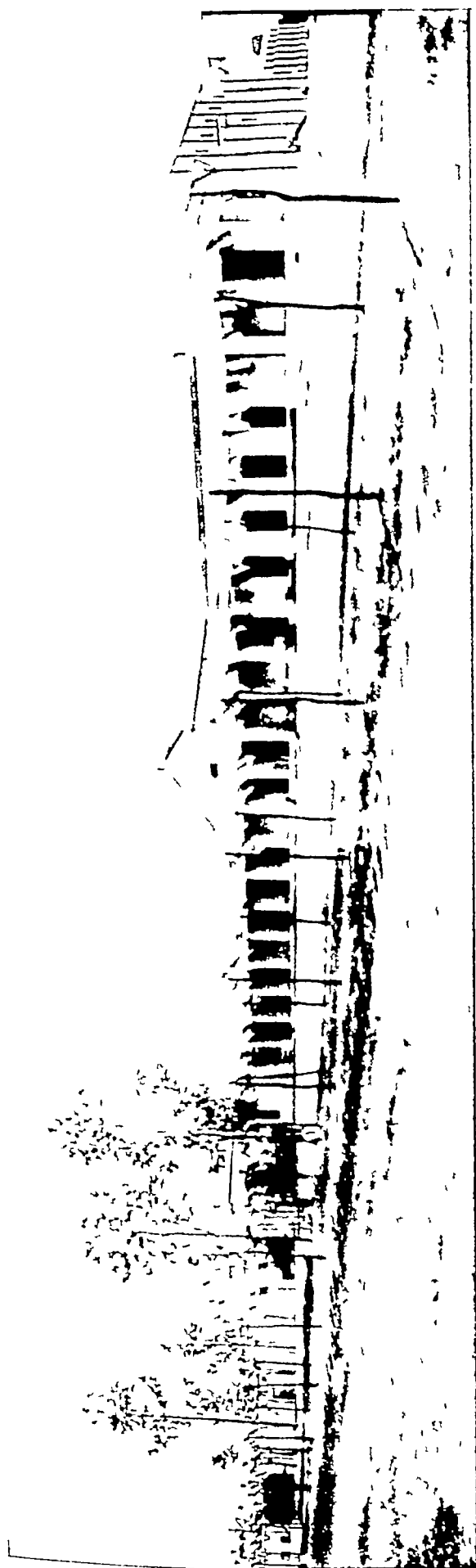
Purna Chandra Industrial Institute, Baripada



High English School, Baripada



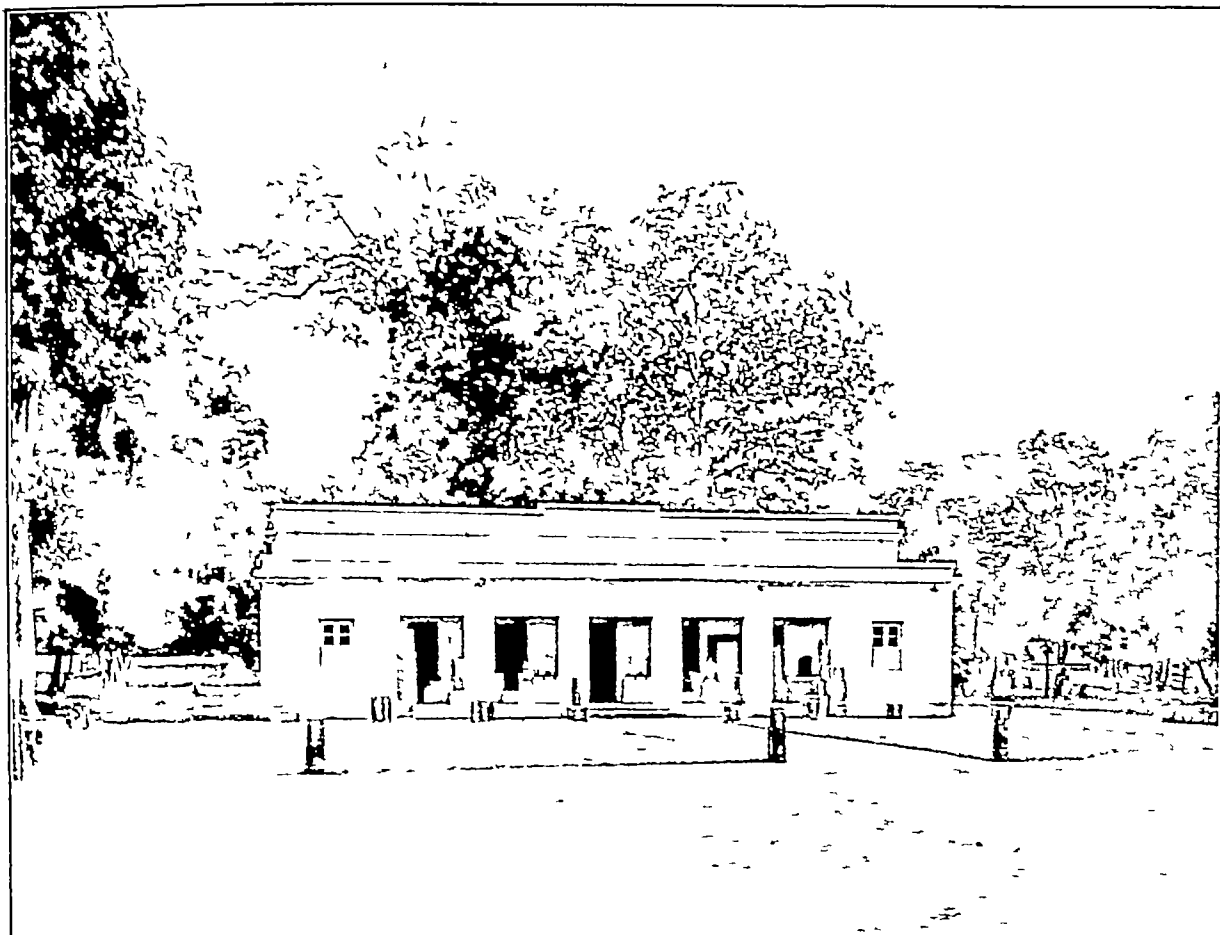
Municipal L P School, Baripada
(Sriram Chandra Vidyalaya)



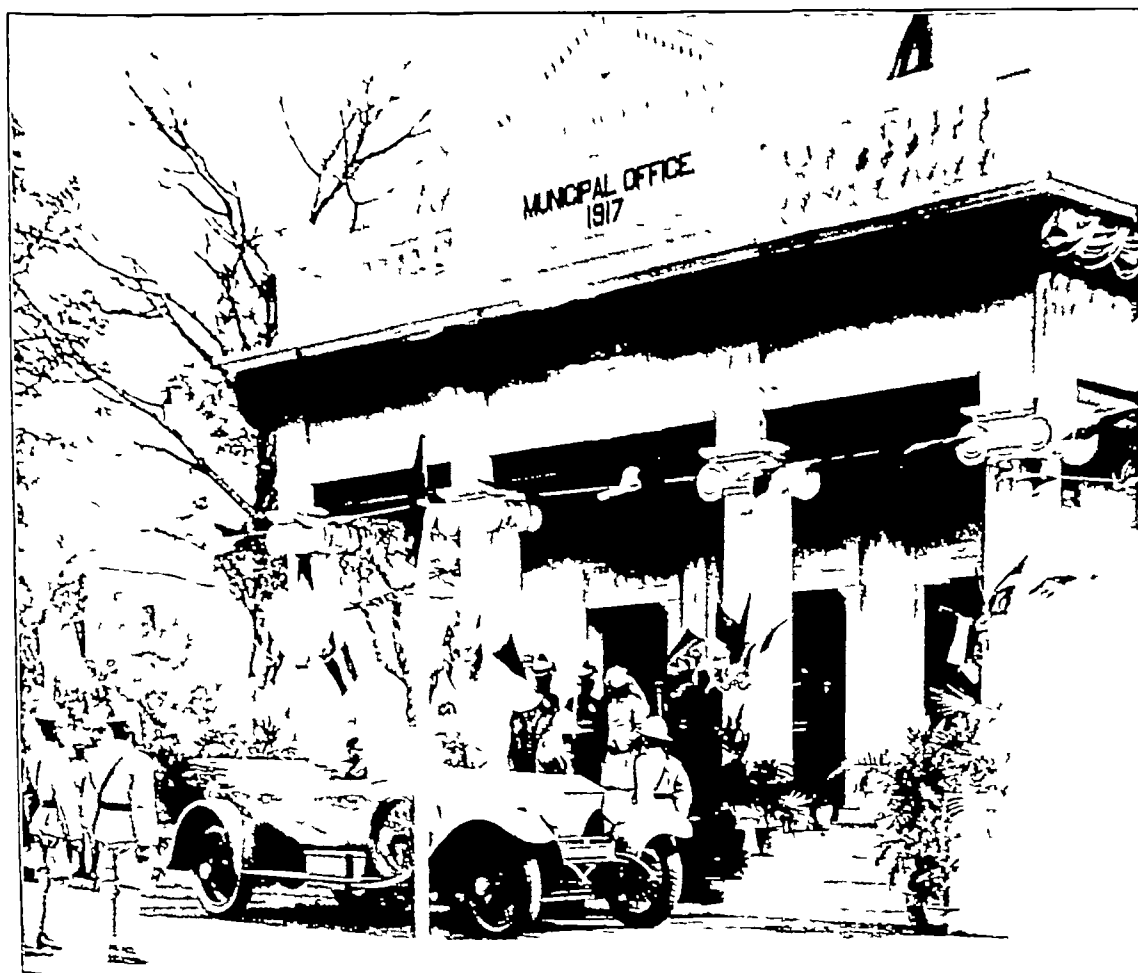
Central Jail, Baripada



An interior view of the Central Jail, Baripada



Archæological Museum, Khiching



Municipal Office, Baripada



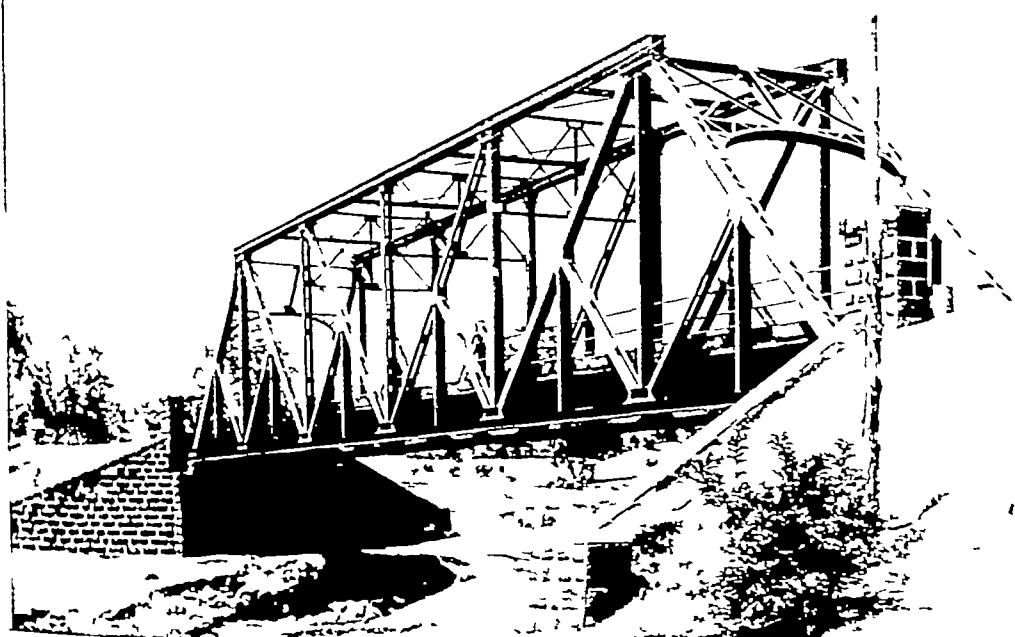
Anjuman-Islamia Mosque, Baripada



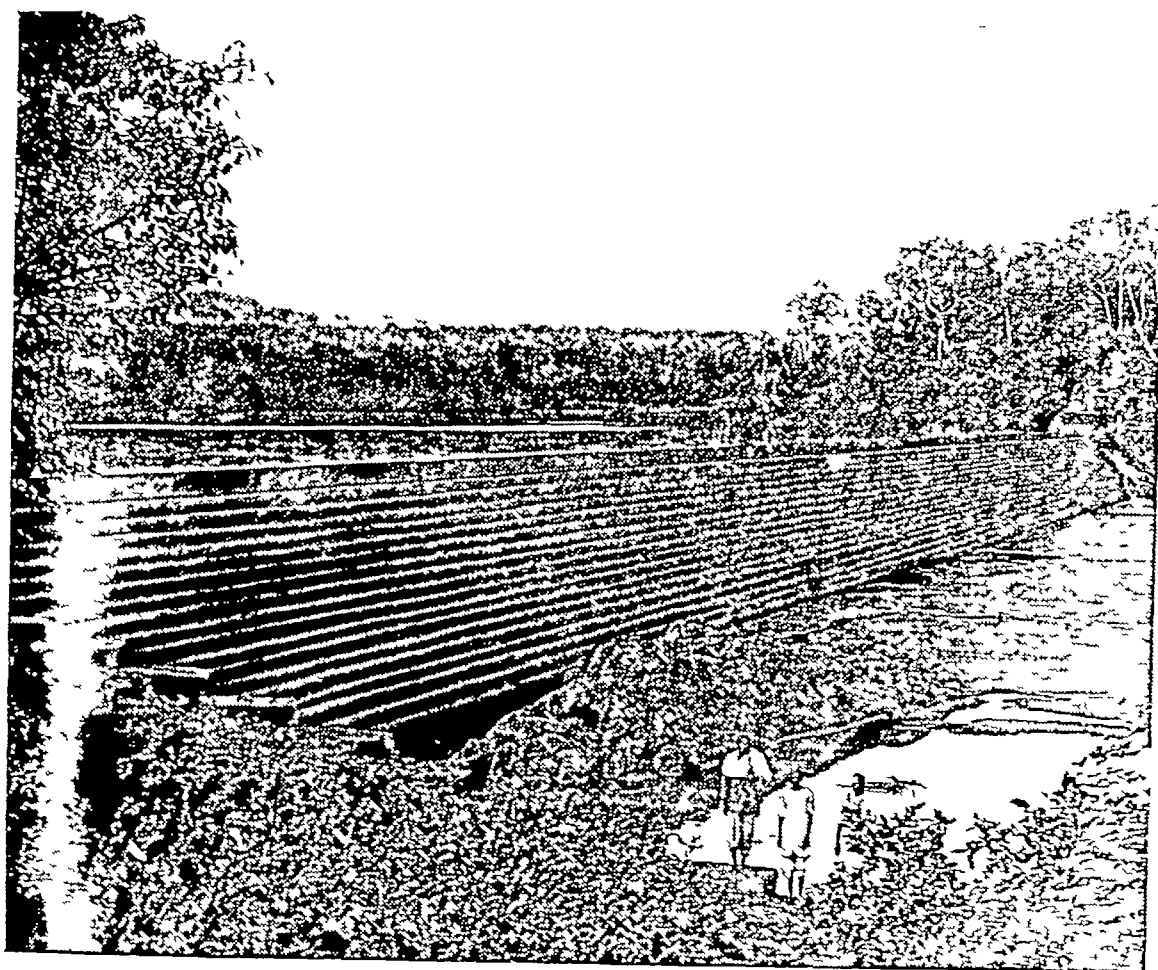
Queensland Mission Church, Baripada



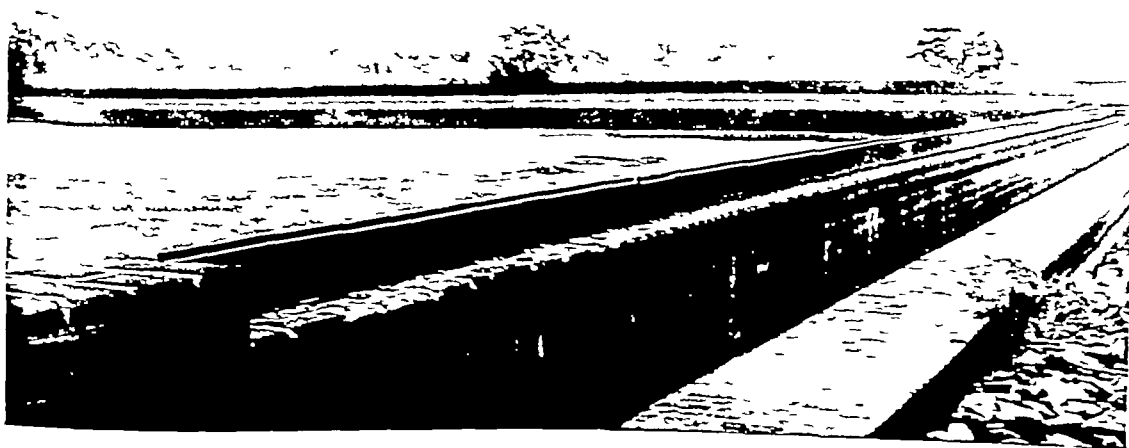
Bhandan Bridge, Baripada-Karanja road



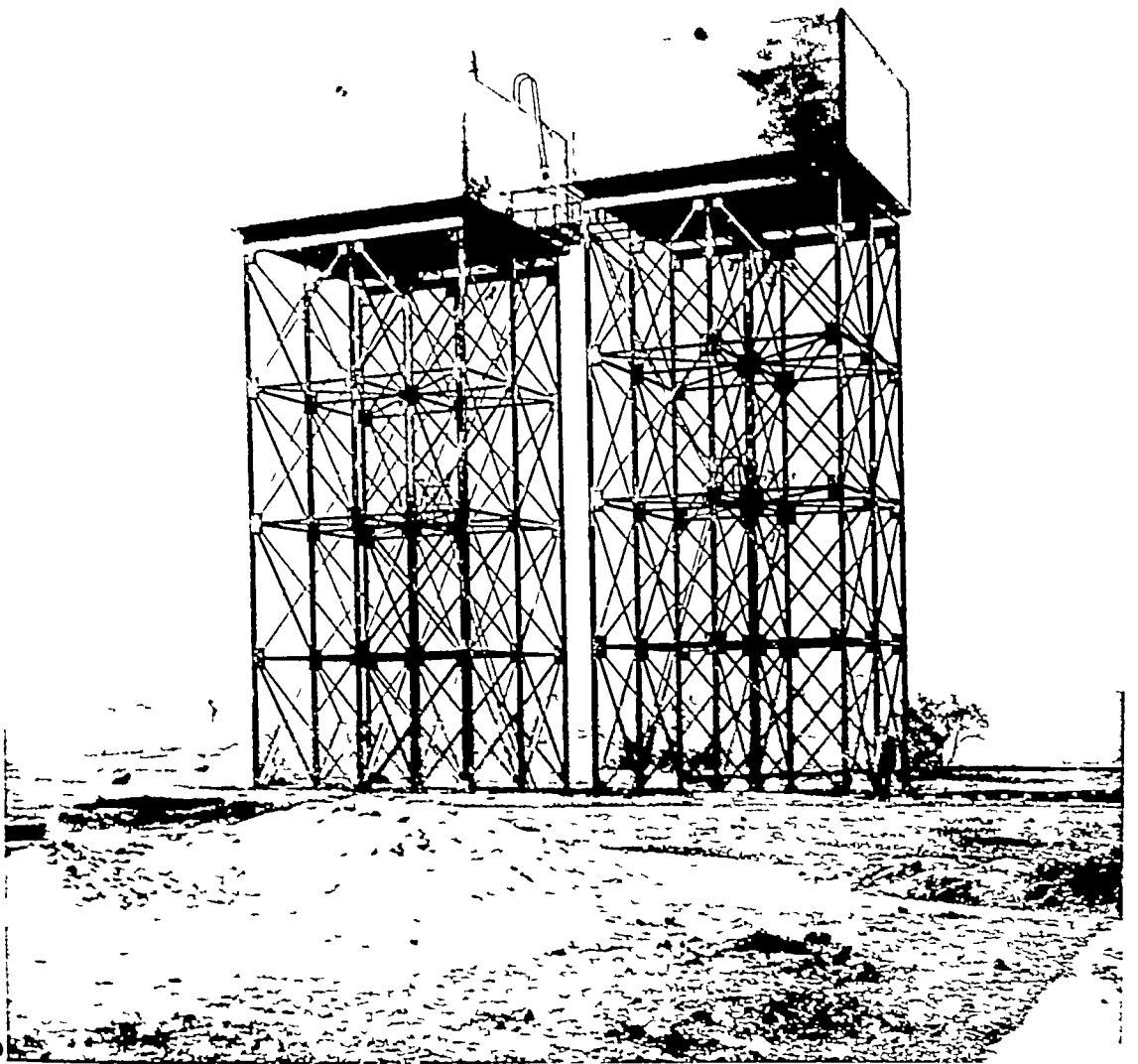
Naupara Bridge, Baripada-Udla road



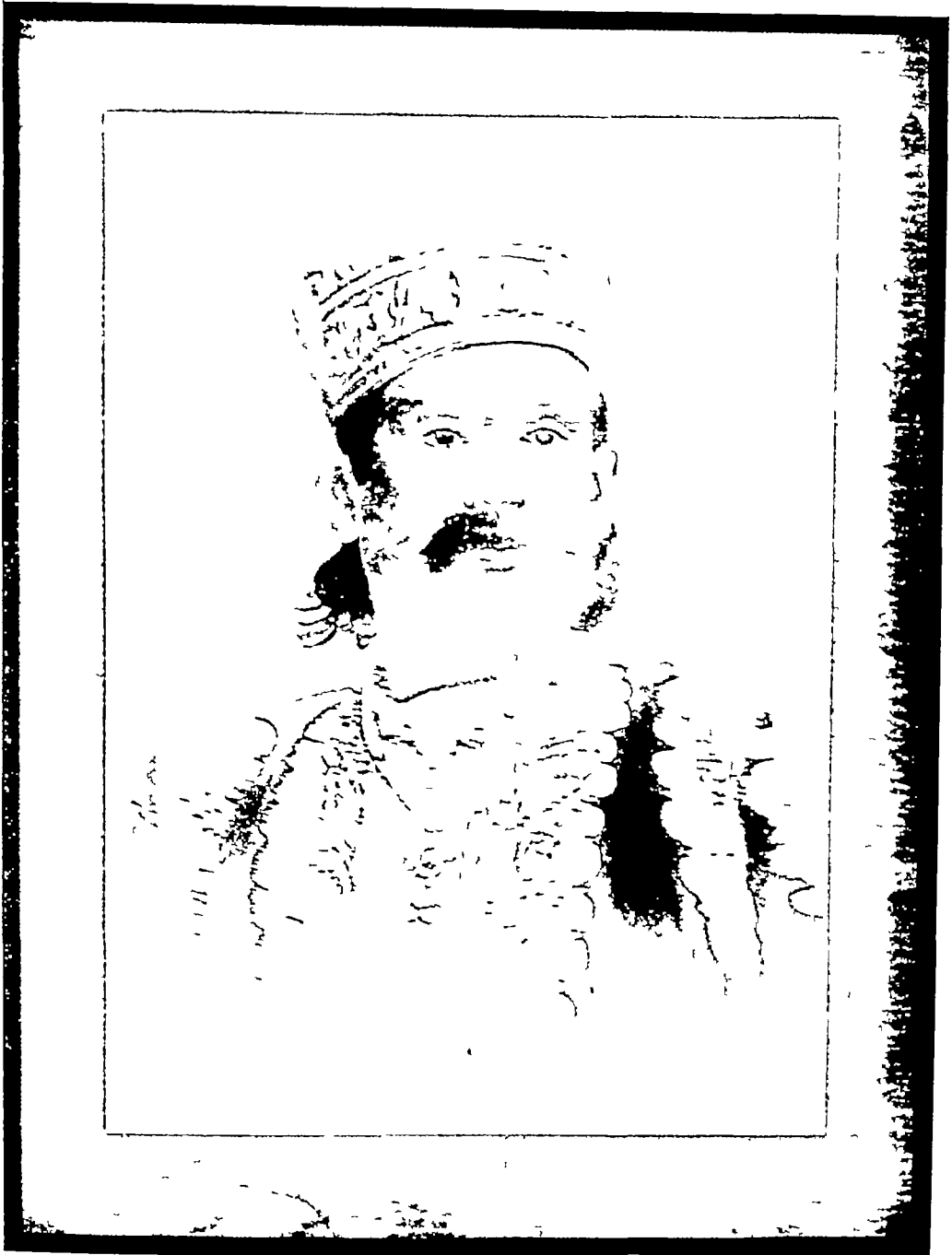
Irrigation weir, Baldiha



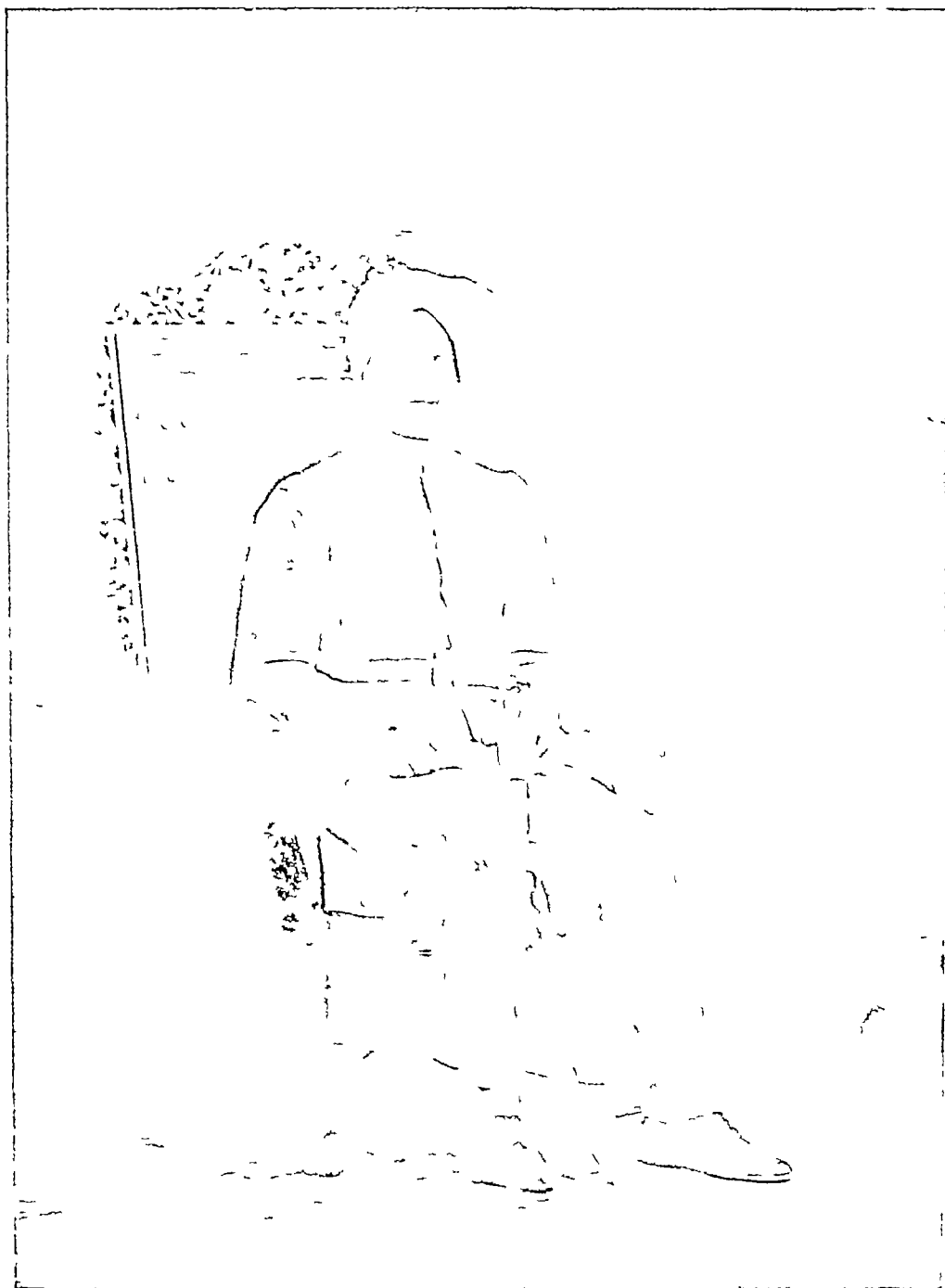
Irrigation weir, Haldia



Water tower, Baripada



Maharaja Krishna Chandra Bhanj Deo (1867-1882)
(Grandfather of the present Ruler to whom the modern methods of administration owe their introduction in the State)



Maharaja Sriram Chandra Bhanj Deo (1882-1912)

(He laid the foundation of a progressive administration in the State, and on his accidental death in 1912 an appreciative reference was made by His Majesty King George V in a letter to the Viceroy)



Maharaja Purna Chandra Bhanj Deo
(1912-1928)

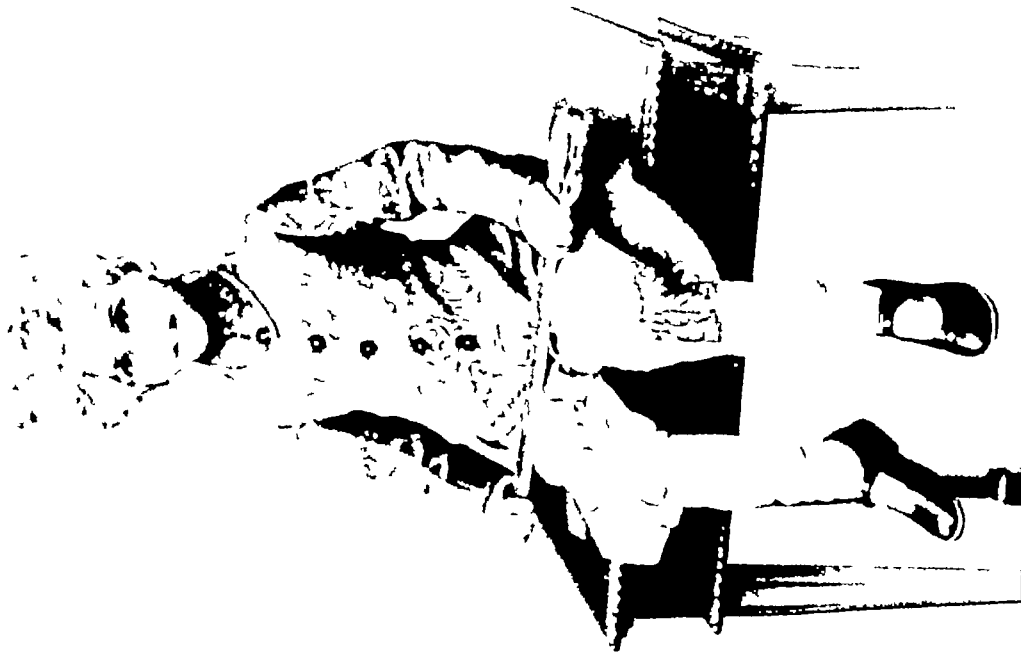
(He was made an Honorary Lieutenant in recognition of the value of the personal war service rendered by him ' and also acted as A. D. C. to His Royal Highness the Prince of Wales during the latter's visit to the capital of Bihar and Orissa in 1921)



Maharaja
Sir Pratap Chandra Bhanj Deo, K C I E,
the present Ruler



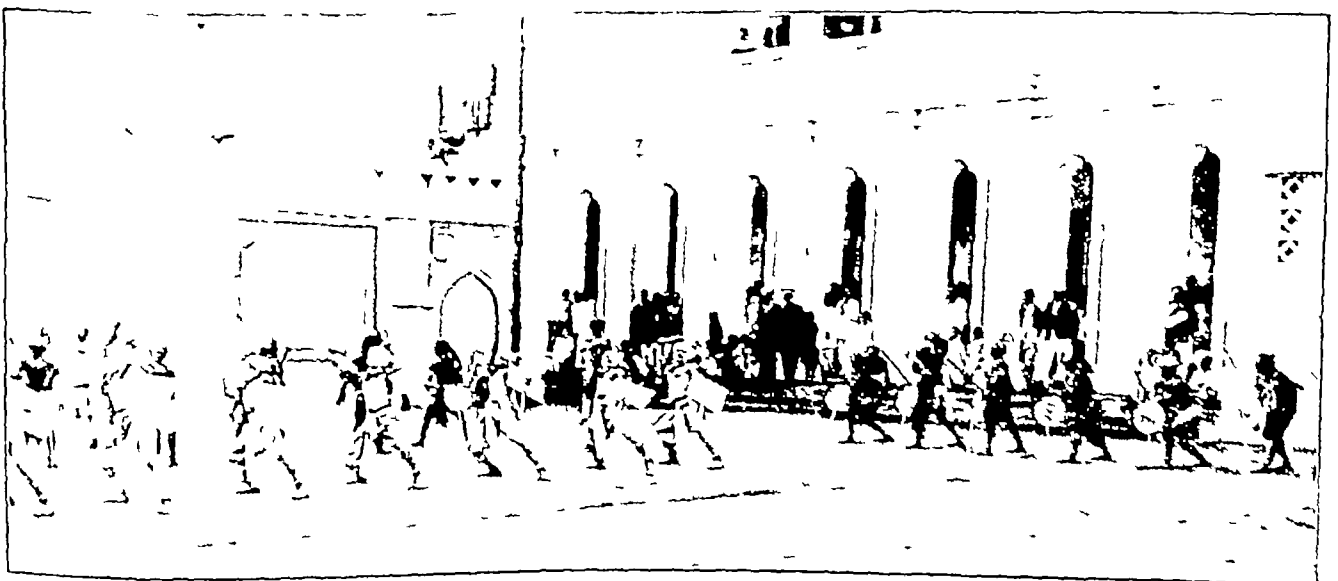
Tikant Sahab Pradeep Chandra Bhanj Dco
(Heir apparent Mayurbhanj -born on 10th Dec 1929)



Chhotrai Sahab Swarup Chandra Bhanj Dco
(Younger brother of the heir apparent -born on 1st Feb ,1931)



Routra Saheb Saheedim Chandra Bhimji Deo with the Maharaja of Bastar (extreme left)
and his brother and two sisters



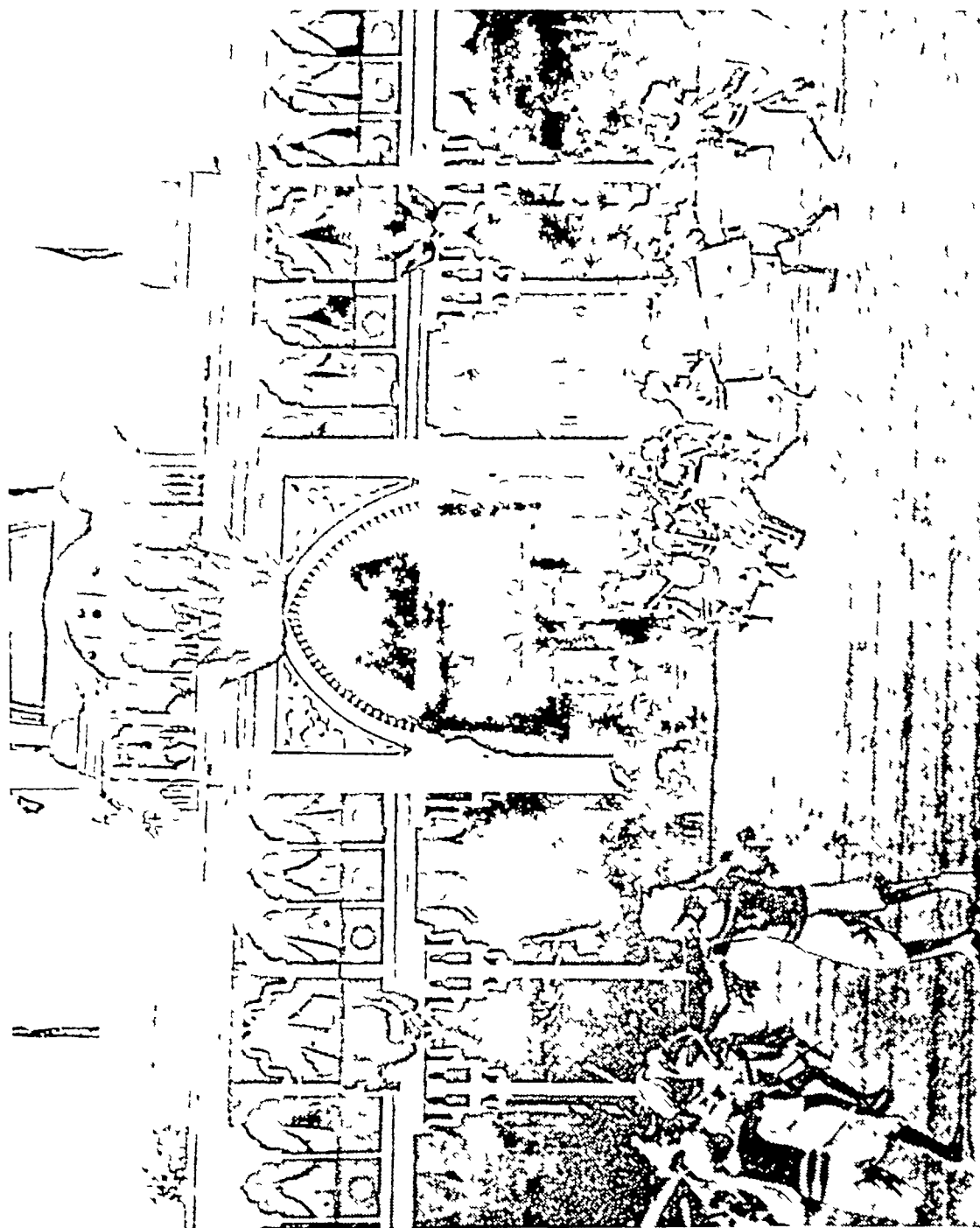
War Dance in the palace, Baripada



A pose from the Chhau Dance during
Chaitra Parva festival

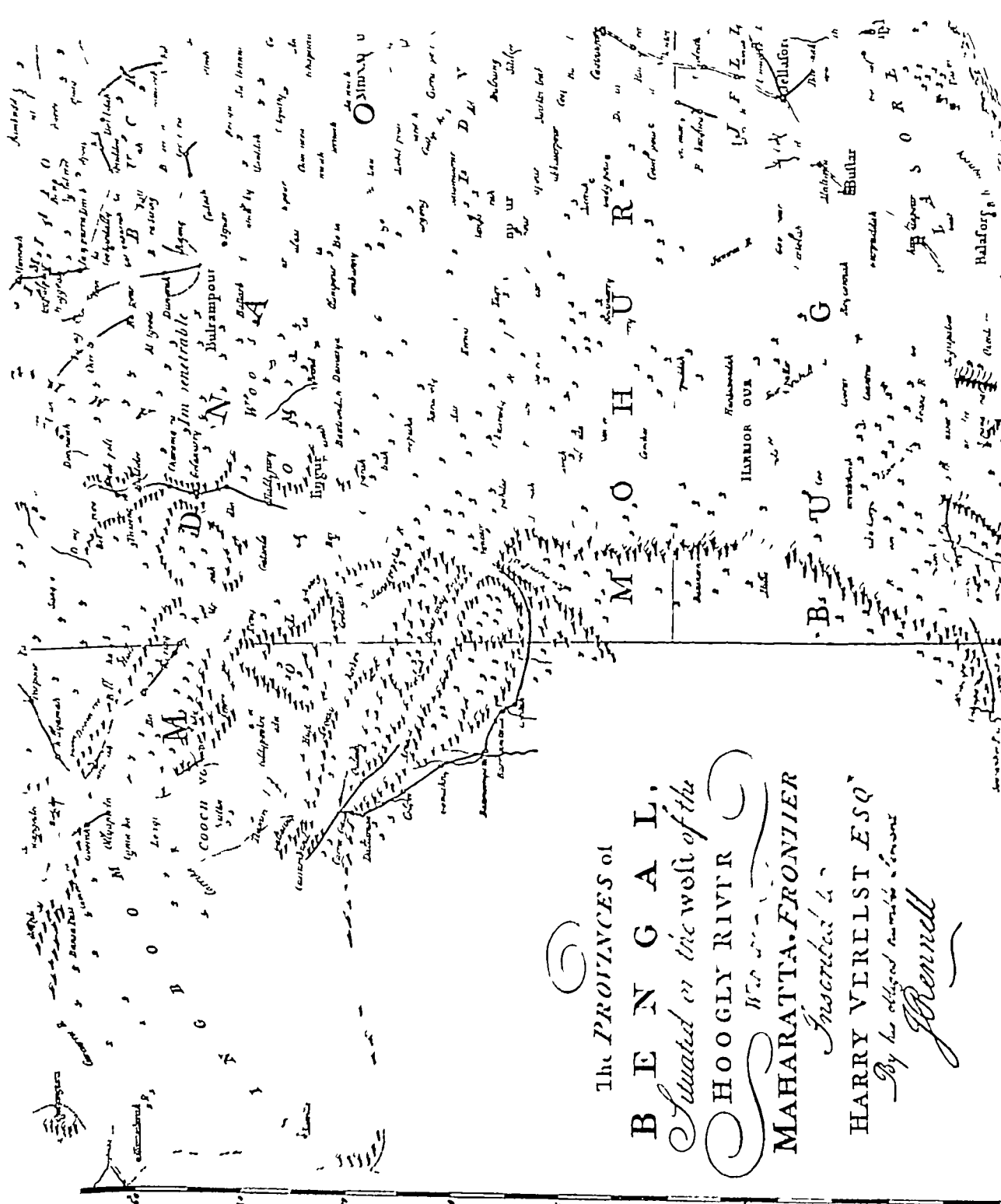


Lakha Bindha Ceremoney at Baripada during Dusserah festival



A view of the "Chhau" or national War Dance of Mayurbhanj

(It was organised by the late Maharaja Suram Chandra Bhanj Deo and presented before Their Imperial Majesties in the Calcutta Pageant in 1912)



The PROVINCES of

B E N G A L, *Situated on the west of the* HOOGLY RIVER MAHARATTA-FRONTIER

Inscribed by

HARRY VERELST ESQ

By his official authority

J. Rennell